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THE

# HOPKINSIAN MAGAZINE,

FOR THE

YEARS 1826 and 1827.

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REV. OTIS THOMPSON, EDITOR.  
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VOLUME II.

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## PREFACE.

The plan proposed, in the introduction to the first volume of this work, was "to give, perhaps in each number, a short sermon ; to insert essays on doctrinal and practical subjects ; to expound difficult and important passages of scripture ; to admit a free, though somewhat limited discussion of controverted points in divinity ; to review religious publications ; to answer questions, solve cases of conscience and exemplify experimental and practical religion, by sketches of the lives of persons distinguished for piety and usefulness. For the gratification of such readers, as may not have access to other sources of information, an abstract of Religious Intelligence is proposed, and the usual notices of Ordinations, Anniversaries of Charitable Societies, and new Publications."

The above plan the Editor has kept in his eye, and has endeavored to execute it, so far as his means and talents have enabled him. He is sensible, that the execution has been imperfect ; perhaps more so, than his readers expected ; certainly more so, than he could have wished. This has been owing, in addition to his own want of ability and leisure, to the limited aid he has received from correspondents and contributors to the work. It is hoped, however, that the contents of the first volume, are such, as to afford some satisfaction to that portion of the religious community, who have had opportunity to peruse it, and such as not altogether to disappoint their reasonable expectations. It will be a source of grateful reflection to the Editor, if he may indulge the belief, that his labours have contributed, in any degree, to the instruction and edification of Christians, or that they have been instrumental, by a divine blessing, in any instance, of turning sinners from the error of their ways to the wisdom of the just.

The peculiar difficulties, attending the commencement of such a work, if not entirely removed, are greatly diminished. The importance of a cheap, periodical publication, which shall admit a free discussion of *all* the essential doctrines of the gospel, is more and more felt by the friends of truth. The connection between *principle and practice*—between *correct speculation* in divinity and *experimental religion* and *vital godliness*, is, by many, more clearly perceived and understood. It is believed, that the prejudices, so artfully excited, and so industriously spread, against the system of sentiments, denominated *Hopkinsian*, are gradually softening and melting away before the rays of truth ; and that, ere long, it will be generally seen and acknowledged, that this system, so much vilified and contemned, is the only genuine, consistent and defensible Calvinism. And when this is seen and acknowledged, all objections against the *name*, will vanish away. That this appellation is less ambiguous and more discriminating, than any other, assumed by orthodox Christians, it is presumed, will not be questioned ; and for this reason, it is both more offen-

sive to the enemies of truth, and should be more currently used and more highly esteemed by its friends. The name, indeed, they *must* bear ; and the way to prevent its being a term of *reproach*, instead of a mark of *distinction*, is not timidly to *disown* it, but clearly to *explain* it, and honestly and unreservedly to state, elucidate, prove and defend the rational and scriptural system of doctrines and duties to which it is affixed.

It is not apprehended, that the intelligent friends of real orthodoxy, will think the need of such a work, as the HOPKINSIAN MAGAZINE is designed to be, at all diminished ; when they consider, how small a proportion the religious, periodical publications of the day, bear to those, which are merely literary or political, and that most of those of a religious character, are designed rather to convey intelligence, than doctrinal instruction ; and that but very few are open to the free admission and discussion of all those points, which are viewed as essential in the true system of evangelical doctrine and duty.—The taste of the religious public has been vitiated by the insipid and flatulent, or stimulating and narcotic aliment, which has been so plentifully administered, and can be corrected only by the sincere milk of the word, which is of all things, the most innocent, palatable and nourishing. The great inquiry is, for something *new*, or *striking* ; while many nominal Christians turn away with indifference or disgust, from those plain, simple, solemn, searching truths of the gospel, which sustained the piety and kindled the zeal of Edwards and Bellamy, of West & Hopkins, & which are the proper nutriment of humility and submission, of patience and meekness, of self-denial and charity, and of every other Christian grace and virtue. These are the “ weapons, which are mighty, through God, to the pulling down of strong holds, casting down imaginations and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ?” By the propagation of these truths, must the Christian world be purified, and the Heathen world be converted to Christ.

In vain do we send out missionaries to the ends of the earth, unless they carry with them the *principles* as well as the *spirit* of *Braintree* and of *PAUL*. In vain do we flatter ourselves, that the millennium is to be introduced, by a mode of preaching, which however eloquent and pathetic, gives no disturbance to the selfish heart—or by revivals of religion, which cannot bear the test of the whole counsel of God.

The usefulness and even the continuance of this work, must depend upon the endeavors of the friends of undisguised truth, to circulate it, and furnish suitable matter for its pages. They have ample means and ability to do both, which, it is hoped, they will feel constrained to employ and exert. An increase of patronage & of the number of writers for the work, brightens the prospect of the second volume. The Editor feels his responsibility, and desires to unite with his readers, in frequent prayers, that *he* may be guided and supported in his arduous labors, and that *they* may receive saving benefit to their own souls, from the truths which he shall be enabled to set before them.

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No. 1.

**SERMON.**

II. TIMOTHY, 2. 25.—*In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth.*

The epistles of Paul to Timothy, were designed to instruct him in his duty, as a minister of the gospel. They are the result of long experience and a deep acquaintance with human nature. And as they were written under the guidance and inspiration of the Holy Spirit, and made a part of the canon of sacred scripture, they are not of any private interpretation, but are intended for the direction and admonition of the ministers of Christ, in all ages of the Church.

In the passage before us, the apostle teaches Timothy and all other ministers, how to treat opposers. He knew, that mankind are naturally averse to evangelical truth and duty, and that they are inclined to set themselves in opposition to every preacher of the gospel, who faithfully declares to them the counsel of God, and urges upon them the duties which they are bound to do; and he also knew, that ministers are men of like passions, and liable to be irritated with the opposition of "unreasonable and wicked men," and instead

of that patience, forbearance and compassion, which they ought to exercise towards them, may be inclined to treat them with neglect, or to deal harshly with them, and answer them according to their folly and malignity. Hence he gives the direction in the text, "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth."

We are naturally led by these words, to consider,

I. The *character* of opposers.

II. The proper *manner* of instructing them. And,

III. The *motive* for instructing them. We are,

I. To consider the *character* of opposers.

By those that oppose themselves, the apostle evidently means such, as make opposition to *the truth*, which it is the duty of the ministers of the gospel to preach. This is evident from the last clause of the text, "if God, peradventure, will give them repentance, to the acknowledging of the truth." Opposers will not acknowledge the truth: they set themselves against that truth which every faithful preacher feels constrained to exhibit.

It is the duty of every minister of the gospel, to declare all the counsel of God, and by manifestation of the truth, to commend himself to every man's conscience, in the sight of God. "All scripture is given by inspiration of God, and is profitable for doctrines, correction and reproof;" and a preacher of the gospel must keep back nothing that is profitable. God has revealed nothing in his word, which it is needless, or useless, for men to know. "The things that are revealed, belong unto us, and to our children forever." The minister of Christ is bound to speak the whole truth, revealed in sacred scripture, so far as time and ability shall be given him. He must exhibit the whole truth respecting the *nude* of the divine existence—the character, works, and decrees of God—the native character and condition of men—the personal dignity and mediatorial work of the Lord Jesus Christ—the terms of the gospel—the personality, divinity and work of the Holy Spirit—the disinterested nature of true religion—the general judgment—and the endless rewards and punishments of the future world.

To the *truth* on these, and all other divine subjects, impenitent men are, *at heart* opposed. Every impenitent, unrenewed man, is an evil doer; and "he that doeth evil hateth the light." The hearts of unrenewed men, are opposed to the truth, because it condemns their principles and practices, sets their characters in an odious light, disturbs their false peace, and awakens their fears of the wrath to come.

But, though all impenitent men are, at heart, opposed to divine truth; yet they do not all openly express and act out their opposi-

tion. Some are too ignorant to manifest the enmity of their hearts against the truth. This is true of the millions, who inhabit the Pagan world, who have never had opportunity to hear the gospel or form the least acquaintance with its doctrines and precepts. And this is also true of millions in the Christian world, who have either neglected to read and hear the gospel, or have seen and heard it so misrepresented and distorted, as to become entirely another gospel, and who remain nearly or quite as ignorant of the true gospel of Christ, as the Heathens. It is easy to see that all those, from whom the gospel is thus hid, can neither exercise positive enmity, nor make open opposition to the truth. Some, who have a partial knowledge of the doctrines and duties of the gospel, are so much engrossed with worldly cares and pursuits, as to feel very indifferent towards every thing of a religious nature. Such is their spiritual deadness and insensibility, that they are not themselves conscious of either love or hatred towards the truth, nor do they manifest the feelings of their hearts towards it, in the view of others.—Again, there are those who have too little belief of the truth of the gospel, openly to oppose it. They view it, as they do the the mythology of the poets or the legends of romance. There are others still, who have too much belief of the doctrines of the gospel, openly to oppose them. They are convinced, that the gospel is of God, that its peculiar doctrines are divinely true, and that they must cordially embrace them, in order to be saved. Hence they dare not make open opposition to the truth.

But when the impenitent and unrenewed hear and read the gospel with some attention, gain some

*A Sermon—from II. Timothy, 2. 25.*

ending of its leading doctrine are so far awakened and led, as to fear, at least, that it prove true; then they fail to make known the enmity of their hearts against the truth. This is done, in many ways. It may be done by representing, or by reasoning against the doctrines of the Bible. It may be done, by contradiction and blasphemy; as Paul was pressed in and testified to the Jews, that Jesus was the Christ; they blasphemed themselves and blasphemed sometimes enmity to the truth, expressed by railing at the truth, slandering his character, withholding his support. In such like ways, the minister often make open opposition to the evangelical truth, when plainly preached by the faithful ministers of Christ. We are to consider, The proper *manner* of instructing those that oppose them-

ever unreasonable and abusive opposition may be, and a base and malignant intention which they manifest against the truth and them that for the defence of it; they must not be abandoned, as incorrigible and hopeless. They must be *instructed*. The truth must be held up before them and inculcated upon them; whether they hear or whether they will for-

The preacher must not suffer himself to be induced by their opposition, to deviate from the word of God, to say either more or less. He must go on, instructing and particularly in those points, which they most grossly and most bitterly oppose.

In what *manner* must the minister of the gospel instruct

those that oppose themselves?—The apostle answers, "In *meekness*." This is a calm, patient, mild and unruffled state of mind, proceeding from humility, self-abasement, and submission to the sovereign will of God. It is a branch of that supreme love to God and disinterested benevolence to men, in which a minister ought to discharge every part of his duty. Meekness stands opposed to a supercilious, proud, scornful temper, to an overweening regard to one's ease, reputation and dignity, to a hasty, passionate, and revengeful spirit. This grace is perfectly exemplified in the conduct of our Savior, who was "meek and lowly of heart," who, when he was reviled, reviled not again, and when he suffered, threatened not. The same is forcibly inculcated in that precept of our Lord, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you"—and in that injunction of the apostle, "Be not overcome of evil, but overcome evil with good."—The minister of the gospel should feel willing to suffer shame for the name of Christ. He should be willing to plead the cause of truth and righteousness, through honor and dishonor, through evil report, as well as good report—to bear the afflictions of the gospel—to endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory. The servant of Christ should esteem it sufficient honor and enjoyment, to be *as his Master*. He should consider the native opposition of his own heart, to the pure and saving truths of the gospel—his present deficiency in duty, and unworthiness in the sight of God—and the light-



ness of his sufferings, compared to those of the innocent and condescending Savior, who 'suffered the contradiction of sinners against himself.' He should pity the opposers of divine truth, who often know not what they do ; who are always acting an unreasonable and criminal part ; and who are unwisely and perversely exposing their own souls to destruction.— With this spirit and temper, every minister of the gospel should proceed in explaining, establishing and enforcing the truth, with the utmost plainness, seriousness and engagedness, upon the understandings, consciences and hearts of his hearers, even of those, who most angrily and violently oppose themselves. He should preach under a solemn sense of duty, and with a sincere aim to profit the souls of his hearers. Which leads us to consider,

III. The *motive* for instructing opposers in the manner described. "If God, peradventure, will give them repentance, to the acknowledging of the truth."

In order to perceive the nature and feel the force of this motive, it is necessary to consider, distinctly, the several particulars implied in it. And,

1. The opposers of the truth *need repentance*. They are in an impenitent, unrenewed state. All their open opposition to divine truth, arises from the impenitency and hardness of their hearts. No one, whose heart was penitent, humble and holy, ever made opposition, understandingly, to the peculiar and fundamental truths of the gospel ; for they are all doctrines according to godliness, and perfectly pleasing to all such, as have 'received the love of the truth, that they may be saved.'

Opposers, then, *need repentance*.

However whole and safe they may think themselves ; they are in the 'gall of bitterness and bonds of iniquity.' The wrath of God abideth on them ; and except they repent, they will all perish.

2. Religious instruction is the *appointed means* of bringing opposers to repentance. It is by means of a clear and full exhibition of that precious truth, which they hate and reject, that *conviction* is produced in the minds of impenitent sinners. And conviction must always precede, though it is not always followed by, conversion. It is only in view of divine truth, that repentance *can* be exercised. Repentance is a voluntary, holy exercise ; and every such exercise must have an *object*. The object, in view of the mind, when true repentance is exercised, is the *truth* respecting the holiness of the divine character, the goodness of the divine law, and the odiousness and guilt of one's self, as a sinner, transgressor and rebel. It is by the preaching of the truth, that the proper *motives* are set before opposers, to induce them to repent and turn to God ; such as the hatefulness and criminality of impenitence, their ability to repent, the assurance of pardon, if they *will* repent, and of endless punishment if they will not. In every view, it is as important to instruct the opposers of divine truth, as it is, that they should be brought to repentance, and have their sins blotted out, when the times of refreshing shall come from the presence of the Lord.

It is *possible*, that when opposers are meekly instructed, God may cause them to repent. They never will repent, without a special divine influence, bowing their wills and cleansing their hearts.— Repentance is the gift of God, &

well as the free, voluntary exercise of man. Penitent sinners are made willing, in the day of God's power. But God is ever able to give effect to the appointed means of repentance. He has the hearts of all the opposers of truth, in his Almighty hand, and turns them, as he does the rivers of water. He has humbled some of the most stout-hearted and determined enemies of the truth; Saul of Tarsus, for instance: and he intends to humble and give repentance to multitudes more. And no minister of the gospel knows, but that those very opposers, whom it is his lot to bear with and instruct, however unreasonable, obstinate and injurious they may be, are included in the number of those, on whom it is God's purpose yet to have mercy, and to 'turn from darkness to light and from the power of satan unto God.' It may be added,

4. That if God ever shall be pleased, in the riches of his sovereign grace, to give repentance to those who now oppose themselves, they will, at once, acknowledge the truth. "If God, peradventure, will give them repentance, to the acknowledging of the truth." To *acknowledge the truth* means something more, in this connection, than barely to *assent* to it. Such an assent, or speculative belief may be produced by mere light in the understanding, while the heart remains as much opposed as ever.—Such an assent amounts, at most, to no more than *conviction*, which is not necessarily accompanied or followed by conversion. To acknowledge the truth, in the sense of the text, is to approve of it, as right, good, consistent, amiable and worthy of God. It is cordially to embrace the truth, or in the lan-

guage of the apostle, to *believe with the heart*.

And as all direct opposition to divine truth originates in impotent, unholy, selfish feelings: it is evident that all to whom God shall give true repentance, will immediately acknowledge the truth.—With repentance, they will receive the love of the truth. Instead of opposing, they will bear their testimony to the beauty and excellency of the peculiar doctrines of the gospel. They will prize evangelical truth above gold. When they hear such truth exhibited, in a clear, perspicuous and discriminating manner, their souls will be fed. They will love those who appear to love the truth, and highly esteem those, who plainly and honestly preach it, for their work's sake. They will feel, as if they could not be sufficiently thankful to those, who in meekness instructed them, while they wickedly opposed themselves, and who were made the happy instruments of turning them from the error of their ways to the wisdom of the just. What peace and comfort and joy and hope, they will experience! How greatly is such an event to be desired: How weighty the motive, 'in meekness to instruct those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth; and so they recover themselves out of the snare of the devil, who are taken captive by him, at his will.'

#### REFLECTIONS.

1. Opposition to doctrines preached, is no evidence that they are not true. It is supposed, in the text, that there might be opposition to the truth itself, when preached, as Paul would have Timothy

preach it. There was great opposition to the doctrines of the gospel, as they were preached by Paul himself. And what is more, when Christ preached his own gospel, some thought they heard hard sayings, and others were filled with wrath. Let the simple truth be plainly preached, in ever so acceptable words, and it will meet with opposition from men of corrupt minds, unless they are too stupid to attend to it, or so thoroughly convinced, as to be afraid to oppose it. Opposition to doctrines preached is, therefore, rather a sign that they are true, than proof that they are false.

It is true, that the preaching of false doctrines, may excite opposition, on the part of those, who love the truth: and the true doctrines of the gospel, may be preached in such a *manner*, as to give offence to good men. Opposition, therefore, to doctrines preached, is not infallible evidence that they are true, or that those who make the opposition, are the enemies of truth. But, on the other hand, that doctrines preached are popular and excite no opposition, is commonly sufficient evidence, that they are not the true doctrines of the gospel, so clearly exhibited as to be understood. Rarely, if ever, does a plain and discriminating preacher address none but saints, who love the truth, or sinners, who are too fast asleep or too wide awake to feel and manifest opposition to the humbling doctrines and holy duties of the gospel of Christ.

2. Ministers of the gospel need to be *pious*, as well as learned. If they are not pious, their own hearts are as much opposed to the truth, as the hearts of their hearers. It may, therefore, be expected, either that they will not preach the truth at all, or preach it in a partial, am-

biguous and unintelligible manner, or relinquish it, as soon as they find it excites open opposition and diminishes their popularity. But should they continue to preach unpalatable truth, how will they preach it with a proper spirit, in meekness instructing those that oppose themselves? Learning is necessary in a minister of the gospel; but genuine piety is indispensable.

3. All the friends of truth have need of *meekness*. It is the duty, not of ministers only, but of all Christians, to be teachers of the truth, so far as they have ability & opportunity. No one is exempted from the duty of contending earnestly for the faith once delivered to the saints. Private Christians, in their various stations and relations, have it in their power to do much, to enlighten the ignorant, correct the erroneous, and silence gainsayers. And if they faithfully perform their duty, they will meet with opposition, and greatly need a spirit of meekness, in order to speak the truth in love, and to adorn the doctrine of God our Savior in all things.

4. It is as reasonable to deal with professors of religion for opposition to truth as for immoral conduct. Why ought they to be dealt with for immorality?—Doubtless, because immorality gives evidence of an impenitent heart. For the very same reason, professors should be dealt with, for opposition to truth. The church may, and must determine what is truth; and they ought to determine it, by the plain and infallible standard of the word of God. It is as easy to ascertain what is true in principle, as what is right in practice. It is as easy to define heresy, as immorality.—There are shades and degrees of both; and in dealing with their

brethren for either, the church could judge charitably. But no reason can be assigned, why *real* opposition to truth should not be severely censured, as open immorality. Hence the apostle's injunction is, "An heretic, after the first and second admonition, reject."

5. The condition of opposers, is dangerous and alarming. They are impenitent sinners, void of honesty and unfit for heaven. Their enmity to Divine truth is enmity against God, and exposes them to His wrath. Whether they will ever have repentance to the acknowledging of the truth, is altogether uncertain. If they are ever so meekly and faithfully instructed, there is only a *peradventure* that they will ever receive the love of the truth and be saved; but if their deceived hearts turn away their ears from hearing the truth their case is hopeless.

Let such as think themselves the friends of God, judge of their feelings by the truth, and not of the truth by their feelings. We shall all be judged, at the last day, by the everlasting gospel. It is safe to examine ourselves by the same rule, now, by which we shall, then, be acquitted or condemned.

Let saints desire the sincere milk of the word, that they may grow in grace, and in the knowledge of God our Savior. And let them constantly pray for the special influences of the Holy Spirit to remove blindness from the hearts of sinners, and give them repentance, to the acknowledging of the truth.

And let sinners be exhorted to receive with meekness the engrafted word, which is able to save their souls. They now know a little of divine truth, and it gives them un-

easiness. They must soon know more of it, and contemplate it without intermission, forever. In eternity, they will understand and believe and feel the whole truth respecting the character, decrees and agency of God, the desperate wickedness of their own hearts, their criminality in rejecting the gospel, and the justice of God in their condemnation and punishment. How will they endure such a blaze of divine truth, if they continue to reject the counsel of God against themselves?

"The keen vibrations of bright truth, is hell."

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From the Utica Repository.

DUTIES THE RESULT OF DOCTRINES.

[Concluded from Vol. 1, page 565.]

In the former part of this essay, it was shone that the duties enjoined in the gospel are only the practical result of the doctrines taught in the gospel; and that every duty is so connected with some doctrine, and so dependant upon it, that if the doctrine should be proved untrue, the corresponding duty would cease to be a duty and become a sin. I conclude with some remarks.

1. It is evident from what has been said, that every difference respecting doctrines must involve a corresponding difference respecting duties, and every difference respecting duties must involve a corresponding difference respecting doctrines. If I believe a certain doctrine to be true, and am consistent with myself, I must also believe that I am bound to perform as duties all those things which are the practical results of that doctrine. If another denies that doctrine and believes the contrary doctrine to be true, and is

consistent with himself, he will believe he is bound to perform as duties those things which are the opposites of what I regard as such. So also if we set out with a difference in our views of duty, consistency will require that we differ as widely in our views of the corresponding doctrines of which those duties are the practical results. If we attempt to give reasons why we think some things to be duties, rather than their opposites, we shall be compelled, the one to affirm, & the other to deny, such doctrines or first principles as are the foundation of those duties. If we differ in our views of the divine character, we must have corresponding differences in our views of the affections which we are bound to exercise towards God. If I believe the doctrine of election and reprobation, I must believe it my duty to esteem and rejoice in an electing and reprobating sovereign, and cordially submit myself to his entire disposal. If another disbelieves that doctrine, he must believe it is his duty to hate and abhor such a Sovereign, and refuse to submit himself to his disposal. If I believe the doctrine of disinterested benevolence, I must believe it my duty to exercise unlimited self-denial. If another disbelieves that doctrine, and believes the doctrine of selfishness, he must believe it his duty to be careful that he does not carry his self-denial too far, and to be willing to give up any good of his own without an equivalent to himself. If I believe the doctrine of the Trinity, I must believe it is my duty to offer divine worship to the Son and to the Holy Ghost as well as to the Father. If another denies the doctrine of the Trinity, he must believe it would not be duty, but an act of idolatry to join in offering divine worship to the Son

or to the Holy Ghost. The holds true of every doctrine and of religion. Every difference respecting doctrines necessarily involves in it a corresponding difference respecting duties.

2. It is a great mistake to suppose that those who differ in views of the doctrines of the gospel can yet be agreed in their views and feelings respecting its duties. It is impossible to be consistent with ourselves, and yet agree our practical religion any further than we do in our views of christian doctrines. Our practical religion grows out of our doctrinal views, and is dependant on them. If we differ in the one, we must differ also in the other.

yet, many seem to suppose that those who differ greatly in doctrinal views, may, notwithstanding, be very well agreed in their practical religion. And since we have admitted that practical religion is the great and essential thing, thought by many that the various denominations of professed Christians might very well be all united together into one great communion. And, in consequence of this opinion, many seem to think it their duty to do all they can to promote such a union, and felicitate themselves upon every occurrence which seems to indicate the approach of such a consummation. They blame those who do anything to keep up the distinctions which have prevailed among professed Christians, and think they are doing God service while they put out of the way and leave on sight every thing in their doctrinal views in which other denominations do not agree with them. They seem to take it for granted that all denominations are all right in their views of practical religion, and only differ in

culative matters of no practical importance. And they are right concluding, that those things which are matters of mere speculation, and have no practical influence, ought not to keep Christians art. Their mistake consists in supposing that there are any doctrines taught in the gospel, which are matters of mere speculation, & have no practical importance, and concluding, without examination, that all denominations are out right in their views of practical religion. I say in concluding without examination; because there is no doubt, that, if those who understand & believe the doctrines of the gospel, and acknowledge the ties which are their practical results, would carefully examine into those views which are entertained of practical religion by those who deny those doctrines, they would find their practical views to differ as widely from the truth as do their doctrinal views. There is not, indeed, much disposition to inquire carefully into these things. Where similar language is used, it is concluded that similar views are entertained. And there are many serious words and phrases in use among all denominations, which the attentive observer, when he hears used, is ready to understand according to his own use of them, and hence to conclude that those who use them think as he does upon those points. And perhaps such terms are sometimes used with a design that they should be understood by each one according to his own views. But let any one ask those who use such terms what they mean by them, and if they are willing to tell, he will discover differences of essential and vital importance, even where he imagines there are none. Let a consistent and thorough Calvinist ask an An-

tinomian, an Arminian, a Socinian, and a Universalist, what they mean when they speak of that being born again without which it is impossible to see the kingdom of God;—and let him pursue his inquiries till he fully understands what ideas each of them comprehends in the term, and he will find that they all differ from each other in their views of the new birth, and every one of them differs more widely from him than any of them do from each other. And he will also find that their views of christian experience are in exact accordance with their views of christian doctrine. And let him make the same inquiries respecting every part of practical religion, and if he make them faithfully, and is answered honestly and intelligibly by those of whom he makes them, he will undoubtedly find that there is, in reality, no greater agreement, among those who assume the christian name, in their views of practical religion, than there is in their views of christian doctrine.

3. As it is a great mistake to suppose that those who differ in the views of the doctrines of the gospel can yet be agreed in their views and feelings respecting its duties, so it is a mistake which leads to dangerous and fatal consequences. It leads us to entertain and express a favorable opinion of the piety of those whom the bible condemns. It leads us to express a confidence in the piety of those who knowingly and cordially reject the doctrines of the gospel, when the bible speaks of such a rejection of the Christian doctrines as a decisive evidence of enmity to God and to the gospel of his Son. By this we condemn the inspired writers for expressing such abhorrence as they do of error; we encourage those who embrace it to trust in a lie, to



their own destruction ; we encourage others to listen to their deceitful and alluring words to their eternal ruin, and we throw the whole weight of our influence more or less directly into the scale of opposition to the truth. For, those who think that Arminians and Antinomians and other advocates of erroneous doctrines are about right in their views and feelings respecting practical religion, and deem it their duty to countenance and encourage them, and feel bound to entertain and express a favorable opinion of their piety, and think they are doing God service by endeavoring to promote the most intimate union of all such in the same religious community, must necessarily have their own feelings and practice very much affected by such views. Though they may still, for a time, imagine that they themselves believe and love the doctrines of the gospel, they cannot long practice upon their kind and liberal views towards the advocates of error without losing their attachment to the truth. And they will soon find that if they continue to believe the truth at all, they will believe it as though they believed it not. They will not so believe it as to give it any practical influence over them, and therefore it will be the same to them as if they did not believe it. And if the advocates of error have discernment enough to perceive the necessary consequences of this course, and art enough to encourage it by meeting these advances with an apparent acquiescence in these liberal views, and the show of a cordial reciprocation of them, these liberal professors of the evangelical doctrines will feel a growing attachment to such advocates of error, and a corresponding diminution of their attachment to those friends of the truth who do not

fall in with their amalgamating schemes. And the consequence will soon be, that they will feel more fellowship for such advocates of error than they will for such friends of truth, and speak more kindly and respectfully of them, and do more to extend their influence, and promote their cause.— And as *union*, and *charity*, and *liberality*, are charming words, and the advocates of error have learnt by experience the great advantage to their cause of a very free use of them ; and as very many of the professed friends of truth seem to be running into this snare, the most disastrous consequences are to be apprehended.

4. If the duties of the gospel are only the practical result of the doctrines of the gospel, then those who differ from us in the system of doctrines which they embrace, differ from us in the whole of their religion. Our practical religion is the result of the doctrines which we believe, and *their* practical religion is the result of the doctrines which they believe. If we believe the system of doctrines taught in the bible, and they believe an opposite system of doctrines, our practical religion is the religion of the bible, but their practical religion is something of a different and opposite character. Their love to God is of a different nature from ours, and for a different reason. What we call true love to God, they deny and reject ; and what they call true love to God, we deny and reject. And as the true worship of God consists in the expression of right affections towards God in the language of prayer and praise, their worship of God is essentially different from ours. What we call true worship, they reject as false worship ; and what they call true worship, we reject as false worship.

Their repentance for sin is of a different nature from ours. What we call true repentance, they consider false repentance; and what they call true repentance, we consider false repentance. Their faith in Christ is of a different nature from ours. What we call true faith, they consider as false faith; and what they call true faith, we consider as false faith. Their self denial is of a different nature from ours. What we call the only true self denial, they reject as unnecessary and wrong; and what they call true self denial, we consider as having nothing of the nature of self denial in it. The same difference exists with respect to every part of practical religion. The duty of submission to God, and the duty of prayer, are duties acknowledged to be such by all; but the views which are entertained of their nature are as different as are the views of those doctrines of which these duties are the practical result. What is called true submission by the one, is not so called by the other; and what is considered right prayer by the one, is not considered right prayer by the other. There is the same difference also on the subject of christian experience.—What is considered a genuine christian experience by the one, is considered a false experience by the other, and as having nothing of the nature of true religion in it.—And what is considered evidence of a change of heart by the one, is considered as no evidence at all by the other. Our experimental and practical religion differs widely and as essentially as our doctrinal views; and it cannot be otherwise, if we are consistent with ourselves. And those who are particular in their inquiries, and discriminating in their views, on these subjects, have long understood that

it is so; and they have made many attempts, in former times, as well as in latter times, to rouse the attention of professed christians to these subjects, and lead them to discriminate between true religion and its counterfeits, that they may not be fatally deceived. Edwards and Brainerd, and Bellamy, in their day, deeply felt its importance, and dwelt much upon it in their preaching, conversation, and writings.—And if any suppose that these differences are less now than formerly, it is because they have attended less to the subject, and are not acquainted with the actual state of things among the different denominations of professed christians.—It may be true, indeed, that there is less *apparent* difference now than formerly, because there is less attention paid to the subject. And it may be true that one system of doctrines and duties is received by greater numbers now than formerly, and is more generally prevailing; and that another system of doctrines and duties is received by smaller numbers, and is less extensively prevalent. But the difference between the two systems remains the same. I do believe that what I consider the system of doctrines and duties taught in the bible, is less valued and less insisted on now than it was some years ago; and that what I consider an opposite system of doctrines and duties, and one fundamentally and fatally wrong, is fast gaining ground, and threatens to overspread our land & sweep away every opposing barrier. And when I see the apathy of the churches on this subject, and the prevailing disposition to consider all religions about equally good, and all experiences as about equally genuine, and to hurry all who obtain a hope into the church as soon as possible, I cannot but con-

sider it as one of the strongest indications of the ultimate triumph of error and false religion which this gloomy period exhibits.

5. If the duties of the gospel are only the practical results of the doctrines of the gospel, then it is essential to the prosperity of the cause of religion that the doctrines of the gospel should be carefully studied by the people, and be faithfully inculcated from the pulpit and the press. There is, indeed, much that is called experimental and practical religion, which has no connection with the doctrines of the gospel, and *flourishes most where those doctrines are most concealed*; but it is the practical result of other doctrines than the doctrines of the gospel, and owes its existence and progress to the open exhibition or the secret belief of those other doctrines.—All that experimental and practical religion, however, which is not the result of the doctrines of the gospel, is not the religion of the gospel. It is a religion of another kind than that which the bible teaches. It is a dangerous and fatal delusion. It deceives the soul with a fair appearance and leads those who trust in it to destruction and perdition. If true practical religion is to be kept alive and made to flourish, those doctrines of the gospel of which it is the result must be kept before the mind, by a continued and faithful exhibition of them from the pulpit, and by a lucid statement and able defence of them from the press. Let it not be imagined that any people are so well acquainted with them that there is no need of this. Those ministers who take pains to ascertain how much their people know of the doctrines of the gospel, will find

great room for improvement in the best informed church congregations. And if the ever so well acquainted with doctrines of the gospel, and not increase that knowledge, continued exhibition of the doctrines would still be need both to promote the advancement of christians in practical religion that they might be more and "sanctified through the and to promote the conviction conversion of sinners, they might be "begotten by the of truth, and purify their s obeying the truth." If the of the gospel are the practical result of its doctrines, and are forced by those doctrines when practical duties are and urged, they must be by the doctrines of the gospel those great truths which the most powerful motives discharge of every christian. The duties of religion are charged with sufficient courage and faithfulness, even where the most powerful motives are urged; much less, where they are urged and enforced by motives of less weight. As well may watch be expected to be in its movements when deprived of the main spring, as a christian to be regular in the discharge of duties of the gospel when they are not enforced by its doctrines. There is also, in human nature a strong tendency to lose sight of the great doctrines of the gospel, and when any have been brought forward to a certain degree of knowledge in them, if no pains are used to keep up that knowledge, it will inevitably decline. It is so in other kinds of knowledge, in which the heart has no concern; and much more in

in which the heart has so much to do. Christian affections are excited by presenting the proper objects of those affections; and if those objects are not presented, it is in vain to call upon Christians to put forth right affections. We may complain of them, and blame them, for being cold, and stupid, and unfeeling; but this will not make them have right feelings, unless the proper objects of feelings are presented. The doctrines of the gospel present the proper objects of feeling; and an exhibition of them is indispensable to keep Christians from backsliding. And if the doctrines of the gospel are not continually presented and urged upon the attention of those who are not Christians, their decided opposition of heart to the truth, and their native love to error, will soon lead them to disbelieve those doctrines, and embrace the contrary errors. These things have often been verified by experience. Churches that have once been well acquainted with the doctrines of the gospel, have, in a very short time after those doctrines have been suppressed, sunk down into a state of indifference towards them, and then into opposition to them, and the rejection of them; and whole congregations that were once willing to hear the great doctrines of the gospel faithfully preached, and verily believed them to be true, have gone over to the side of error, and are now the decided opposers of those doctrines. And their practical religion, as we have seen, is necessarily of the same nature with the doctrines they embrace. If they have ever so much of what they call practical religion, it being the result of a false system of doctrines, is not the true practical religion which the

gospel inculcates, but something totally different in its nature.

6. If the duties of the gospel are only the practical result of the doctrines of the gospel, then indifference to any doctrine, or opposition to it, is as decisive evidence of a bad state of heart, as indifference or opposition to the corresponding duty. All consider indifference to any duty enjoined in the gospel, and especially, opposition to that duty, as evidence of a bad state of heart. When God commands, and we are unwilling to obey, no one doubts that we are criminal. But when any doctrine is exhibited, many think indifference to it is excusable, and some that even opposition to it is a virtue. Some, indeed, pretend that they love the doctrine, while they are opposed to its being exhibited. But this seems impossible. For if they love the doctrine, how can they but love to think of it, and to converse upon it, and to hear it from others? But all such opposition to the doctrines of the gospel, and all indifference to them, is just as criminal as opposition or indifference to the corresponding duties. It is even more criminal, because it is more mischievous in its tendency and consequences. Opposition to a particular duty, may be considered as having reference only to an individual case; but opposition to the doctrine of which that duty is the practical result, strikes at the foundation of that whole class of duties, and extends to every case. If it is criminal to poison a stream, from which one may drink and die, it is much more criminal to poison the fountain, from which thousands draw their supplies. When, therefore, we hear any man avow his opposition to any doctrine of the gospel, we

may justly consider him as not only avowing his opposition to the corresponding duty in his own particular case, but as avowing his opposition to that class of duties, in every possible case. He would not only free himself from the discharge of a duty to which he feels a reluctance, but he would destroy the obligation of all others to perform it also. And hence, opposition to the doctrines of the gospel, calls more imperiously upon a church for the exercise of discipline towards one who makes it, than a neglect of the corresponding duty in his own particular case possibly could do. It is generally admitted to be the duty of a church to discipline a member who neglects the discharge of any of the great duties of the gospel, and justifies himself in it; but it is not so generally admitted to be their duty to discipline a member who opposes the corresponding doctrines. The man who obstructs the stream must be taken care of, while the man who destroys the fountain must be suffered to go on in his work!

7. If the duties of the gospel are only the practical result of the doctrines of the gospel, then opposition to the doctrines of the gospel is easy to be accounted for. The doctrines of the gospel are so plain, so reasonable, and so clearly taught in the scriptures, that it has often been matter of wonder that it should be so difficult to make people see and believe them. This subject discloses the secret of all the difficulties, and all the objections, and all the opposition which those doctrines have to encounter. It all proceeds from the heart.—Men are not willing to perform the duties of the gospel. And when they see that the duties which they are unwilling to perform grow out of certain doctrines and are

enforced by those doctrines, their opposition is strongly excited towards those doctrines. They are full of complaints against those doctrines, as perplexing, difficult to be understood, and quite unnecessary to be known or believed in order to please God. If it were true, as is often reproachfully asserted of the doctrines of the gospel, that they are matters of mere speculation, and of no practical tendency, men would have no motive to oppose them, any more than they have to oppose the philosophical doctrines that the planets are inhabited, or that the earth is hollow. But since the doctrines of the gospel have a practical tendency, and are the foundation of certain duties which men are unwilling to perform, and they see no way to free themselves from the obligation to perform those duties, but by destroying the doctrines of which those duties are the practical results, their enmity is excited against those doctrines, and their efforts are directed to their destruction. If any really believed that the doctrines of the gospel were a void of any practical influence, and those doctrines of philosophy which have been mentioned, they would feel the same indifference toward them, and be as willing that others should believe them. So that every degree of opposition that is manifested towards any of the doctrines of the gospel is acknowledgment that those doctrines are of practical importance, and do enforce duties which are repugnant to the feeling of those who make that opposition. It is plain, in the light of this subject, that all opposition to the doctrines of the gospel proceeds from unwillingness to perform the corresponding duties of the gospel, and that when men become willing to perform any duty, they no longer

we feel any opposition to the doctrine of which that duty is the practical result. And it is entirely in character for backsliders, self-deceivers, and hypocrites, to join with the openly irreligious in opposing those doctrines of the gospel which enforce duties they have no inclination to perform. It appears also, that when we see those who profess religion beginning to manifest an opposition to any of the doctrines of the gospel, we ought to expect that they will soon manifest the same opposition to the corresponding duties of the gospel, and proceed on to open immoralities. Lax views of doctrine and lax views of duty have long been found together, and it is perfectly natural that they should be inseparable companions.

3. This subject shows the delusion of those who trust in their practical religion without loving the doctrines of the gospel, and of those who trust in their intellectual knowledge of the doctrines of the gospel without performing its corresponding duties. That practical religion which does not grow out of the doctrines of the gospel does grow out of other doctrines of an opposite character, and is a different religion from the religion of the gospel. Those who cordially reject the doctrines of the gospel, thereby give as decisive evidence of being enemies to God and his gospel, as it is possible for any to give. For, it is written, "He that is of God heareth God's words, ye therefore hear them not because ye are not of God." And it is also written, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." And it is equally true, that those who trust in their intellectual

knowledge and belief of the doctrines of the gospel, without performing its corresponding duties, thereby give as decisive evidence of being enemies to God and his gospel as it is possible for any to give. For, it is written, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

#### DISCIPULUS.

For the Hopkinsian Magazine.

ESSAYS UPON HOPKINSIANISM.

[Continued from Vol. 1, page 478.]

#### NO. XI.

Section, 1. *The extent to which the Hopkinsian system has been received.*

Those, who believe this system to be scriptural and true, cannot be consistent with themselves, without maintaining, that it has, in all ages, been received as extensively as revealed religion. True religion consists in a belief and love of revealed truth, with a corresponding practice. The superstitious maxim, that "ignorance is the mother of devotion," is not more absurd, than the liberal sentiment, that it is of little consequence what one believes, if he has a good heart, and leads a holy life. Who have such a heart and lead such a life, except those who know and receive the doctrines taught in the sacred scriptures? It is "through the truth" that the Holy Spirit sanctifies men; and it is by 'obeying the truth' that men 'purify their souls.' There are many worse, but few are better than their creed. Those who hate the light, are "evil doers;" and those, 'who reject the counsel of God against themselves,' are his enemies, who 'make Him a liar.'

If, then, the Hopkinsian system be true, it is the very system taught



### *Essay on Hopkinsianism.*

in the Bible; the same, in substance, with that which the patriarchs and prophets embraced; & the same which was taught by the apostles and believed by the primitive Christians.

That this was the system received by the reformers, has been already suggested and is capable of demonstration. (See Vol. I, page 258.) All the leading doctrines of the Hopkinsian system, are found in the writings of Luther & Calvin. Hopkinsianism is but another name for genuine, consistent Calvinism. The doctrines termed Hopkinsian, are the *doctrines of grace*, and the *doctrines of the reformation*. These were the doctrines of the Puritans in England, and of their brethren and descendants in America.

But the particular object in view, at this time, is to shew, how extensively Hopkinsianism has been received, *in this country*, since its doctrines were revived and elucidated by Dr. Hopkins and others.

President Edwards and Dr. Bellamy began the work of purging Calvinism from the Arminian and Antinomian errors, with which it had, in a course of years, become intermixed and debased. Their writings were pretty extensively read, and opened the eyes of many to discern the corruption, which had been gradually introduced into the orthodox creed, and to perceive more clearly the truth respecting the law and government of God, the character and duty of men, the requirements of the gospel, and the nature of true religion. In the great revival of religion, of which Edwards and Bellamy were such distinguished instruments, very many of the converts embraced the leading doctrines of what has since

been called the Hopkinsian system.

Dr. Hopkins made great advances upon his predecessors, in explaining and confirming the pure doctrines of revelation especially in regard to the purposes and providence of God, human depravity, the doings of the unregenerate, the requirements of the gospel, and the nature of holiness. And though his writings met with much opposition from various quarters, and especially from numbers, who loved to be *called* Calvinists, but who had departed from the sentiments of the Genevan reformer, & run either into Arminianism, on the one hand, or Antinomianism on the other; yet so clear and rational were his illustrations, and so scriptural and forcible his reasonings, that very many of the more intelligent and pious among the orthodox, embraced his *views*.— This is evident from the long and respectable list of subscribers to his system of divinity, as well as from the fact, that in the year 1796, when he wrote the "Sketches of his life," more than *one hundred ministers*, besides a multitude of private Christians, embraced his sentiments. Three years after this, in 1799, the Massachusetts Missionary Society was instituted at Boston, nearly all the members of which, were professedly Hopkinsians.

Since that period, while a number of those who have received the Hopkinsian system, has diminished, in some places, it has greatly increased, in others. In New-England, at the present time, notwithstanding the prevalence of Socinianism, or Arianism, in some sections, and of a liberal orthodoxy, verging towards Socinianism, in others; there is still thought to be

many, who receive and Hopkinsian sentiments, former period. In some parts west of New-England, within a few years, been accessions to the ranks of Calvinists. Hopkinsians are extensively prevalent in the state of New-York. It has many of the students of the theological seminary, at Andover, who are strict Calvinists; and half of the students of the theological seminary, at Princeton, are themselves Hopkinsians. In proportion, some think half of the Presbyterian churches in the United States, are leading sentiments of the Hopkinsian system.

Q. 2. *By whom, and how the Hopkinsian system has been introduced, and opposed.*

It is natural to suppose, that as every other religious system has found its defenders among those who have believed and emitted it. But, the number of those who have appeared openly in defence of Hopkinsian doctrines, is not being equal to the number of those, who have been convinced of their truth. These doctrines, being scriptural and true, together of a holy tendency, and of course, offensive to men of carnal minds and destitute of the fear of God, as all men are by nature.— They are *unpopular*, and therefore, oppose such as avow them, to a full share of obloquy and ridicule. This, it is believed, has led many, who have been fully convinced of the truth of the Hopkinsian system, from coming out and boldly in its defence. To receive the reasonableness and consistency of Hopkinsian doctrines, and their accordance with the language of sacred scripture, has not the resolution

to appear as their advocates, in the face of so many men, reputed great, learned and devout, who explode them, as absurd, and denounce them, as licentious. They are in the condition of certain rulers, in the days of our Saviour, mentioned in John, xii, 42, 43.— “Among the chief rulers also, many believed on him: but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men, more than the praise of God.” There are many men of talents and learning, who read and approve the works of Hopkins and other eminent writers of the same sentiments; but who are unwilling to be known as their admirers, and still more so to assume the pen in their defence. There are some ministers, who are gratified with a clear and full exhibition of Hopkinsian doctrines from the pulpit, who yet never dare to attempt such an exhibition themselves. There is no small degree of self-denial requisite, to teach and defend a system, which many ‘great, and noble, and mighty’ condemn, because it condemns them, and which is wounding to the pride and selfishness of every unholy heart.

But still, the number of those, who earnestly contend for this system which they believe to be the faith once delivered to the saints, is not small, or inconsiderable.— Their mode of defence has been chiefly that, which was used by the chief apostle of the Gentiles, in the synagogues of the Jews, in defending the same doctrines, eighteen centuries ago, viz. ‘reasoning out of the scriptures.’ This mode of defence has been limited, in a great measure, to sermons from the pulpit, and conversation in private circles. Little, comparatively, and



represented as taking all blame from men; and at other times, as making them to blame both for what they have a right to do, and what they cannot help. At one time, we have these doctrines represented as mere abstruse metaphysical speculations; and at another time as having a grossly immoral practical tendency.

Another mode of opposing the Hopkinsian system, is, to exclude or silence those, who teach and advocate it. Various arts are used and much pains taken, to keep, or put, from the pulpits, such ministers, as believe and *preach* this system, to exclude them from conspicuous and influential stations, and to keep them silent on public and important occasions.

Another method of opposing Hopkinsianism, is, the extensive distribution of books, whether larger or smaller, periodical or occasional, which if they do not directly attack Hopkinsian sentiments, *lure them out* and thus, indirectly possess the minds of their readers with the idea, that such sentiments are needless and extravagant, and that we may *believe and have religion enough* without them.

But the most common and most successful method of opposing the Hopkinsian system, is, to blacken the character and sink the reputation of its advocates. This is done in various ways; no matter how inconsistent with each other, or absurd in themselves. Sometimes they are represented as weak and superstitious; at other times they are represented as presumptuously metaphysical and abstruse. Their regard to truth, is termed bigotry; their unwillingness to relinquish their creed, is termed obstinacy; and their rejection of error, is pronounced uncharitableness. Their imperfections are magnified to

crimes, and their virtues depreciated to mere pretence and show.—The slanders of their enemies are circulated as biographical truths.—If the opposers of the system, succeed in destroying the character of its advocates, they gain their object, which is, to excite such an odium against them, as to prevent their being *heard*; which is a much easier way to prevent the reception of their sentiments, than to attempt to answer their arguments. This is an ancient, as well as a common and successful mode of getting rid of the truth. The prophets were vilified and driven out, as disturbers of Israel. The apostles were slanderously reported, and made 'the filth of the earth and off-scouring of all things.'—And even the 'Teacher sent from heaven,' was represented as 'a friend of publicans and sinners,' was charged with blasphemy, was convicted on the testimony of two false witnesses, and was finally crucified between two thieves.

A HOPKINSIAN.

For the Hopkinsian Magazine.

#### CONCERNING MELCHISEDEC.

MR. EDITOR—In the number of your Magazine for August, 1824, page 190, the following question is asked by Nephis, *Who was Melchisedec?* and in the number for February, 1825, page 324, an extract from the Theological Magazine is inserted for an answer. This extract does by no means appear to answer the question. I have, therefore, sent you a few observations, which I should be pleased to have you publish.

1. We must bear in mind, that Melchisedec is a finite being; and when Christ is compared to him, there can be only such a resemblance, as may exist between an infinite and finite being.

2. We have no evidence from scripture, that he was called Noah, or by any other name, than Melchisedec.—Hence we must consider him a person

by himself, distinct from all other persons mentioned in the bible. He met Abraham on his return from the slaughter of the kings. The account given of him is as follows: "And Melchisedec king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven & earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." This was all that Moses was inspired to write about him.

3. From this account of Melchisedec, we have no evidence, that he inherited the priesthood from either father or mother. But he appears to have been constituted a priest by God. And it is certain, that the priesthood did not descend in his line: for it descended in the line of Abraham. Hence, as a priest, he stands alone. He is therefore as one, "Without father, without mother, without descent," and as one that "abideth a priest continually." Hence,

4. Melchisedec is an eminent type of Christ. In the 110th Psalm, it is said, "The Lord hath sworn and will not repeat. Thou art a priest forever after the order of Melchisedec." The apostle Paul, in his epistle to the Hebrews, shows that Christ was the person alluded to in this passage, who was to be a priest forever, after the order of Melchisedec. The descendants of Levi inherited the priesthood. But Christ did not descend from the tribe of Levi, but from the tribe of Juda, "of which tribe," says Paul, "Moses spake nothing concerning the priesthood."—Hence Christ did not inherit his priesthood, any more than Melchisedec did; nor did any one inherit the priesthood from Christ. Hence there is no priesthood of a finite person, that so completely represents the eternal priesthood of Christ, as the priesthood of Melchisedec. They both stand alone; both were constituted priests by God.

ELADSI.

*Erratum.*—Volume 1. p. 557, first column, l. 16 for afflictions pain read afflictions pass.

#### POETRY.

For the Hopkinsian Magazine.

#### THE SLANDERER.

Almighty God! how false and foul  
is man!  
How full of scandal, mischief and deceit!  
How he presumes thy holy name to scan,  
With solemn speech; but loves the swearers seat!  
'With vile abuse he treats his brother's name;  
He sits, and slanders his own mother's son;  
He strives to blast the meek with endless shame;  
He deals in lies, in fraud his foot-steps run.  
Still he pretends to *toil*, and *weep*, and *pray*,  
For *truth*, and *peace*, with heavenly holy zeal;  
To seek the cause of Christ, and love the way  
That leads from strife, and shows the balm to heal.  
Do tears his cheeks bedew? those tears are base;  
Or heaves his breast a sigh; he sighs for hate;  
Could Satan weep, such tears would deck his face;  
Thus Satan sigh'd, when plung'd from heavenly state,  
Down to the regions of malign despair.  
When God Almighty hurl'd him from his throne,  
To hell's dire gulph, to dwell for ever there;  
For ever, ever, there to groan.  
O wicked man! when will thy slanders cease;  
How long thy brother still wilt thou devour;  
How long wilt thou destroy the boom of peace,  
Like Satan, when he entered Eden's bower;  
Thus saith the Lord, "Thy ways will reprove;  
Thy sins, in order, set before thine eyes,  
My grace for ever from thy soul remove;  
And no deliverer, then shall dare to rise."  
D.

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**SERMON.**

ACTS iv. 23.—*And being let go, they went to their own company.*—

It is a common, but just observation, that "a man is known by the company he keeps." We are always predisposed to judge of a man's character by his usual associates. If he associates with good men; we suppose him to be sober, honest and discreet: but if he associates with men of corrupt minds and dissolute morals; we, at once, suppose that he sustains the same character. Hence it is, that Christians manifest the peculiar traits of their character, by associating together as the disciples of the meek and lowly Jesus. This is strikingly exemplified in the conduct of Peter and John, who were apprehended for healing the impotent man, at the beautiful gate of the temple. The rulers not being able to find any thing, in the apostles, worthy of blame, or punishment, were constrained to threaten, and then dismiss them. Accordingly, they peremptorily commanded them not to speak in the name of Jesus. But Peter and John answered, with boldness, that they "ought to obey God rather than man." "So, when they had further threatened

them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed. *And being let go, they went to their own company,* and reported all that the chief priests and elders had said unto them." The company, to which the apostles so soon resorted, after being dismissed by the counsel of examination, consisted of persons of their own character. These were the other disciples of Christ, and, like Peter and John, were zealous preachers of the gospel. In view of this conduct of the two apostles, then, we must readily draw the following conclusion:

*Mankind choose to associate with those of their own character.* In pursuing the subject, I shall, *first*, attempt to prove the doctrine; and, *secondly*, shew *why* mankind choose to associate with those of their own character.

I. I am to prove that mankind choose to associate with those of their own character. This is evident,

1. From general observation. We see mankind, of different relations, stations and professions,

uniformly seeking the society of their several classes, as time and opportunity will admit. The rich do not seek to associate with the poor, nor the poor with the rich; but each desires the company of those, whom he considers in nearly equal standing with himself. Though this distinction is not so obvious in *our own* as in many other lands; yet, the principle, to a greater or less degree, characterises the whole face of community. Not only so, with respect to poverty and riches, but the principle is strictly observed with respect to occupation and profession. The farmer, the mechanic, the merchant, the attorney, the physician, and the divine, each seek opportunity to associate and converse with those of their own employment or profession. To this, both experience and observation abundantly testify. But the truth of the sentiment is still more strikingly exemplified in *moral character*, to which our subject is intended chiefly to apply. True religion tends to destroy the petty distinctions of occupation and profession, and to *unite* all who embrace it, in the pursuit of *one* grand and glorious object. Christians will seek the *society* of Christians; and, united in this, they will banish every thing, both in profession and external circumstances, which tended to divide their affections, or destroy their peace. Though they may, occasionally, be obliged to meet with those who sustain different moral characters, while called, by Divine Providence, to pursue the avocations of this life; yet, like the disciples of old, as soon as they are let go, they will resort "to their own company." While this is the case with Christians, it is also true with respect to the openly vicious and profane. The drunkard loves the society of drunkards, better than any other; the gambler associate with persons of his own stamp; the profane swearer is best pleased with companions of the same lawless tongues and malignant hearts. So of the sabbath-breaker, the debauchee, and the licentious of every description. Where will you find the immoral and profane, seeking to associate with the truly sober and religious? Or where will you find the truly sober and religious, seeking to associate with the immoral and profane? Though the may, sometimes, providentially meet; yet, being let go, each resorts, immediately, to his own company. The Christian cannot rest contented, till he finds some of the followers of Jesus, to whom he can unbosom his soul, and with whom he can hold sweet and heavenly communion. So, the drunkard, the profane swearer, the gambler, the licentious of every description cannot rest easy, till each find persons, as bad, or worse than himself, with whom he can waste his precious time, and run in the way of destruction. Is it not for this purpose, that persons may find and associate with those of their own vicious and profligate characters that so many idle away their precious time in houses of public resort and entertainment? Is it not for this purpose, that so many frequent the crowds of the profane and licentious? that so many flock to the alley and gaming table? that so many "sit in the seat of the scornful," and walk in the way of the ungodly? *Would* persons go to those places, if they could find none of their own character, with whom they could associate? Observation, experience and fact, answer in the negative. Men do not go to haunts of vice alone; they always expect, and wish, to meet

their companions in wickedness. The careless and stupid will shun, and even hide from the presence of the pious and godly; but they will associate freely and cheerfully with persons as stupid and careless as themselves. Universal observation then testifies, that mankind choose to associate with those of their own character. But,

2. The truth of this sentiment is evident from the holy scriptures. We are informed, in our text, that when the apostles were let go, *"they went to their own company."*

They had opportunity to renounce their religion, if they chose, and to secure the favour of the Jewish rulers. But they chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, or the favour of the wicked. The Bible constantly represents mankind, as, spontaneously resorting to company which sustains a character like themselves. Accordingly, it is written, "Blessed is the man that walketh not in the counsel of the ungodly, *nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*"—Moses abandoned the court of Pharaoh and went with the people of God. David esteemed the righteous, as the excellent of the earth, and desired to make them his constant companions. This was one reason, why he declared, "I was glad when they said unto me, Let us go into the house of the Lord." Hence, in the same connexion, he speaks of Jerusalem, *"For my brethren and companions' sakes, I will now say, Peace be within thee."* Such is a prominent characteristic, given of the righteous in the holy scriptures.—On the other hand, the wicked are invariably represented as cleaving to associates of their own vile affections and accursed practices.—

Accordingly, God says of them, in the fiftieth Psalm, "When thou sawest a thief, then thou *consentedst with him, and hast been partaker with adulterers.*" These representations are full of meaning, and clearly teach, that every person is best pleased with companions of his own character, whether virtuous or vicious. I proceed to show,

II. *Why* mankind always choose to associate with those of their own character.

1. Persons of the same character have similar views and feelings. The views and feelings of mankind, or their exercises of heart, constitute their moral character. It is true of every person, that *"as he thinketh in his heart, so is he."*—Holy or benevolent views and feelings, constitute the moral character of the righteous; and unholy, or selfish views and feelings, constitute the moral character of the wicked. The views and feelings of persons, who sustain the same moral characters, then, must be, in all respects, similar. The righteous all have the same views and feelings respecting God, themselves, and their fellow-creatures. They regard the glory of God with supreme affection, and love their neighbour as themselves. They all desire to obey the two first and great commandments. So of the wicked. Though their views and feelings are in direct opposition to those of God's people; yet they all, essentially, resemble one another. However different the situations and stations of wicked men may be, one from another; they all, essentially, correspond in their unholy exercises, or moral actions. The views and feelings of all drunkards are essentially the same. The views and feelings of



all sabbath-breakers, are essentially the same. The views and feelings of all gamblers, are essentially the same. The views and feelings of all profane swearers, are essentially the same. The views and feelings of all liars, and thieves, and extortioners, and revilers, and covetous, or idolatrous persons, are essentially the same. Hence, it is written, "*As face answereth to face in water, so the heart of man to man.*" Now, since this is the case, that persons of the same character, have, essentially, the same views and feelings; we need not think it strange, that all, 'being let go, should resort to their own company.' We need not think it strange, that holy men should prefer the company of the godly, to all others, and esteem them as the most valuable and worthy companions of their lives. Nor need we think it strange, that the wicked should choose their associates from persons of their own character. We need not think it strange that thieves should choose to associate with thieves; nor that liars should choose to associate with liars; nor that drunkards should choose to associate with drunkards; nor that gamblers, or profane swearers, or sabbath-breakers, should cleave to their own company. For these persons have all essentially the same views and feelings.

2. Persons of the same character, pursue the same objects. As their desires and affections, which constitute their moral character, are the same; nothing can prevent their pursuing the same ultimate objects. The righteous will seek and pursue the glory of God, and the highest good of the universe, with all their hearts; and the wicked will seek and pursue their

own self-interest, or self-gratification, with all their hearts. No reason can be assigned, why persons, of the same views and feelings, should not pursue the same objects. Accordingly, the righteous are represented, as saying, "Come with us, and we will do thee good: for the Lord hath spoken good concerning Israel. O taste and see that the Lord is good." But the wicked are represented, as saying, "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive, as the grave; and whole, as those that go down into the pit: we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us; let us all have one purse." There can be no doubt, then, that persons of the same character, pursue the same ultimate objects. But, if persons of the same character, pursue the same ultimate objects then it is not strange, that they should be pleased with each other's society, and wish to associate. It is not strange, that the righteous should desire to associate; for they are all seeking the same glorious and heavenly riches. Nor is it, by any means surprising, that the wicked, of various descriptions, should desire to associate; for their hearts are engaged in the same unhallowed and grovelling pursuit. It is not strange, that worldlings should wish to associate; for their hearts are engaged in the pursuit of precisely the same objects. It is not strange, that the profane should wish to associate; for they all pursue the same ungodly and shameful course. It is not strange, that drunkards, and gamblers, and cheats, should wish to associate for their hearts are all engaged

the same mean, sensual, beastly, or dishonest pursuits. So through all descriptions and classes of mankind. It is not strange, that those, who are engaged in the same pursuits, should all, spontaneously, resort "*to their own company.*" The conclusion and course are perfectly natural.

3. Persons of the same character serve to *strengthen* each other in their designs and pursuits. No one wishes to engage, in any enterprise or important pursuit, entirely alone. Every person desires some strength, support or encouragement, from others. The righteous are greatly supported and strengthened, in their grand and glorious object of pursuit, by the mutual assistance and endearing company of their brethren. They can run the Christian race with greater alacrity, engage in the Christian warfare with greater success, and make more rapid advances in holiness and happiness, by the timely aid and heavenly converse of their companions in holiness. So it is on the other hand. No sinner wishes, or is *able* to stand alone. Every transgressor must inevitably sink in despair, and hide his head from community, were it not for his wicked associates. Place an individual profane swearer, sabbath-breaker, drunkard, or gambler, in society, where he could have none of his own character with whom to associate; and what would he do? He would, doubtless, hide his head, with shame and confusion. He would either reform or seek a retreat from the presence of community. This has frequently been demonstrated, by the conduct of those, who shun, or hide from the presence of the sober, virtuous and godly, feeling condemned for their own sinful characters, and fearing a just re-

proof, for their wicked conduct.— But, when sinners find a multitude to do evil, they always feel greatly strengthened and encouraged in their vile pursuits. This will account for their wishing to associate with those of their own character, and for their unwearied exertions to draw others into the snares of sin and wretchedness. I add,

4. That persons of the same character serve to *confirm each other's hopes.* This is a legitimate inference from what has been said. For, since persons of the same character, all possess the same views and feelings; since they all pursue the same objects; and since they all serve to *strengthen* each other, in their designs and pursuits; it cannot be otherwise, than that they should tend to confirm each other's hopes. Those, who go with a multitude to do evil, are uniformly flattered in their hopes of happiness; or, at least, of obtaining the immediate objects of their desire. Infidels have always been greatly encouraged in their hopes, by their infidel companions. The instances have been numerous, where wicked men, in company with their associates, could boldly turn the Bible into ridicule, and blaspheme the sacred name of Jehovah; but, when alone, would fall a prey to the horrors of a guilty conscience, and find no relief, till they again resorted to their infidel companions. This will account for the unwearied exertions of infidels, at the present day, to draw multitudes into their heretical creed and licentious practices.— They pretend firmly to believe, that all mankind will finally be safe and happy. But, if they are *sure* of this, why do they use such exertions, to turn the scriptures into contempt and ridicule, and to draw others into their belief and

practice? If their system be *true*, it will "not make one hair white or black," whether any *embrace* it or not. Those, who believe not, will finally be as safe and happy as themselves. Why, then, let me ask, should they spend their breath, and time, and talents, in compassing sea and land, that they may "*make one proselyte*?" It is, doubtless, because their *hopes are feeble*, and they wish them strengthened by a multitude, who do evil. The greater number they can find, to embrace their licentious doctrines, the stronger they feel, and the more confirmed are their hopes. It is not because they feel *sure*, but because they feel *so unsafe*, that they are at such unwearied pains to *ridicule the scriptures*, and to seduce the vain and giddy multitude. They wish to strengthen their hopes and confirm their own prospects of future happiness, by their continual laughter at serious things, and the constant repetition of that ancient proclamation, "*Ye shall not surely die.*"

Sufficient reasons, then, can be given, why mankind universally choose to associate with those of their own character. Persons, of the same character, have similar views and feelings; they pursue the same objects; they strengthen each other, in their designs and pursuits; and they confirm each other's hopes. This will always account for every one's resorting "*to his own company*," whenever time and opportunity will admit.

#### IMPROVEMENT.

1. If mankind choose to associate with those of their own character; then it is more easy to judge of the *moral character* of individuals, than is generally admitted. Every person, 'being let go, will resort to *his own company*.'—Hence, it is as easy to judge of a

man's moral character, as it is to judge of the moral character of society. "Actions speak louder than words;" and a man may always be known by the company he keeps. If any person is accustomed to associate with the irreligious and profane, we need no other evidence to determine, that he is irreligious and profane himself. If a man chooses to associate with drunkards; we may have the assurance, that he is himself inclined to intemperance. So, if a man forsakes the society of the pious and godly, and associates with the children of this world, we are obliged to set him down, as destitute of the religion of Christ. If a person is disposed to follow false teachers, and to associate with those, who ridicule the scriptures, and have imbibed infidel sentiments; we may rest assured, that such a person is, at heart, an infidel. It is true, however, that those, who have no true religion, may, *for a time*, keep company with the pious and godly, make a publick profession of religion, and, even, *enter upon* the work of the gospel ministry; but they will always show, either by their words or actions, that they "*are out of their own element*," and would much rather resort to their own company. Accordingly, our Saviour says, "By their fruits ye shall know them. Do men gather grapes of thorns? or figs of thistles?" Such persons, in the parable of the sower, are represented as flourishing *for a time*; but by and by they are offended, and fall away.—"Being *let go*, they depart to *their own company*." We frequently see this take place at the present day. Persons, who have made the highest pretensions to sanctity, and *love to the truth*; have sustained important offices in the church; and have professed to

and *weep*, and pray, for the  
 re of Christ's spiritual king-  
 ; as soon as a favourable op-  
 nity presents, may associ-  
 rith those, whom they would  
 have designed "to set with  
 logs of their flock;" espouse  
 cause of liars, drunkards, ex-  
 emers, revilers, and "*covenant-*  
*ters*;" and maintain their  
 e, by the foulest scandal, and  
 rilest abuse. May not such  
 ms be known, by their resort-  
 "to their *own company*?"—  
 ey went out from us, but they  
 not of us; for if they had been  
 , they would no doubt *have*  
*nued with us*: but they went  
 that they might be *made man-*  
 that they were not all of us."

comparatively easy, then, to  
 e of the moral character of  
 ind; for, "*bring let go*,"  
 will resort immediately "*to*  
*own company*."

Since mankind choose to as-  
 sociate with those of their own char-  
 ; we may learn why "love to  
 brethren" should be made a  
 rion of the *Christian charac-*

Our Saviour says, "By this  
 men know that ye are my  
 ples, if ye have love one to  
 ner." The apostle John, also,  
 res, "By this we know that  
 ave passed from death unto  
*because we love the brethren*.  
 y man say, I love God, and  
 th his brother, he is a *liar*.  
 he that loveth not his brother,  
 n he hath seen, how can he  
 God, whom he hath not seen?  
 this commandment have we  
 him, That he who loveth God,  
 th his brother also." This is a  
 er and just criterion; for,  
 subject teaches us, that man-  
 l love, and choose to associate  
 those of their own character.  
 ce, those, who love Christians  
 erely, because they bear the

image of Christ, will choose to be-  
 long to their society; and, conse-  
 quently, they will afford conclusive  
 evidence, that they are themselves  
 the children of God. This is one  
 of the obvious and conclusive  
 standards, by which the Christian  
 character can be tried, in view of  
 the world. It is also, a standard,  
 which our Lord has been pleased  
 to give us, for the trial of ourselves  
 and the character of others. Only  
 let a person give decisive evidence,  
 that he loves Christians, because  
 they belong to Christ, and that he  
 loves to make them his most inti-  
 mate companions; and he affords  
 as decisive evidence, that he is the  
 friend of God, and the disciple of  
 the divine Redeemer.

3. Since mankind choose to as-  
 sociate with those of their own  
 character; we have no reason to  
 believe, that impenitent sinners  
 would be happy in heaven, could  
 they be admitted into those bright  
 and glorious mansions. They can-  
 not bear the society of *saints*, here  
 on earth; even where there is so  
 much imperfection. They choose  
 rather to associate with persons of  
 their own character. How, then,  
 could they endure the pure and  
 holy society of heaven? Take, for  
 example, the profane swearer, the  
*liar*, the thief, the *extortioner*, the  
*drunkard*, or any one of mankind,  
 without a change of character, and  
 an entire renovation of heart and  
 life, and place him in the midst of  
 the paradise of God, surrounded  
 by holy beings, and no one like  
 himself, with whom he could asso-  
 ciate, or have the least degree of  
 intercourse;—and would he be  
*happy* there?—He would shrink  
 from the presence of God. He  
 would shrink from the presence of  
 all holy beings. He would infinite-  
 ly rather "go to his own place;"—  
 "to his own company;"—with his

own associates—with the sons of perdition. He would infinitely rather sink down in hell, than serve in heaven, or be confined to the holy society of that happy place! But, yet these persons are all expecting to go to heaven. They flatter themselves, that they may continue in sin, and yet be finally received to the favour of God, and the friendship of the heavenly world! There are multitudes, who cry "Peace, peace," when there is no peace," and flatter themselves and others, with the hope of safety; while they are still enemies to God and all righteousness; and who would not endure the society of holy beings for the price of their souls! They cry, "YE SHALL NOT SURELY DIE," though GOD has sworn by his holiness, that the incorrigible SHALL LIE DOWN IN EVERLASTING SORROW!

4. Since mankind choose to associate with those of their own character, it appears highly *proper* and *consistent* for God to receive the righteous into heaven. The society of holy beings is that which they love, and greatly desire.—They esteem the children of God, as the excellent of creation, in whom is all their delight. These are their *brethren* and *companions*, with whom they wish always to dwell. It appears perfectly fit and proper, then, for God to receive them to the blessed enjoyments, the holy society, and the exalted employments of his heavenly kingdom. This, Abraham said and felt, when he interceded for Sodom: "Wilt thou destroy the righteous with the wicked? or shall the righteous be as the wicked? that be far from thee, Lord. *Shall not the Judge of all the earth do right?*"

5. Since mankind choose to as-

sociate with those of their character; it also appears perfectly *proper* and *just*, that should turn the wicked into or send them to their own. When the wicked are sent to hell, they are only sent "*to their own company*;" to their associates with whom they love to dwell. They can surely have no right to complain, then, when God sends them to hell. They have sufficient opportunity, while in a state of probation, to choose what company they please. But they choose to go with the people of God, and choose rather to associate with persons of their own character, who are entirely *just* and *proper*, for God to send them to their society, in hell. There is the place of their associates. This is the place of those, with whom they have always loved to dwell. Accordingly, it is said of Judas that he fell by transgression, "he might go to his own place." He was called "the son of perdition." Those, who go in the company of Judas, must expect to abide with him forever. Let no one presume to call in question the justice of God, or the rectitude of his conduct, when he sends sinners to the place of their own choice, as the "company," which they greatly desire.

Finally, this subject presents an important lesson to both saints and sinners. Saints are marking the peculiar traits of their character, every day of their lives, and sinners are doing the same. Every person is forming a character, which must soon be exhibited to the view of the whole universe. As mankind choose to associate with those of their own character, let saints never dishonour their profession, nor the holy companions, whom they have chosen

with whom they may abide for ever in the heavenly world.—But let sinners, and especially false professors, seriously consider, that they are rapidly preparing themselves for the company of Pharaoh, and Ahab, and Judas, and even him, who “*was a liar from the beginning*.”—There are those, who openly take a stand *against the truth*, and vindicate the character and conduct of “*liars*,” and “*drunkards*,” and “*revilers*,” and “*extortioners*,” and “*false accusers*,” and “*COVENANT BREAKERS*,” and “*false swearers*,” and “*slanders* ;” none of whom can inherit the kingdom of God. Are those, who vindicate the character and conduct of such persons, willing to be associated with them *for ever*? Are they willing to lie down with them in everlasting sorrow? Let them be assured, that without repentance, and a change of “*their company*,” in this life, they can never enter into the heavenly Jerusalem; but must be forever cast out, in company with “*dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and and who-soever loveth and maketh a lie*.”—AMEN.

SILVANUS.

For the Hopkinsian Magazine.

AN ILLUSTRATION OF ROMANS, XI. 36.

*Of him, and through him, and to him, are all things.*—

☞ The truth of this declaration, rests on the inspiration and veracity of the apostle. But, while, with the simplicity of faith, we admit its truth, we may, with propriety and profit, enquire into the meaning of it, and endeavour to show its consistency, both with the dictates of sound reason, and with other passages of sacred scripture. This will now be attempted, in answer to the following questions:

1. What is here to be understood by *all things*?

2. How are all things *of* God?

3. How are all things *through* God? And,

4. How are all things *to* God?

1. What is here to be understood by *all things*?

For aught appears to the contrary, the terms, *all things*, are to be understood, in this passage, in the most universal sense. There is nothing in the passage itself, or in its connexion, to limit the signification of these terms to any particular number or class of created objects. Though the word *things*, in a strict sense, is applicable to material substances only; yet, in a more full and enlarged sense, it is often applied to whatever exists or takes place, in the created universe.

All creatures, whether rational or irrational, all substances, whether material or immaterial, and all events, whether great or small, good or evil, may be comprehended in the meaning of the terms, *all things*. This, indeed, is the common and obvious meaning of these comprehensive terms; when used, as in the place before us, without any qualification or limitation. That there is no need of understanding these terms in an unusual and restricted sense, in this passage, will more fully appear, in what may be offered in answer to the other questions proposed.

2. How are all things *of* God?

There are but two senses, in which we can conceive, that all things should be *of* God: all things must be *of* God, as being either from his *substance*, or from his *will*. The first is a Pagan notion: the second is a rational and scriptural truth.

Some of the ancient heathen philosophers, in the darkness of their minds, imagined, that all things are *of the substance* of God. But this

imagination is clogged with insuperable difficulties. According to this notion, God must be, in part at least, *material*; and if material, then his *presence* is properly *extended*; and if so, then there must be more of God, in some parts of the universe, than in others. The grossest *pantheism* is involved in the supposition, that all things are from the Divine substance: on this supposition, *all things* are literally *God*, and *God* is *all things*. This takes away all distinction between God and his creatures. Besides, as God exists by an eternal and immutable necessity; if all things are of his substance, then all things that exist are necessary and immutable; and it will be as difficult for us to conceive, how God should modify or change any thing in the universe, as it was for the Pagan philosophers to conceive, that he should make something from nothing.—The supposition, that all things are of the divine substance, involves many absurdities, and must be rejected. We are, therefore, led to the conclusion, that all things are from the *will* of God. This conclusion is as rational, as it is scriptural.

All things, with which we are acquainted, whether material or immaterial, are *changeable*. Hence, we justly argue, that they had a *beginning*. And, if they had a beginning, then there must have been some *cause* of their beginning to be. Whatever has not been from eternity, whatever has come into being in time, must have had an adequate cause of its existence. From the marks of skill, design and wisdom, in things around us, we are led to conclude, that their cause must have been an intelligent, voluntary being. This being we call God.—But, if an intelligent, voluntary being was the author of all things;

then it is reasonable to suppose, that, before he began the work of creation, he formed, in his own mind, a scheme or plan, according to which he would make and govern all things. As no intelligent being ever acts without design; so no wise being ever begins to work without a plan. And the more intelligent and wise any being is, the more perfect and comprehensive his plan will be. Hence we conclude, that the plan of the Supreme Being, whose understanding and wisdom are infinite, comprehends all things that have been, are, or will be. Before God began the work of creation, he must have seen through his whole scheme of operation, from the beginning to the end, and have known and determined the result of the whole.—This is called his counsel, purpose, or decree, on which his foreknowledge of all creatures, things and events, was founded. Accordingly, we read, in sacred scripture, that “the counsel of the Lord standeth forever, the thoughts of his heart to all generations. I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.—Known unto God are all his works from the beginning of the world.” Thus all things are *of* God, as they all originated in his counsel, or purpose. He decreed all things.

3. How are all things *through* God?

If it has been correctly shown, how all things are *of* God; it is easy to see how all things are *through* him. As all things originated in his counsel; so they all take place by the operation of his hand. He carries his original plan into execution. Whatever he purposed, in

ty, he produces and brings to by his own power and volungency. 'He speaks and it is

he commands, and it stands Nothing can be more agree- reason, than to suppose, that executes his own plan, and ac- ishes his own purposes. Ac- gely, he says, "I have pur- it; I will also do it." No being has either the skill, or wer, to execute God's decrees. e the Assembly of Divines usily say, that "God execut- s decrees, in the works of on and providence."

re it may be observed, more ularly, in the first place, that ngs are *through* God, as he creator of whatever exists, s himself. All things that had a beginning, must have created. It is absurd to sup- that God made the world, or ing else, out of materials pre- y existing; as some have im- l. If there were such mate- they must have been equally cessary and eternal, as the di- existence, and, therefore, as table as God. That, which from eternity, exists of ne- y, and unchangeably the same, n substance and form. The ures teach, that God is the r of all things. "In the be- ng, God created the heavens e earth.—God said, Let there ht; and there was light.—He ; and it was done.—The Lord made all things." Immaterial nces are as much the product ive power, as material ones. is the father of spirits.'

may be observed, in the second , that all things are *through* as he *preserves* them all. To se, that any thing, which God ade, can continue in exist- without his supporting hand, same as to suppose, that he has

imparted to that thing self-existence, and independence, which are incommunica- ble attributes of his own divine nature. It requires the same power to preserve, as to create. Indeed, pres- ervation is but creation continued. Hence we read, that Christ, who is God as well as man, 'upholdeth all things by the word of his power,' and that 'by him all things consist.'

It may be observed, thirdly, that all things are *through* God, as he causes all the motion, whether of body or mind, that takes place in the created universe. All motion implies a mover. It is as absurd to suppose, that created things can move, without God, as to suppose, that they could come into being, with- out God. The laws of nature, as they are called, according to which ma- terial bodies move, are only the rules which God has been pleased to prescribe to his own operations. Attraction is his agency, constantly exerted. A particle of matter can no more move, without the di- vine hand, than a world. Accord- ingly, we are told, that 'He caus- eth the sun to rise and set—send- eth rain—and maketh the grass to grow.'

All the motions of created spir- its are also caused by divine agen- cy. The eternal mind only, is in- dependent and self-moved. All created minds 'live, and are mov- ed, and have their being in Him.' It is just as absurd to suppose, that a created spirit should cause it- self to begin to act, as that it should cause itself to begin to exist. If to suppose that such a spirit brings itself into existence, implies that it exists before it does exist; to suppose that it causes itself to be- gin to act, implies, that it acts be- fore it begins to act, or has one ac- tion before its first. The depen- dence of creatures upon the Cre- ator for all their exercises and ac-



tions, is a doctrine, which runs through the sacred scriptures. The inspired writers represent God as fashioning, turning, softening and hardening the hearts of men, and as working in them both to will and to do. The apostle says, that 'we are not sufficient of ourselves to think any thing as of ourselves,' and that 'God worketh all in all.'

Thus God carries his whole original plan into execution, by his own Almighty hand. His work is perfect; nothing can be added to it, nor any thing taken from it. He "worketh all things after the counsel of his own will." The last question is,

4. How are all things *to* God?

The answer to this question, is very obvious. All things are *to* God, as they were all designed to promote, and will all be made to terminate, in the brightest display of his glory. As God is the *first cause*, so he is the *last end* of all things. His ultimate end, in all things, was *himself*. His own blessedness was his supreme object, in all his purposes. He created and he preserves all things, for his own pleasure. The Lord hath made all things for himself, yea even the wicked not excepted. And he will take care, that all things shall answer the end for which they were made. He will never be disappointed in his designs, or frustrated in his operations. He will make the heavens declare his glory.—He will show the riches of his grace and goodness upon his holy creatures, and will cause all the wrath of the wicked to praise him. He will make known the riches of his glory upon the vessels of mercy, and the power of his wrath upon the vessels of wrath fitted to destruction. He will so 'govern all his creatures and all their actions,' as to advance his

own felicity and glory, to the highest possible degree. Thus "of him, and through him, and to him, are all things; to whom be glory forever. Amen."

PAULINUS.

[*To be concluded.*]

#### DECREES OF GOD.

As the decrees of God are most wise, this necessarily supposes some end in view, and that which is best, the most excellent, important, and desirable that can be; for wisdom consists in proposing and pursuing such an end, in ways and by means in the best manner adapted to accomplish that end. When no end is in view to be accomplished by any purpose or work, if this can be, there is no wisdom; and if there be an end proposed and pursued, if this be not the best that can be proposed and effected, the purpose and pursuit is not wisdom, but folly.—And if the end proposed be the highest and best that can be; yet if the means fixed upon to accomplish that end, be not in all respects the best suited to accomplish the end proposed, this must be a defect of wisdom. Therefore infinite wisdom discerns without a possibility of mistake, what is the best end, most worthy to be set up and pursued, and fixes on this end; and discerns and determines the best means by which this end shall in the best manner be answered.—And this determination is the same with the decrees of God, and involves or comprehends every thing that comes to pass, every event, great and small, with every circumstance, be it ever so minute; and fixes them all; unerring wisdom being exercised with respect to them all; so that to make the least alteration in any thing, event, or circumstance, would render the whole plan less perfect and wise.

work of God is *perfect*.—  
 ever God doeth, it shall be  
 : Nothing can be put to it,  
 thing taken from it.”—  
 ick is *perfect* is not capa-  
 e least alteration, without  
 ndered imperfect and de-  
 This is true of the infi-  
 se plan of the divine ope-  
 und all future events, which  
 ed by the eternal purpose  
 ees of God.

DR. HOPKINS.

ING IN THE CRIMINAL CAN-  
 RESTORE INNOCENCE.

suffering doth not, in any  
 , take away the blame-wor-  
 of one who hath committed  
 easily be perceived to be a  
 ctate of common sense.—  
 y criminal hath been pun-  
 much as the laws of men  
 is he ever thought to be at  
 blame-worthy than he was

The *damage* which his  
 as done, or had a tendency  
 the public, or to individ-  
 y be compensated or pre-  
 by his punishment ; but  
 y one suppose he is for that  
*lameless*, just as if he had  
 fended ? Is he ever thought  
 ny freer from actual guilt,  
 he had been permitted to  
 with impunity ? Has he  
 to repent of, or less reason  
 e and condemn himself,  
 he has been imprisoned or  
 d, or branded, according

The lash may change the  
 an's skin, or the leopard's  
 but it can never make a  
 l innocent. Nothing is  
 ident than this, that crimes  
 to be obliterated, and inno-  
 restored, by involuntary suf-

Sin is ever so written  
 en of iron, and the point of  
 nd, as never to be effaced

in regard to the ill-desert, or blame-  
 worthiness of the sinner.

DR. SMALLEY.

In view of what is contained in  
 the above extract, it is easy to see  
 the fallacy of Dr. Chauncy's scheme  
 of universal salvation ; and also  
 the absurdity of the sentiment,  
 frequently advanced by modern  
 Universalists ; that “ *man gets  
 his pay as he goes along* ;” or, in  
 other words, atones for his sins, by  
 the sufferings he endures in this  
 life. As *suffering* can never re-  
 move *guilt*, the sinner must remain  
 a criminal *for ever*. But if the sin-  
 ner must remain a criminal for ev-  
 er ; then he must *for ever* deserve  
 those plagues with which God will  
 visit all the finally impenitent. Let  
 those, who are inclined to trust a  
 scheme so false and absurd, atten-  
 tively consider the declaration of  
 Solomon : “ *Though thou shouldst  
 bray a fool in a mortar among  
 wheat with a pestle, yet will not his  
 foolishness depart from him.*”

MATHETES.

From the Utica Christian Repository.

ON THE MANNER IN WHICH THE MIL-  
 LENNIUM IS TO BE INTRODUCED.

It has been the prevailing opin-  
 ion, of late years, that the Millen-  
 nium is to be introduced by the  
 spread of the gospel through the  
 world, and the general if not uni-  
 versal conversion of mankind. And  
 many have thought that the days of  
 darkness and trouble to the church  
 were nearly past, and that the day  
 of her peace and prosperity had be-  
 gun to dawn. They have looked  
 at the benevolent efforts of the pres-  
 ent age as a sure indication of the  
 near approach of the millennial  
 glory of the church ; and while  
 they have seen Bible societies,  
 and Missionary societies, and Ed-

ucation societies, and Tract societies, and other similar institutions, rising up, and extending their operations, with considerable success, they have been led to anticipate the speedy triumph of the gospel, and to look at the efforts of a contrary nature as the expiring struggles of an enemy who perceives that his end is approaching. Such anticipations are very pleasing in themselves; and I should be very unwilling to do any thing to disturb them, if I could believe they were founded in truth. But if they are not founded in truth, and are never to be realized, the indulgence of them must be attended with danger. For nothing is better adapted to give the enemy an advantage, than the indulgence of high expectations of an easy and speedy conquest, when there is in reality no ground for them, but the contrary.

It was an opinion which prevailed in former years, that the Millennium is to be introduced, not by the universal conversion of mankind, but by some terrible convulsions in the natural or moral world, or in both; that the wicked in general are not to be turned from their wicked ways unto God, but are to be cut off in their sins, by terrible and wasting judgments, and swept from off the earth. And that the remnant, the few who escape this destruction, and their descendants during the predicted period, will all know the Lord, and be eminently holy and happy.

That the Millennium is to be introduced by the general *destruction*, and not by the general *conversion* of the wicked, I think will be manifest to those who carefully consider the prophecies which relate to the Millennium, and take notice of the things which stand connected with them. I believe that those who will take their bibles and look

out those prophecies, will find the deliverance of the church, and the introduction of her happy state at that period, are general if not uniformly connected with great and general and terrible destruction of the wicked from the earth. The limits of a single essay will not permit a very copious citation of passages to show this; but I would ask the reader carefully to consider the following:

In the 2d Psalm, the Father says to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thine possession." This is usually considered as a promise which relates to the Millennium, and is often quoted in prayer as such; but probably in most cases under the impression of its being a promise that mankind generally shall be converted, and become the willing subjects of the Lord Jesus Christ. But this last conclusion must be drawn without much reflection for it immediately follows, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This is not saving, but destroying them.

The prophecy of Isaiah contains much that relates to the Millennium. From the 60th chapter to the end, that appears to be the principal subject of discourse. In the 63d chapter, the Church asks, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" And the Lord Jesus answers, "I thus speak in righteousness, mighty to save." Again the Church asks, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?" And he answered, "I have trod

den the wine press alone ; and of the people there was none with me ; for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. *For the day of vengeance is in mine heart, and the year of my redeemed is come.* And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The year of his redeemed, the time of their deliverance and peace, is to be introduced by the day of vengeance on his enemies. They are to be destroyed, not converted.

The same event is thus spoken of in the 19th chapter of Revelation : " Let us be glad and rejoice, and give honour to him ; for the marriage of the Lamb is come, and his wife hath made herself ready. And he saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True ; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written that no man knew but he himself : and he was clothed with a vesture dipped in blood ; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron : and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF

KINGS AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come, and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh." Then follows, in the next chapter, the binding of Satan, and the thousand years' reign of the saints. The Millennium, then, is to be introduced by this great and terrible destruction of the wicked, and not by their conversion.

The same events are connected together, in the 66th chapter of Isaiah. " Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy with her all ye that mourn for her. For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem. And

when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold the Lord will come with fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."

The same events also are connected together in the 24th chapter of Isaiah. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth, and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." A few are to be left, who shall be the friends of God. The prophet proceeds—"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, my leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." They shall be shut up in the prison, where the souls of the wicked are, till the time appointed for the resurrection of the body, and the final judgment, when they shall be visited according to their works, with their full and final punishment.—And the prophet adds, "Then the moon shall be confounded, and the

men ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his angels gloriously." *Then*, that is, after this general destruction of the wicked from off the earth, the Lord shall reign over his people gloriously, and the church enjoy her millennial state.

From these passages of scripture, it appears abundantly evident, that the Millennium is not to be introduced, as many expect, by the gradual increase of real religion till it fills the world, and brings all mankind under its influence. On the contrary, the great mass of mankind, at the time of its introduction, will be enemies to God, and will have reached a high pitch of wickedness, and will perhaps have nearly swallowed up the true church of Christ, and have begun their song of triumph at its anticipated speedy extinction, when the Lord will suddenly appear for the deliverance of his people and the dismay and overthrow of his enemies. "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage; until the day that Noah entered into the ark; and the flood came, and destroyed them all.—Likewise, also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be when the Son of Man is revealed."

But I think it probable that some objections to this view of the subject may arise in the minds of some readers. Some will be ready to ask, is not the present age of benevolent efforts; and are not great exertions making to

spread the gospel, both at home and abroad? And does not success attend those efforts, to such a degree, at least, as to afford a rational prospect of the ultimate spread of the gospel through the world? If any should conclude from this, that the opinion advanced in this essay cannot be true, I would ask them, what security there is for the continuance of these efforts, for any considerable period? And I would ask, also, whether we do not often read statements, in the addresses of the various benevolent institutions, which go to show, that, unless these efforts are continued, and greatly increased, they will not be sufficient to make any great and permanent impression upon the kingdom of darkness, nor even sufficient to maintain the ground which Christianity now occupies? If I mistake not, Education Societies and Theological Seminaries are frequently informing us, that the increase of ministers is not yet in such a ratio as, after deducting the diminutions by death, to keep up with the increase of population; so that, in reality, the supply is actually diminishing. This I believe to be the fact. Bible societies are indeed increasing the supply of the word of God; but the multiplication of copies is not necessarily and certainly connected with the proper use of them. Missionaries are indeed going forth, with encouraging prospects, to preach the gospel among the various heathen nations; but their numbers bear a very small proportion to the numbers to be evangelized. I believe, indeed, that the gospel must be preached unto all nations, before the end come. But I think it is not so clear that it will ever be done by such kind of means as are now in use. It may be necessary, in order to its accomplishment, that true Christians and faithful minis-

ters should be compelled by persecution to flee for their lives, from those countries where the gospel is now enjoyed, and seek refuge among those who are now heathen. Persecution had this effect in the apostolic age, when Stephen was put to death, and the members of the church at Jerusalem were all scattered abroad, except the apostles; and "they that were scattered abroad went every where preaching the word." It may be so again.—It is predicted that the word shall be preached in every land. Mat. xxiv. 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." It is to be for a witness against them, if they reject it, as it is probable most of them will; and as appears to be more distinctly intimated in the parallel passage in the 13th chapter of Mark. "And ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations."

It may be objected also by some, that the present is an age of revivals of religion, which are so frequent, so great, and so extensive, as forbids the idea that the church is ever likely to be reduced so low, as the opinion advanced in this essay seems to imply. Giving all possible weight to this objection, it is a sufficient answer to remind those that make it, that the out-pourings of the Spirit of God are in his own power, and *may* become less frequent, and less extensive. And if they should cease entirely in any town, or state, or country, how long would it be, before the largest and most flourishing churches would become extinct?

It may be objected further, that this view of the introduction of the Millennium, should it prevail, would have a tendency to discourage the

efforts which are now making for the spread of the gospel, and cause Christians to despond, and sit down in idleness and inactivity. This objection is rather directed against the promulgation of this opinion, than against its truth. What if it should have this effect? Would that prove it untrue? I think it likely that many *professed* Christians would be thus affected by it. It would be likely to have this effect upon such as are influenced to action merely by the prospect of great success, and the worldly glory and honour which accompanies it. But it could not have this effect upon those who act from principle and duty. Those who love God and the souls of men, have motives to action of a different kind, and unspeakably more powerful, than those which stimulate the enterprises of worldly men. It cannot be necessary that Christians should believe a lie, in order to stimulate them to duty. If this view of the introduction of the Millennium is correct, as I verily believe it is, it ought to be made known, and let the consequences be committed to God. But every truth is adapted to do good to those that cordially embrace it; and some of the good effects, which the prevalence of this truth would have, are very apparent. If there is real danger that error and wickedness will yet have a wide and extensive spread, that danger is greatly increased by its being believed by Christians that there is no danger; whereas, by being aware of it, they are put upon their guard, and stimulated to make every possible effort to preserve themselves and others against it. What has been the actual experience of Christians on this subject? Have they been most active, most humble, most prayerful, most abstracted from the world, and most devoted to God,

when they have thought every thing as going on well; or when they have been sensible of danger; have let themselves brought into straits, and have realized that they were ready to perish if God did not appear for their help?

If the view which has been taken of the subject is a correct one, the church is now in danger; and it behooves every Christian to be awake, and at his post. The enemy is coming in like a flood; error and wickedness are prevailing; the cause of religion is sinking; and unless God shall appear for the help of his people, they will soon find themselves in an evil case. And if his view of the subject is correct, what are the prospects of the rising generation? If error and wickedness are to triumph still further, and the institutions of the gospel are to be still further despised and neglected; if our candlesticks are to be removed out of their places, if our churches are to be shut up, and our communion tables broken down; if the ground is to be occupied by the enemies of the gospel, what is to become of our children? Into whose hands will they fall, when we are laid in the dust?—What can we do for them now, before God takes us away? I speak not of provisions for their bodies, which perhaps we are industriously accumulating, to be a snare to their souls. But what can we do to guard them against the seductions to which they will be exposed?—What can we do to bring them to the saving knowledge of the truth, and engage for them the protection of the Almighty? And what can we do for a world that lieth in wickedness, and which is fast ripening for the day of God's wrath? What can we do to preserve the knowledge of the truth in the earth; and to keep up, here and there, a burning

and shining light, in the midst of surrounding darkness? Who can tell, but that if suitable exertions are made, there may be preserved, here and there, a little verdant spot, that shall grow and flourish under the dews of heaven, while all around is barrenness and death? Hard indeed must be our hearts, if we can look at a whole world going to destruction, and remain unaffected and inactive. G. G.

#### BIBLICAL CRITICISM.

From the American Baptist Magazine.  
ON THE SUPPLIED WORDS IN THE ENGLISH TRANSLATION OF THE BIBLE.

Languages differ in their forms of expression. Some admit, and frequently use, an ellipsis, where others do not. Hence, in translating, it is necessary to supply some words; otherwise a translation would, in many instances, be unintelligible. This is true with respect to translations of the Bible. The translators of our English version have carefully distinguished the words which they have thought it necessary to supply, by causing them to be printed in *Italics*. It is far from my intention to advance any thing calculated to derogate from these venerable men, or from the valuable translation of the Scriptures with which they have furnished us. I would not, however, ascribe infallibility to any man or body of men.—While they have performed that part of their task which respects elliptical expressions with much fidelity, judgment and skill, they have undoubtedly left some room for improvement. By having designated the words which they have supplied, they appear to have intended to allow even such as do not understand the original languages of the Bible the liberty of



exercising their own judgment in reference to the necessity and propriety of them. It is certainly, therefore, allowable, and may be useful, to point out a few instances in which the *supplied words* appear to be either *redundant*, *inaccurate* or *deficient*.

1st. *Redundancy*. Wherever the original words alone afford a consistent sense, supplemental words are unnecessary. We have an instance of such redundancy in Matt. xx. 23.—“But to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.” The words, *it shall be given*, are superfluous, and give the text such a turn, that it seems to afford some support to the Socinian cause. And let the passage be read according to its native simplicity—“But to sit on my right hand, and on my left, is not mine to give, except *to them* for whom it is prepared of my Father,” and it yields a perfect sense, giving no countenance to so pernicious an error; but is quite consistent with those declarations of our Lord in which he asserts his unlimited authority to dispense rewards and punishments. See John v. 22. Luke xxii. 29, and Matt. xxv. 31—41. Compare Mark ix. 8, with Matt. xvii. 8, in Greek.

2. Cor. vi. 1. “We then *as workers together with him*.”—The sense appears complete without the words *with him*: “We then, *as workers together*,” or as fellow labourers.—Should 1. Cor. iii. 9, “For we are labourers together with God,” be adduced in support of the supplemental clause, it may be replied, that it is conceived the learned reader will see cause to prefer the Geneva translation in that passage. “For we together are God’s labourers.” It is the more necessary to

investigate these passages, because some have, by great inattention and perversion, attempted to establish upon them the sentiment, that sinners are *co-workers* with God in the matter of their salvation. So far is this from being true, that ministers, or even apostles, are not represented as performing any part with God, but as instruments in his hand, as earthen vessels, “and as not being any thing.” 1. Cor. iii. 5, 7, and 2. Cor. iv. 7.

2d. *Inaccuracy*. When there is such an ellipsis in the original as renders it necessary to supply a word or clause, the supplement should be that which the words to the text, the context, and the nature of the subject, require.—This rule appears to be violated in Numbers, xi. 31, where we read that the quails lay, “as ~~it~~ were, two cubits *high*, upon ~~the~~ face of the earth.” It would certainly have been more correct to have said, “two cubits apart.” In verse 32, we are informed, that the people were employed two days and one night in gathering them; which could scarcely have been the case, had they been about three feet high over the face of the ground. Besides, there would not have been room to “spread them abroad.”

Rom. vii. 10. “And the commandment, which *was ordained* to life, I found *to be* unto death.” Would it not be more consistent to understand the apostle as saying, “And the commandment which *I supposed to be* to life, I found *to be* unto death.” He did not mean to inform us, that he found the thing different from what it really was; but that he was convinced of his error. If the commandment or law could have awarded life to any, it certainly would have secured it to him. Phil. iii. 6. But, that it could not confer life, and

not ordained for that intent, is from scripture. See Gal. iii. 21. Rom. iii. 20. Chron. and II. Cor. iii. 7.

*Deficiency.* Acts xix. 2. have not so much as heard whether there be any Holy Ghost." word *given* ought to be supplied.

The passage would then be "We have not so much as whether the Holy Ghost be." They surely were not ignorant of the existence of that person the Trinity, as they were disciples of John, who expressly said, that they should be baptized with the Holy Ghost. Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33.

There is an exactly parallel expression, John vii. 39. "For the Holy Ghost was not yet *given* (our translators rightly) because that Jesus was not yet glorified."

These disciples had not seen the actual effusion of the Holy Ghost." Parkhurst in Pneumatology.

By these brief remarks tend to remove any wrong ideas which may have been formed, and to impart correct views of the import of the passages on which they are offered.

#### PHILOGRAPHERS.

From the Connecticut Observer.

#### INSTRUMENTS OF ERROR.

We have often heard persons reproachful of this and of that publication. "It is too contemptible to do injury"—or, "It is too plainly satirical to produce any belief of reasonings and assertions,—or, too low in its language, too weak in its attacks, to influence man's mind."—"The sincerity of the remark we never doubted.—The publications, they do, indeed, speak with contempt, and spurn with indignation. But, perhaps even they do well to avoid

temptation. One cannot handle pitch and not be defiled. The same falsehood repeated week after week, with all the confidence of sincerity, will at length have an effect on almost any mind;—the same sneers at the doctrines of religion, sometimes more covert, and sometimes entirely unmasked, will lessen respect for these doctrines in the firmest heart. 'Go not in the way with sinners' is a wise direction; avoid their company—avoid their sophistry—their ridicule of religion—their perversion of scripture—if you wish to walk in the way of truth. But whatever effect, publications which advocate error, and misinterpret the doctrines of the Orthodox,—and misrepresent the Bible, may have on a pious, well regulated and well informed mind, they have an influence, deadly and extensive, on the minds of the ignorant and credulous. We believe the friends of truth, among us, have not acted wisely in their determination to let falsehood run through the land and diffuse her poison, without the fear of exposure or opposition. To follow error in all its wanderings is an ungracious task—one that requires patience as well as discrimination; and we have not much doubt, it is partly owing to this circumstance the sentiment has widely extended, that it is better to let error alone, than attempt to check it—especially, when it clothes itself in the filthy habiliments of personalities, and profaneness, which would gladly gain the credit of original wit. Many a dark and dirty cell must be visited by the Christian philanthropist, before misery will leave our world—and the advocate of truth must venture to come into contact with some pollution before every hiding-place of error will be laid open to the purifying influences of the gospel.

The following extract of a letter, written by a gentleman residing in Ohio, will illustrate these remarks.

"I have nothing specially favourable to communicate respecting the state of religion in this country.— Things are going much in the usual train. I fear there is an increase of error and vice among us. This must be imputed first and principally to the depravity of the human heart, connected with a dearth of proper religious instruction. But one of the great and principal exciting causes, in my view, is the influence of vile publications, from the land of the pilgrims and of steady habits. These publications flow along, teeming with lies, and in many places there is none to contradict them: and many honest, well-meaning people, as sincerely believe them, as the deluded Mahometan believes his Alcoran. Unless some counteracting influence, sufficiently powerful, is exerted to sweep away these refuges of lies, multitudes will be led to ruin. Is there not some one suitably qualified to become the editor of a paper, whose sole object shall be to hunt these forgers and propagators of lies, from rock to rock, and swamp to swamp, and hedge to hedge, and hole to hole, until they find no resting place, this side of repentance? I would very cheerfully subscribe for a number of copies of such a paper, ably conducted, to distribute gratis. I think it would have extensive patronage."

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EXTRACT OF A LETTER.

"———, February 2, 1826.

Now, my dear friend, what can we do to promote the kingdom and interest of the dear Redeemer, in the world? Shall we say, We are feeble and dependant creatures? Whether our strength be great or

small, we can as easily employ *for* Christ, as *against* him. Though we are dependant on God; yet we are not more dependant than the angels in heaven. They can do nothing independently of God; yet they are instrumental of accomplishing his purposes; and so are we. They act, as He causes them to act; and so do we. They are instrumental of his glory and the greatest good; and so are we. But they *aim* at the promotion of the greatest good, in all they do. And is this the case with us? Or do we accomplish the purposes of God from a sole and supreme regard to our own private interest? O that our hearts might be filled with that holy love to God, which shall render us cheerfully obedient to every intimation of his will. O that ours may be the blessedness of walking in the ordinances and statutes of the Lord, blameless. There is a peculiar pleasure to be taken in denying ourselves for the sake of the great Redeemer. And how *grateful* we ought to be for the precious privilege? How precious the privilege of employing our time and strength in the service and praise of our heavenly Father? How thankful ought we to be for the privilege of doing something in this world towards promoting the interests of Zion and the salvation of souls, which are to exist to eternity? This last privilege we can enjoy only during our short stay in this world. Let us, then, my dear friend, be up and doing. Do keep near the throne of grace, and beseech God to revive his work. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.———

—Finally, be of good comfort: for the Lord reigns. He *will* accomplish *all* the gracious and benevolent purposes of his heart.——

can we *help* rejoicing, that creatures, things and events be, in some way or other, sub-  
 ject to his glory and the great-  
 good? Let us only choose the  
 for our *God*, and we shall  
 are to fear the *instruments*,  
 which He fulfils his wise and  
 solvent purposes. Let us choose  
 rah for our portion; and what  
 we want beside?"

#### ON CONTROVERSY.

rom the manner and spirit  
 which disputes, on points of  
 ine, have been too frequently  
 ized, many have imbibed a  
 dice against all controversy  
 religious subjects. No one,  
 ver, will question the proprie-  
 free and candid discussion.—  
 whenever disputes, on doc-  
 l points, are managed with  
 temper and candour, which  
 mportance of religious subjects  
 res: it may be reasonably  
 d, that some real advantage  
 arise from them.

Such is the inactivity, and so  
 great the indolence of the human  
 mind, in pursuit of the noblest ob-  
 jects, that it needs every motive,  
 every *stimulus*, to excite it to ex-  
 ertion. Its powers are awakened,  
 and its invention sharpened, by  
 opposition. Hence, by this kind of  
 collision of minds, new light is  
 often struck up, and arguments  
 produced in support of the truth,  
 which would otherwise have es-  
 caped observation.

Were the human mind suffic-  
 iently possessed of a spirit of be-  
 nevolence and love, no other mo-  
 tive to an exertion of all its pow-  
 ers, in search after truth, would  
 be, either needed, or have influ-  
 ence. For the want of this, it is,  
 that bitterness and personality too  
 often mingle themselves with re-  
 ligious diputes. Yet, notwithstand-  
 ing these unnecessary ingredients,  
 unwelcome, generally, to the re-  
 ader; controversial writings are,  
 oftentimes, beneficial; and the  
 cause of truth receives essential  
 advantages from them.

STEPHEN WEST, D. D.

### Summary of Religious Intelligence.

*same.* The London Miss. Reg-  
 states the whole number of mis-  
 sionary stations, throughout the world,  
 289; number of Missionaries, 584;  
 er of Native Assistants, 394;  
 er of pupils in the missionary  
 ls, 50,000, and the number of  
 ers in the Churches, 37,919.

*American Board.* The amount of  
 ions to the Board, in the months  
 cember and January, was 10,096  
 s, exclusive of clothing.

*Missionary Herald* for January,  
 states the whole number of pre-  
 achers of the Gospel, sent out by the  
 l, at 34. Native preachers and  
 eters, 6. Labourers from this  
 ry, including missionaries and

male assistants, 73. Stations 35:—  
 Churches organized, 13; Schools, about  
 150; Pupils, about 7500. About 60  
 heathen youths have been members of  
 the Foreign Mission School at Corn-  
 wall. The present number of scholars,  
 is 14.

*American Bible Society.* The re-  
 cepts for December, 1825, were \$22-  
 63 20. Bibles and Testaments issued  
 in the same time, to the amount of  
 \$1741 31.

*Revivals of Religion.* There are  
 said to be revivals in several towns in  
 the western part of New York. In  
 Rome, Oneida county, the work is rep-  
 resented as general and remarkably  
 rapid in its progress. There is a pleas-

ing revival of religion in the West Society, in Taunton, Mass. The revival is making progress in Williamstown, Mass. There are said to be about 70 hopeful converts. A gentleman who has lately been in the vicinity of Whately, Mass. represents the late revival there, to have been remarkably extensive. Out of 1000 inhabitants, the population of the town, about 300 are thought to have experienced a change of heart, during this revival. Revivals are mentioned as having commenced in Brimfield, Sturbridge and Southbridge, Mass. *Seventy-eight* have recently been added to the Church in Monson, Mass. and ten more are propounded.

#### ORDINATIONS AND INSTALLATIONS.

1825, November 9th, Ordained Rev. JAMES KENT, over the Presbyterian Church in Trumbull, Con. and Rev. ALANSON BENEDICT, as an evangelist. Sermon by Rev. Mr. Hewet.

1825, November 17th, Ordained Rev. PHILIP PAYSON as pastor of the orthodox Congregational Church, in Leominster, Mass. Sermon by Rev. Dr. Payson of Portland, from Jeremiah, xv. 9.

1825, November 23d, Ordained Rev. FLAYEL GRISWOLD, as an evangelist, at Shelburn, Mass. Sermon by Rev. Mr. Cannon of Gill.

1825, December 1st, Installed Rev. Mr. STAUNTON, as pastor of the Congregational Church in Bethlehem, Con.

1826, January 4th, Rev. HARLEY GOODWIN as colleague pastor with the Rev. Dr. Catlin, of New Marlborough, Mass. Sermon by Rev. Mr. Gale, of New Hartford, Con.

1826, January 4th, Installed Rev. ROYAL WASHBURN, as pastor of the first Church in Amherst, Mass. Sermon by Rev. Professor Stewart.

1826, January 11th, Ordained Rev. JOSHUA BARRETT, as pastor of the second Congregational Church in Plymouth, Mass. Sermon by Rev. Enos Pratt, of Barnstable, from 2 Corinthians, iv. 7.

1826, January 11th, Ordained Rev. ISAAC WILLEY, as pastor of the Cong. Church in Rochester, N. H. Sermon by Rev. President Taylor, from Acts xi. 28.

1826, January 11th, Ordained MANNING ELLIS, as pastor of Congregational Church in Brook Me. Sermon by Rev. Pr. Smith.

1826, January 18th, Installed ERASTUS MALTBY, as pastor Trinitarian Church in Taunton, Sermon by Rev. Mr. Wisner. same time Rev. GEORGE COWL ordained as an evangelist.

#### POETRY.

##### WHAT IS TIME?

I asked an aged man, a man of cares,  
Wrinkled and curved and white with  
hairs;  
"Time is the warp of life," he said,  
The young, the fair, the gay, to w  
well!"

I ask'd the ancient, venerable dead,  
Sages who wrote, and warriors who  
From the cold grave a hollow murmur  
"Time sow'd the seeds we reap  
abode!"

I ask'd a dying sinner, ere the stroke  
Of ruthless death life's golden bo  
broke,  
I ask'd him, What is time? "Time,"  
plied  
"I've lost it! Ah! the treasure!" and

I ask'd the golden sun and silver spl  
Those bright chronometers of days an  
They answered, "Time is but a r  
glare,"  
And bade me for eternity prepare.

I ask'd the seasons in their annual n  
Which beautify or desolate the grou  
And they replied (no oracle more wi  
"Tis folly's blank, and wisdom's  
prize!"

I ask'd a spirit lost; but O the shriek  
That pierced my soul! I shudder  
speak!

It cried "A particle! a speck! a m  
Of endless years, duration infinite!"

Of things inanimate my dial I  
Consulted; and it made me this reply  
"Time is the season fair of living we  
The path to Glory, or the path to He

I ask'd old father Time himself, at la  
But in a moment he flew swiftly past  
His chariot was a cloud, the wheel  
His noiseless steeds, which left no trace

I ask'd the mighty angel, who shall  
One foot on sea and one on solid la  
By Heaven's great King, I swear the  
ry's o'er,  
'Time WAS,' he cried, 'but time  
no more!"

THE

# HOPKINSIAN MAGAZINE.

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II. MARCH, 1826. No. 3.

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and occasional discourses are general, adapted to the design of it. The following, however, is to be an exception, as it contains the exposition of the passage of time on which it is founded, and sends an object of benevolent enquiry, which, at the present time, excites and justly engages the attention of the American public. The subject of the course is also considered as somewhat appropriate to the *Hopkinsian Magazine*, which derives its name from a venerated man, who took a deep and lively interest in the welfare of the sons and daughters of Africa. To this injured

Dr. Hopkins considered our nation owing a heavy debt, which they ought to discharge, by liberal contributions and persevering exertions to liberate as are 'drawn unto cruel bondage to communicate the blessings of knowledge, liberty, civilization, and religion, of Christianity, to the numbers inhabiting these benighted regions which nominal Christians have never visited, not to reform, but to oppress, not to promote peace and good order, but to excite war and rapine, not to build up, but to destroy, and in which they have long carried on a dreadful traffic in the souls of men.' So early as the year 1793 Dr. Hopkins published "A Discourse concerning the slavery of the Afri-

cans; showing it to be the duty and interest of the American colonies to emancipate all their African slaves: with an address to the owners of such slaves—Dedicated to the honourable, the Continental Congress." Three years before this, Dr. Hopkins, in connexion with Dr. Stiles, solicited and obtained subscriptions, to educate two pious African young men, preparatory to their being sent back, as missionaries to their native country. The noble design of colonizing our free coloured population in Africa, was advocated by Dr. Hopkins, in a discourse before the Society in Providence, R. I. "for abolishing the slave trade." This discourse was delivered, May 17th, 1793—from the Appendix to which, the following extracts are made. "There is a considerable number of free blacks in New-England, and in the other parts of the United States, some of whom are industrious, and of a good moral character; and some of them appear to be truly pious, who are desirous to remove to Africa and settle there. In order to effect this in the best manner, a vessel must be procured to go to Africa with a number of persons, both white and black, perhaps, to search that country, and find a place where a settlement may be made. If such a place can be found, they must return, and the blacks must be collected, who are willing to go and settle there, and form themselves into

a civil society, by agreeing in a constitution and a code of laws, by which they will be regulated. And they must be furnished with every thing necessary to transport and settle them there, in a safe and comfortable manner. This appears to be the best and only plan to put the blacks amongst us, in the situation most agreeable to themselves, and to render them the most useful to their brethren in Africa, by civilizing them, and teaching them to cultivate their lands, and spreading the knowledge of the Christian religion among them. These United States are able to be at the expense of prosecuting such a plan. And is not this the best way that can be taken to compensate the blacks, both in America and Africa, for the injuries they have received by the slave-trade and slavery, and that which righteousness and benevolence must dictate?—This will have the greatest tendency wholly to abolish the abominable trade in human flesh, and will certainly effect it, if all other attempts prove ineffectual. Are there not, then, motives sufficient to induce the Legislature of this nation to enter upon and prosecute this design? And is there not reason to think that it would meet with general approbation?"

The benevolent concern, which Dr. Hopkins manifested for the oppressed descendants of Africa, drew many of them into his congregation at Newport; numbers of whom appeared to receive saving benefit from his ministrations, and became worthy members of his church. What he 'long desired, but died without the sight,' it is our happiness, in some measure, to witness, in the operations and successes of missionary and colonizing societies. May the same disinterested benevolence, which kindled his desires, warm the hearts of all who embrace his views of the Gospel, and excite them to imitate his example in efforts to promote the present and future good of our much in-

jured and neglected brethren of the African race.

EDITOR.

### A SERMON.

Delivered in the Second Congregational Church in Newport, R. I. in December, 1825, the evening preceding the departure of a company of coloured people for Boston, on their way to Liberia:

BY WILLIAM PATTEN, D. D. *Pastor.*

PSALM lxxviii. 31.—*Ethiopia shall soon stretch out her hands unto God.*

Ethiopia is a part of Africa, and by a figure of speech, may include the whole of that country. That she shall "stretch out her hands unto God" denotes, that the wants and distresses of that people, especially in a spiritual sense, shall engage the compassion of God, and that he will appear for their relief, by sending the gospel to them, and granting them worldly and spiritual blessings. Thus the apostle Paul saw, in vision, a man of Macedonia, who said to him, "Come over and help us," denoting that, as the people needed, so they were prepared to receive, the instructions and blessings of the gospel. The necessities and sufferings of mankind have a voice, and are a supplication, in the ear of the Lord. His compassion is infinite. "He is found of those that sought him not." He first manifests his regard to a people, which is the cause of their being brought to know and love him.

That Ethiopia shall *soon* stretch out her hands to God, does not mean soon after the Psalm was written; but the Psalm contains a prediction of a series of events, referring chiefly to the ascension of Christ, and his reigning in Spirit over the world; and in that series, Ethiopia, as stretching out her hands to God, has a place—and soon after the commencement of this general reign.

of Christ, **Ethiopia shall share in the blessings of the gospel.**

Preceding our text, it is said, "Thou hast ascended on high:—Thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." This is plainly expressive of the **ascension** of Christ, and of the **subjugation** of all his enemies, and of the **enlargement** and **prosperity** of his church. *Captivity* may denote those who make captive; and after the ascension of Christ, they shall be led captive, or in chains, as foes that are subdued. In this sense the expression corresponds to that of the apostle, "death is swallowed up of victory." Or *captivity* may denote those who are made captive. In repeated instances, when the tribes of Israel were made captive, they were styled the "captivity of Israel." And that "captivity shall be led captive," may denote, that they who were in captivity to sin, shall be released, and led the joyful captives of divine grace. Whichever construction be adopted, the sense is the same, denoting a victory over the enemies of Christ, and the prosperity of the church, and the universal prevalence of the gospel.

There are many prophecies of these events in scripture. They are plainly implied in the first promise, that the "Seed of the woman shall bruise the serpent's head."—If the serpent's head shall be bruised, then his power and influence shall be destroyed; and if this shall be done by the Messiah, then he must reign and his people must prosper. The prophecies, as we advance in scripture, become more explicit and full on this subject, till the circumstances, in general, and almost the time of the universal

prevalence of the gospel are now known.

Were it not for this prospect, there would be reason for great discouragement and sorrow. If darkness were to continue, and sin to reign over so large a proportion of the human race: if all kinds of error were still to be adopted; and impieties and crimes to be practised: if the church were to remain so obscure and feeble, and continue so arduous a conflict with enemies so many and powerful, the glory of Christ as Saviour, would be in a great measure veiled, and the work of salvation would be brought into disrepute.

It would justly be thought too extensive a plan, were I to attempt to adduce the prophecies in general, in scripture, of the victory of Christ, and the universal prevalence of the gospel. But it cannot be improper to attend to a sketch of the subject as presented to view in this Psalm.

God is represented as "arising and scattering his enemies." His operations in favour of the gospel church are represented by the deliverance of the Israelites from Egypt, their guidance through the wilderness, and introduction into the land of Canaan. His power will be as really exerted, though not in so miraculous or visible a manner, as in the salvation of Israel.

He will send down his Spirit.—This is represented in the figurative language of sending "showers of rain to confirm his weary heritage." He will "give his law;" furnish the world with his word—"Many shall be employed in publishing it;" the number of missionaries and teachers shall be great.

He shall convert the Jews. This is represented by his bringing "Benjamin and Naphtali," the former



the nearest, the latter the most remote tribe, in Judea, including therefore, all the intermediate tribes. The Gentiles shall be converted. This is also represented by these extreme terms, "the Princes of Egypt," the nearest and most powerful and inveterate enemies of Israel, and the inhabitants of "Ethiopia," who were the least to be dreaded, and the least known.—Thus, all the inhabitants of the earth, both Jews and Gentiles, are included: and the representation corresponds to the prophecies, that in Christ "all the families of the earth shall be blessed;" and that "the knowledge of the Lord shall cover the earth, as the waters cover the seas."

There are two methods of ascertaining the time, when any prophecy is to be accomplished: One is, from the dates connected with the prophecy: the other from events which indicate, that the accomplishment of the *prophecy* has commenced. The latter is the more satisfactory, and the more certain.

The events of the present day indicate, that the time of the general prevalence of the gospel is near.—It is evident, that revolutions and changes, unexampled in extent and importance, have within a few years, taken place in the political world: changes favourable to individual rights, and elective governments. Infidelity, in the form of deism, has been refuted, and in several countries very generally exploded. Mahomedanism and the Papal power have been essentially weakened.—The Lord has poured out his Spirit upon his people, which is evident, in their union, and in their zeal to promote the gospel. He has given his word, by the translation of the scriptures in various languages. His word is proclaimed from a higher mountain than that of Sinai. It is

more extensively known than the tokens of the presence of God on that mountain were seen, or than the thunders, in which the law was there delivered, were heard. It is given, not in terror, not clothed with darkness and threatening; but in the light of gospel grace, in the joyful accents of pardon and peace.—Great is the multitude of them that publish it. Its messengers are sent into all parts of the earth.

The gospel is peculiarly successful; and there are indications of its wider and more rapid prosperity. The Jews, who have heretofore refused to read the New Testament, or to attend to gospel instruction, now receive, with thankfulness, this part of the word of God, and hear with candour, the instructions of ministers; and numbers of them have become converts and are eminent missionaries to their unbelieving brethren, and to the heathen.

Among all professions of religion, where there has been an opportunity to know, there is a disposition to examine the scriptures. Gospel instruction is heard, and is attended with success, among the heathen in the western wilderness, in Greenland, in the Islands of the Pacific Ocean, the whole population, of some of which, have renounced idolatry. It has influence in the superstitious sects in Judea, in China, and other parts of the world.

Appearances are peculiarly favourable respecting the Africans in the general abolition of the slave trade, and the melioration of the condition of them in slavery: in the emancipation of a large number in the existence of an independent Republic in one of the largest W. I. Islands: in the settlement of colonies and churches in Africa, a Sierra Leone, at Regent's-town and other places in that vicinity, and more recently in Liberia:—and it

the readiness with which the Africans, promiscuously as they are rescued from the slave ships, and brought to those settlements, renounce their barbarous idolatry, and immoral habits, and conform to the laws of civilized society, and adopt the principles of the gospel, and in many instances manifest its spirit in their conversation and practice.

To those who have moral discernment, these circumstances shew, as plainly, the progress of the gospel, and the increasing prosperity of the church, as the progress of the Israelites from Egypt to the promised land was plain to the natural sight; and the agency of God, and his faithfulness to his promises, are as conspicuous, as in the wonders which he wrought in behalf of Israel, whom he bore through the wilderness "as an eagle stirreth up her nest, and taketh and beareth her young ones on her wings."

Among the means which the Lord employs for christianizing the heathen, is the formation of societies for specific objects to be attained, and establishing colonies and churches in heathen lands.

Associations are necessary, that any great work of benevolence may be accomplished. They combine more wisdom, possess a more extensive and powerful influence, and alone are permanent. It is likewise important, that colonies and churches should be established in heathen lands. Little benefit is to be expected from simple instructions, or theories, without any examples to illustrate them. Much less good has been done among the heathen in this country, and in other parts of the world, by solitary missionaries, than by missionary families, who have given an example of social order, and of Christian worship and practice. With

preaching it is essential that the example of Christians should be connected. Doctrines are then animated, and rendered visible. On this principle, Christ said to his church, "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

From these considerations, there appears reason highly to approve of the American Colonization Society, to favour the emigration of free people of colour to Africa. It is not their object to transport all the people of colour to that country.— This would be impossible. Nor is it to be expected, that their number among us should be essentially diminished; but it is their object to establish a settlement, in which an example shall be exhibited of civil order, and industry and habits, and of Christian faith and worship and practice, the light of which may be seen by millions in a land of ignorance, of barbarism, and of sin and suffering. In this view, there is reason to approve of the resolution of those before us, who are about to remove to Africa. They go, not from any particular dissatisfaction with their circumstances, or connexions here: not from an expectation of living without toil, or of accumulating great wealth, but that they may add their interest and influence to a settlement, which is designed to exhibit the principles of civilization and Christianity in a country, where they are not known, and no other example of them can be seen.

Shall we not all concur in expressions of gratitude to the agent of the Society,\* present, who has been so assiduous and persevering in his exertions to raise money, to

\* Rev. Horace Sessions.

provide a ship, and to make every arrangement and provision possible, for those here present, and others from New-England, who are about to embark for Africa, and who has generously determined to accompany them in their voyage. The Lord, dear Sir, has signally smiled on your exertions. Great will be the gratification and solace of the people of colour in having you with them, and you may be of important benefit in determining, after your arrival, the lines and circumstances of their settlement. And on your return, for which we humbly pray, you may, from what you shall have seen, be able to give an account, which will recommend the settlement, and promote the benevolent object of the society, in whose service you have been engaged; and thus gratify, far beyond what you would otherwise be able to do, the benevolent wishes of your own heart. Dear brother, farewell.—May the Lord accompany you with his protection and blessing; and still exceed, as he has done, your highest expectations!

But what shall I say to those whom I am now to address for the last time? I feel that the occasion has a great mixture of grief with joy. No one can look on those whom he is to see no more, but with eyes suffused with tears. In this manner, your friends present, lament your departure. But the occasion must be, in some respects, still more afflicting to you. There is even something sorrowful in leaving the place in which one has been brought up—in leaving the haven which he has been accustomed to consider his home: in leaving the scenes with which he has been conversant, and the connexions in general he has formed, not with the hope of returning to them again. This has ever been considered, even

by the saints, as one of the greatest of trials. Yet there is much reason for encouragement. "We are all strangers and pilgrims on earth; and after a little time the places which know us, will know us no more for ever." We have all duties to perform; and it should be our object, and it is our only ultimate interest, to be faithful in them.

You are called in divine Providence to remove to a distant land. Yet you are not without the prospect of many temporal advantages. In the place to which you are going the soil is fertile and easy of cultivation, the climate is mild and favourable to health; there are facilities for commerce. The society in which you will be placed is united and affectionate; the government under which you will live, though strict, is mild and paternal, and you will enjoy under it the rights of citizens. Provision will be made for your defence and for the supply of your wants in health and in sickness. But what is chiefly to be regarded, you will be favoured with Christian instruction and the ordinances of the gospel, and will have equal rights in all church privileges and proceedings. You will live in the vicinity of those whom you naturally consider your brethren. You may be of incalculable advantage in dissuading them from those cruel wars in which it is their object to obtain captives, to sell them into bondage; in dissuading them from the horrible practice of sacrificing their sons at the funeral of kings, or on certain superstitious occasions. You may be instrumental of teaching them to respect life and liberty and their domestic and social relations; of teaching them the value of their gold and ivory and other precious commodities, of teaching them to

engage in works of industry, agriculture, manufactures and commerce, and of rendering them respectable and flourishing as a people.

As necessary to these benefits, we are to recommend the gospel to them: to attempt by your temper and conduct to remove their prejudices against those who are called Christians: you are to favour every attempt for their instruction, for their reformation, for their conversion to the truth—earnestly desiring that the light of the gospel may extend over all the kingdoms and tribes of Africa, and that every individual may enjoy its blessings and rejoice in its hopes.

Some of you, two, if not more, were natives of that country; and in early life were torn from your weeping, or slaughtered relatives and friends, and brought in a confined vessel to a land whose language and customs were strange to you, where you were sold as slaves. But those clouds of consignment and misery are fast passing away, and to you are over forever. How different is your situation now from what it was then? You are now free: you are blessed with Christian light and Christian liberty—you stand in the midst of a Christian congregation, who sympathise in your sufferings, who unite in their wishes and prayers for your peace and prosperity.—Though you are returning to Africa not in that vigour with which you left it, yet you return with the judgment and discretion of age, and the experience of the riches of grace; and though you cannot hope long to continue your labours for the benefit of the settlers, your exertions and prayers for the welfare of Africa: yet you have this to animate you while you live, and to cheer you in your dying hour,

the assurance that your labour shall not be in vain: that the work in which you are engaged shall prosper: for the Lord hath promised, that Ethiopia shall soon stretch out her hand unto God. This encouragement is applicable and is adapted to the whole company.—Contemplating our separation, be exhorted to indulge no selfish feelings, nor any wrong expectations. These will mar your happiness, and impair your usefulness. On your passage, cultivate an affectionate, obliging disposition. Regard the advice of the agent, and be in subjection one to another. On your arrival in Liberia, submit to the laws of the settlement. The order and prosperity of society depend on a due subordination in its members.—Give an example of good citizens and of Christians.

With this advice and the encouragement suggested, we bid you farewell: a long farewell.—May the Lord be with you and bless you.

Weep not. There is rather reason to rejoice. This is an occasion which many humane and pious men have desired to see; but were not permitted to witness.—How, with a multitude of others, would the pious and benevolent Hopkins have rejoiced to behold such an occasion as the present? He doubtless is acquainted with it, together with the spirits in heaven, who take an active interest in every measure to promote the gospel, and rejoice in the increasing and extending lustre of gospel light.

Some of you are brought to an occasion which you have long desired, for which you have waited and prayed, but could scarcely hope to see, that of going under the best advantages to promote the Gospel in Africa. Go, then, our friends, and may the Lord grant us

grace to fulfil our duties in our respective stations and relations, and to be faithful unto death : and when we meet again, may it be in Zion above, to which the ransomed of the Lord shall return with songs and everlasting joy. And to the Lord be glory and praise forever. AMEN.

For the Hopkinsian Magazine.

AN ILLUSTRATION OF ROMANS XI. 36.

*Of him, and through him, and to him, are all things.—*

[Concluded from page 36.]

#### INFERENCES.

1. If all things are *of* God, in the sense explained ; then he might have *foreknown* all things from eternity. Knowledge is ever founded on certainty. That which is contingent or uncertain, may be conjectured, but cannot be known. It is absurd to suppose, that any thing should have been foreknown, which was not certainly future.— But, when God existed alone, what was there, *without* himself, to render certain the future existence of any thing or event ? And what was there *within* himself, to render future things and events certain, besides his *determinations* or *decrees* ? Whatever he determined *should* be, it was certain *would* be. And as all things are consequent upon his decrees, and were included in the eternal counsel of his will, he might know as infallibly, in eternity, all that *would be* in time, as he now knows what *is*, or *has been*. By knowing all his own designs, he necessarily knew all his own works : and by knowing all his own works, he necessarily knew all creatures, things and events. " Known unto God are all his works from the beginning of the world " But if there had been any thing, great or small, good or evil, which God did

not determine, it would have been impossible for him to foreknow it. This is only saying, that he could not foreknow, what was uncertain, and was not therefore, capable of being the object of knowledge. The knowledge of God, like all his perfections, is incomprehensible ; and he may have ways of knowing things, of which we can form no conception : but it is not speaking dishonourably of his omniscience, to say, that he cannot *know* that which is *not*, *has not been*, and *may never be*.

Though God's foreknowledge and his decrees are distinguishable, as the one precedes the other, in the order of nature, and his decrees are the foundation of his foreknowledge ; yet they are inseparably connected, as much as cause and effect. Whatever God decreed, he must have foreknown ; and whatever he foreknew, he must have decreed.

2. If all things are *of* God ; then he might have been perfectly happy in eternity. Before God commenced the work of creation, he had a minute and comprehensive view of all his works, from the beginning to the end, and saw them all, as certainly future. Hence he enjoyed all his works as much, in eternity, as he does now, or will, after the final consummation.

But, if God had not determined, or decreed, all things ; it is impossible to see, how he could have been perfectly happy from eternity.— Those things, which were not decreed, must have been uncertain, and unforeseen ; and could therefore have given God no pleasure, until they actually came to pass.— Upon this supposition, both the knowledge and happiness of the Creator, are changeable, and constantly increasing, as his creatures come into existence and the events

transpire. The universality of his counsel, the only ground of his perfect changeable blessedness.

All things are of God, then display his glory. The

God consists in his perfec-

That any created thing display his glory; it is not only that he should have

but that he should have it. Upon supposition there

ted things, which God has advertently, or undesigned-

things may afford evidence of his power, but make no of his wisdom and goodness.

ll and benevolence of God in his works, no farther than the result of his counsel.

his counsel, or eternal purpose comprehended all things; so

display his glory. "By things that are made, are clear his eternal power and God-

All the power, wisdom and, apparent in the works of

are to be attributed to drew the great scheme of

orks, before the world began who saw the end from the

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able to say, "My counsel stand, and I will do all my

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All things are *through* God, use explained; then every

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o suppose, that any thing, or immaterial, besides God

ould come into existence creative power; then one

ords—as real and substance of the being of God,

er. An atom affords as evidence of the Divine existence world: a worm—as an

But, on the other hand, if it be supposed, that any one thing, however small and inconsiderable, might come into being without creative, almighty power; all evidence of the divine existence, arising from his works, would be subverted. If one particle of dust might come into being without creative power; so might another, and another, yea, all the particles that compose the world, and all the 'worlds that roll.' If an insect might start into life, without the inspiration of the Almighty; so might a lion or a man. What evidence, then, remains, that 'He, who made all things, is God?'—And, if the evidence of the Divine being, arising from the works of creation, be subverted; there remains only a metaphysical and dubious argument, to prove the existence of God. To deny the operation of the Divine hand in any creature or thing, is to step upon atheistical ground, where all is darkness, perplexity and doubt.

5. If all things are *through* God, in the sense illustrated; we may hence learn the nature and extent of divine providence. All, except atheists, acknowledge, that God exercises a providence over the works of his hands. But there is a diversity of opinions, even among professed Christians, respecting the nature and extent of divine providence. Some suppose, that the providence of God consists in his *upholding* the things which he has made; or at most, in his limiting and restraining their motions and actions. Some suppose, that the providence of God, is concerned only in things and events of great magnitude and of good tendency.

But, if all things are *through* God, then his providence can be nothing more nor less than his *agen-*

cy in upholding the things that are made, and causing all the motions of matter, and all the operations of mind; and this providence must extend to all creatures, things and events, both in the natural and moral world. And this is the representation of the sacred writers, who assert, that 'not a sparrow falleth to the ground without God.'—that 'the hairs of the head are numbered'—that 'there is not evil in a city, and the Lord hath not done it'—and that 'he forms the light and creates darkness, makes peace and creates evil.'

6. If all things are *through* God; then there is reason to acknowledge the divine hand, in all events, and to bow to the Divine will, under all circumstances. The divine hand is as much concerned in one event, as another. The least, as well as the greatest events, the evil, as well as the good, take place according to the counsel, and through the agency of God. The divine hand is no less concerned in those events, which take place by the instrumentality of second causes, than in those, which are produced by his immediate agency; for he "worketh all in all." No creatures act independently of God; but only as he 'works in them to will and to do.' Hence Job had reason to acknowledge the divine hand, in taking away his substance, and his children; although, in this bereavement, God used the instrumentality of the Sabeans, the Chaldeans, and the Prince of the power of the air. And hence, though the priests accused, Pilate condemned, and the Romans crucified Christ; yet we read, that 'God bruised him,' that 'God gave him the cup of suffering,' and that 'God's *hand*, as well as his counsel, determined' all that was done by wicked Jews and Gentiles, to the holy Jesus.

And if there is reason to acknowledge the divine *hand* in all events; then there is equal reason to bow to the divine *will*, in all circumstances. For the divine hand is always guided by the divine will. God never does more than he always intended to be best. As his will is ever according to the circumstances, and is ever according to the counsel of his infinite wisdom and his infinite benevolence, there is always reason to bow in his will, in adversity, in prosperity, under the reception of evil, as well as the reception of good.

7. If all things are *through* God; then entire dependence is consistent with moral freedom. Men are conscious, that they are free. They know that they are free to choose, and feel that they are free to be countable, and the proper objects of praise and blame, reward and punishment. But, while they are conscious of moral freedom, they are taught by the apostle in the same manner as before us, and by the inspired writers, what, indeed, is demonstrated by reason, are entirely dependant upon God. Such dependence, then, and such freedom are consistent; and actually co-exist in all men. However difficult it may be to reconcile them; they are not irreconcilable. But, if moral freedom consists in willing or choosing, where is the difficulty of reconciling this, with entire dependence? It is not difficult to reconcile the motion of a body, with an adequate cause of its motion; and why should it be thought difficult to reconcile the volition in men, with an adequate cause of those motions? It would be strange, if men had no choice, and were caused them to choose, and yet did not will, when he '

them to will and to do, of his own good pleasure!

8. If all things are *to God*, in the sense explained, then there is reason to be pleased on the whole, with all things and events. Many things are evil in themselves; and as such, it is right to be displeased with them. Many events take place, extremely undesirable in themselves; and as such, they may be deplored. But, when it is considered, that all things and events, whether good or evil in themselves, were designed, and shall be made to result in the glory of God and the good of his kingdom; there is abundant reason, on the whole, to be satisfied with whatever has been, is now, or will be hereafter. There is ground 'to rejoice in the Lord alway.'

*Finally.* The subject under consideration, shows who are *reconciled to God*. It is presumed, that but few will maintain, that those are reconciled to God, who are displeased with what *he is*, what *he does*, and what *he designs* to do; but if not, then none are reconciled to God, who are not pleased with his sovereign wisdom and goodness, in working all things according to the counsel of his own will; for of *him*, and *through him*, and *to him*, are all things; to whom be glory forever. Amen. PAULINUS.

#### MANKIND UNDER OBLIGATION TO LOVE GOD.

It is allowed by all, except the grossest Antinomians, that every man is obliged to love God with all his heart, soul, mind and strength; and this, notwithstanding the depravity of his nature. But to love God with all the heart, is to love him *in every character in which he has made himself known; and, more especially, in those wherein his moral excellencies appear with the bright-*

*est lustre.* The same law that obliged Adam, in innocence, to love God in all his perfections, as displayed in the works of creation, obliged Moses and Israel to love him in all the glorious displays of himself in his wonderful works of providence, of which they were witnesses. And the same law, that obliged them to love him in those discoveries of himself, obliges us to love him in other discoveries, by which he has since more gloriously appeared, as *saving sinners through the death of his Son*. To suppose, that we are obliged to love God as manifesting himself in the works of creation and providence, but not in the work of redemption; is to suppose, that, in the highest and most glorious displays of himself, he deserves no regard. The same perfections, which appear in all his other works, and render him lovely, appear in this with a ten-fold lustre: to be obliged to love him on account of the one, and not of the other, is not a little extraordinary. ANDREW FULLER.

#### DECLARATIVE GLORY OF GOD.

The declarative glory of God, as it concerns himself, is of inconceivable weight. It is the highest end that can possibly be promoted. It is also a matter of the utmost consequence to all the good part of the intellectual creation; to holy angels and just men. In his light, they see light. In the light of his countenance—in the knowledge and contemplation of his perfections, is their supreme felicity. By the declarative glory of God is meant, the manifestation of his essential glory; the giving rational creatures true ideas of his real attributes. In order to this, it seems necessary that he should make him-



self known by his works and ways. This therefore is the method he hath taken, and which it is to be supposed he will ever pursue. By works of *power*, he shows that he is *omnipotent*; By *doing good*, he shows that he is *good*; and by *useful judgments* on the workers of iniquity, he shows that he is, beyond comparison, *glorious in holiness*. It may reasonably be presumed, that, for the sake of his declarative glory, in which he so much delights, and which is so essential to the good of created intelligences, it is necessary that these, his several perfections, should be thus eternally displayed. This seems to be the account which we have in the scriptures, of the wise and good ends both of temporal and eternal punishments.

When Pharaoh was drowned in the red sea, there was this good end to be answered by it, that God's name might be declared throughout all the earth. And the apostle says, *What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath, fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* We are sufficiently let into the reasons and ends of the wrath to come, to have rational grounds to believe that the hand which punishes sin with eternal death, on the larger and universal scale, is perfectly good. Certainly it must argue great arrogance, rather than superior penetration, in any man to be confident of the contrary. Who but one who knows how to govern the universe, in the wisest and best manner, can safely pretend to say, that endless punishments, though just, cannot be necessary, nor answer any sufficiently important purposes?

DR. SMALLEY.

From the Christian Mirror.

#### ON FINDING FAULT WITH MINISTERS.

Mr. Editor,—In these days declension, when it becomes Christians to wrestle in prayer like Jacob or like Aaron and Hur to hold the hands of their ministers; grieves my heart to hear them, instead of this, finding fault with the pastors, and that in a most unreasonable manner. We often hear them complaining in a manner like this:—"Our minister does not visit his people and converse with them as he ought. (But it is worthy remark that this complaint brought forward by those who are strangers at his dwelling.) He is too slow of speech. He is not a popular preacher. He dwells much upon doctrines, or not enough. He ought to preach more to sinners. He ought to preach more upon Christian experience. More upon this or that particular duty." These expressions, and many more like them, might be mentioned, which we should never hear of, did the complainers consider but for a moment. I shall not pretend to show much ground there may be in these complaints; nor shall I say that ministers are never to be blamed; but I do say that it will become those who should be their helpers in the Lord, and who should lay up their hands, to hang like a dead weight upon them, and not only all benefit which they might derive from their ministry themselves, exert a powerful influence to hinder its good effect upon others. A Christian, is this thy kindness to thy friend? Is this thy gratitude for all his prayers and tears, when he mourns over thee in secret to leave thee after leaf of thy promising profession withering and falling, sinners thronging the broad road? Will you leave him to serve God and grieve alone? O ungrateful

Have you no bowels of compassion for sinners, that you thus lay a stumbling block in their way, rather than hold up a light to guide them to heaven? Do but look around you upon the people of this State. See Christians slumbering, and sinners perishing; while every truth of God's word is assailed by the champions of error. See vice gaining ground, and the delusions of Satan, like a flood, threatening to overwhelm even the name of religion. See how little is done in many places toward supporting the gospel, in comparison with what might be expected; and what a death-like indifference prevails in many places with regard to having the preaching of the gospel.

See how many ministers are needed, and how many destitute places there are to be supplied. Witness the increasing boldness of the enemies of the gospel. These things should not be lightly passed over; for things have come to such an alarming crisis, that Christians must *awake*, or they might as well give up the cause. Neither have they any time to lose; for while they sleep and remain inactive, all the legions of hell are busy. Look at the cause of Christ in this country, and in the world. Think of your poor perishing children, and your own guilty soul. Lay all this close to your heart, as much so as the subject demands, and then, if you have nothing else to do, go and find fault with your minister.

A LAYMAN.

From the New-York Observer.

#### MISSIONARY EFFORT.

Messrs. Editors—Have you heard the rumour, which has lately gone through the land, that very much is done to send the gospel to the heathen, and to build up the waste

places of Zion in our land? I am told, that the streams of Christian charity are beginning to flow, with a deep and broad and steady current—that we live in the bright morning of the 19th century—that the Christian world is all awake, and the gospel will soon be preached to every creature. Yes, go where you will, and urge Christians to their duty on this subject, and you will be met with very welcome tidings. Urge as you will, and in reply you will be told, "Much has already been done, and much more is doing."

I know much is done, and I rejoice at it;—I know much is done, but let me ask, is all done that *needs* to be done? is all done that *can* be done?

If Jewish infidelity is at an end; if the delusions of Mahomedism are no more; if the abominations of Popery are past; if Paganism has disappeared; if Christ already has the heathen for his inheritance, and the uttermost parts of the earth for his possession; if his dying charge is already executed, and the full blaze of the millenium is now shining upon the world; then all is done that needs to be done; the mighty trust committed to the church is fulfilled, and Christians may sit down in idleness.

But what is the fact? At this moment, all that is done by the Christian world needs to be increased a thousand fold. Our Bibles, our missionaries, our ministers at home, our Christian zeal and enterprise, all need to be incalculably increased. Any man who will look beyond the little circle that bounds his daily movements, will see at once that this is painful truth. He will see that the world is still lying in wickedness; and that unless the church of Christ makes a more vigorous effort than it has yet made,

generation after generation must for a long time continue to go from heathen lands into an unknown and unheard of eternity. Surely this is no time for us to stop that we may congratulate ourselves on what is already done. Rather should we put on mourning and confusion of face, that *so little* is done. The world is before us, and it is still a world in ruins. Look at the work to be done. The temple of the living God is to be erected, though as yet its walls are just beginning to rise. The last stone is to be laid, the scaffolding to be removed, the beautiful situation to be cleared, and Zion to stand forth "the perfection of beauty, the joy of the whole earth."

Let me ask, then, is all done that *can* be done? Messrs. Editors, with what I know of the *manner* in which Christians make their offerings to the Lord, I have not patience to answer this question. At this moment, where we write *hundreds* for the treasury of the Lord, we might write *thousands*. This remark, for nine cases out of ten, needs no qualifications. Talk about the *power* of the church.—How, let me ask, do Christians furnish the supplies, which in fact they do furnish? Is there any *mighty struggle*?—is there an effort that puts every power in requisition; that leads them to husband all their resources with frugality? or is it altogether a casual thing with them, met as they meet the trifling expenses of the day, that pass almost unnoticed and unthought of?—Look through this wide community, and the answer will stare you in the face. You will find that what is done, is done with absolutely no effort at all; with a few noble exceptions, that do honour to the Christian name, this is unqualified and unequivocal truth. How

do Christians begin their weeks and their months? Do they follow the direction of the great missionary to the Gentiles, by laying in store on the first day of the week, as the Lord hath prospered them, that there be no gathering when their charity is called for,—that their bounty be ready and at hand? Do they seek first the kingdom of heaven—are they most solicitous to know how they shall make their business best subserve the cause of Christ?—how, without neglecting other duties, they can lay aside their dollar, or their five or ten dollars, for the next monthly concert, and are they as much gratified and rejoiced, with what they are enabled to lay by, as the miser is with what he is enabled to treasure up? Is this the animating aspect of the Christian world? Heaven grant that it soon may be. But at present the melancholy fact is far otherwise. In most cases Christians live on, thinking little of the subject till called upon by some one commissioned to ask their charity, and then, without examining the object proposed, they throw in something just as they would throw down a shilling at a turnpike gate, and pass on, scarcely thinking of it again, either in the way of wanting it, or caring what becomes of it.

Is this the way to send the gospel through the earth—to execute the command "go teach all nations?" Does this look like rejoicing daily at those signs of the times which betoken the approach of the Millennium? I say again, what is given, is given without effort. It is not raised by self-denial, by rigid economy and management, by casting about, and getting together all that may with propriety be spared from other objects. What Christians give is only part of what runs over their cup. And such is their

apathy, that till their cup runs over, they hardly think of giving at all. They never think of drawing from the fountain till it is full, for then they would have to trust the Lord; seldom think of raising any thing merely by sacrifice and self-denial, or circumscribing their expenses, leaving themselves a luxury, or lessening their courtly train and equipage. Go through Christendom, and you will find these remarks verified, with only this difference, that they do not come up to the truth. Go and name the men, whose daily study is to shape their business that it shall contribute most to build up the kingdom of heaven on the earth. Go name the men, who raise their charities by self-denial, who have less splendid furniture, less costly tables, fewer servants, less equipage, for what they give in charity; and where you find one, I will find ninety and nine who never know, from any inconvenience they sustain, that they have given a farthing.

I repeat it then, the treasury of the Lord, so far as it is supplied, is supplied without self-denying effort, without that self-devoting spirit of zeal and enterprise which primitive Christians possessed. On this subject there is an apathy in the church that is like the chill of the grave, and men are holding their silver and gold with a deathlike grasp. Oh! ye disciples of Jesus, such was not the spirit of your Lord, when he had not where to lay his head; such was not his spirit at that awful moment, when the question was, whether he should undertake for your redemption. And if his blood, flowing warm from his side, does not melt this apathy from your hearts, you must expect it will be melted away by his hot displeasure.

And is it still said, all is done

that can be done? Then by what standard, let me ask, is the power of Christendom to be measured? the same that would measure it if the object were to open canals, build navies, or raise armies to repel an invading foe? If so, all is not done that can be done. If so, the present movements of the church are but the movements of staggering infancy. Let the Christian world but make one simultaneous effort—let every individual exert himself as he would to purchase a freehold, or embark his capital in business, and this is what I mean when I speak of power. Let the Christian world in concert become convulsed with one simultaneous struggle, and the empire of darkness would disappear, like cities swallowed by earthquakes; a new day would rise over the world; many would run to and fro, the angel having the everlasting gospel to preach would fly through the midst of heaven,—the trumpet of Zion would be blown on the top of every mountain, its echo would ring thro' every valley, and the ransomed of the Lord would come from the ends of the earth with songs and everlasting joy, to meet in mighty concert the elect of God.

#### ORIGIN OF THE NAME HOPKINSIAN.

The following is an extract from "Brief Sketches" of the life of Dr. Hopkins, written by himself.

"In the latter end of the year 1769, or beginning of 1770, Mr. William Hart of Saybrook published a Dialogue under the following title, "Brief Remarks on a number of false positions, and dangerous errors, which are spreading in the country: collected out of sundry discourses, lately published, wrote by Mr. Whitaker and Mr. Hopkins." And soon after, there

was a small pamphlet published, which was doubtless written by the same Mr. Hart, which was written in a sarcastical way, without argument or reason; in which the doctrines that I, and others who agreed with me, had published, were misrepresented, and an attempt made to set them in a ridiculous light. And with a particular design, as it appeared, to disgrace me before the public, he called them *Hopkintonian* doctrines. This is the original of this epithet. And since that time, all who embrace the Calvinistick doctrines, which were published by President Edwards, Doctor Bellamy, Doctor West, of Stockbridge, and myself, have been called *Hopkintonians*, or *Hopkinsians*. Thus I am become the head of a denomination, who have since greatly increased, and in which thousands are included, and a large number of ministers, who, I believe, are the most sound, consistent, and thorough Calvinists; and who, in general, sustain as good a character, as to their morality, preaching, and personal religion, as any set of clergymen whatever; and who are most popular, where there appears to be most attention to religion; and who, at the same time, are most hated, opposed and spoken against, by Arminians, Deists, and persons who appear to have no religion. And I believe, though this denomination or name originated from no such design, that it has proved an advantage to truth and true religion, as it has given opportunity, and been the occasion, of collecting those who embrace the scheme of Christianity exhibited in the fore-mentioned publications, and ranking them under one standard. It has excited attention, and promoted enquiry into the principles and doctrines which are embraced and

held by those of this denomination by which light and conviction have been spread and propagated."

#### RELIGIOUS NOVELS.

The peculiar duties of a minister, even though he be among *Christians*, often lead him into society he might otherwise wish to avoid, and compel him to witness scenes from which he would gladly retire. They compel him to censure those whom he loves, and to find fault where others may approve. This renders his office most unwelcome. It exposes him to the derision and derision of many, the opposition and hatred of some, and secures the love and friendship of none. Is he, therefore, to neglect the duties of his office? Is he to close his eyes on the faults of Christians and suffer them to pursue their evil course unreprieved? Is he to fly from the realities of life, and decline all intercourse with human society? No, he is to act well his part, and faithfully discharge the duties of his office. He is to be engaged in every society, and keep eagle-eyed watch over the conduct of all. And every secret plan formed to frustrate the purposes of infinite benevolence: every act that tends to injure the cause of religion; every word spoken against the King of Heaven; is to be brought to light, and exposed the just censures of an impartial world. He is to learn the number and strength of the enemies of righteousness; to ascertain the position and manner of attack; become acquainted with their weapons and their true colours; and to carry the information to his ranks, the Captain of his salvation. There are many, who fight under false colours: who use the standard of the cross, while they are

leady enemies of the Prince of life. They hide their real characters, that they may not be suspected by those whom they hope to conquer. These are the pirates of the moral world, whose hands are daily imbrued in the blood of mortal souls; who sport with the everlasting happiness of deathless beings, and inflict the never-ending pains of the second death.

Among these I rank *religious novels*, many of which are sailing about the world, and committing constant depredations upon the moral principles of men. They go out under false colours, professedly bound to the haven of eternal rest; while their true destination is to the fairy fields of an imaginary paradise. They are entirely unacquainted with the narrow path to heaven, and have not even a chart to direct their course through the rocks, shoals and quicksands, which lie on either side. Neither will they attempt the straight way to "glory, honour, and immortality;" but choose rather the plain sailing of a broader sea, whose waves soon bear them forward to the shoreless ocean of an undone eternity.

In plain language, I am decidedly opposed to *all religious novels*, and the more because *they are read so much*. Their title serves as a passport to any society. The best of Christians feel no conscientious scruples in reading them; and but few feel any in reading them on the holy Sabbath. Whole days, and weeks, and even months, are spent by many in perusing these religious fictions, who would be highly offended if their industry, or proper use of time were doubted. To say no more, this hardly looks like *redeeming* their time. And there are but few who do not read them occasionally, probably more than any other book. Their ef-

fects may be seen in every community, among all classes, and in almost every individual. They are the great source of religious knowledge to many. All their views on this important subject are taken from novels, rendered sacred by their names. Like their source, however, they are often erroneous, and always human. There are scarcely any whose views of religion are not affected more or less by this kind of reading; by the imaginary sentiments of religious novels. It is this universal rage for novel reading, which renders these works peculiarly dangerous. Were they read only occasionally, and by only a few, their influence would not be generally felt. But when they are read to the exclusion of every thing else, as they are by some, their influence is most pernicious. They serve to lower the value of revealed truth, and to conform the Christian character to the world.

I am further opposed to religious novels, because *they do not accomplish the object for which they are designed*. They are professedly designed to present religion in its most attractive forms, that it may gain the attention of all. In this way, it is hoped to inculcate its principles, where it can be done in no other. But those, who are not pleased with the native and unadorned beauty of religion, will never be pleased with it in any form or dress. They may be delighted with the language of a religious novel, and admire the imagination or creative fancy of the novelist; but they have no love for religion. And they will read only while the truths of the latter are lost in the superior charms of the former. If they for a moment lose sight of the beauties of the author, and fix their eyes on the truth

which lies concealed under his language, they become disgusted and opposed. They may therefore as well be pleased with the plan or composition of any other novel; and it would have just as much tendency to make them pleased with religion. The fact is, however, that neither has the least tendency to produce this effect. The principal object of these novels, then, is never accomplished. They never make a man love those holy principles to which he is naturally opposed. Nor do they make him acquainted with those revealed truths, which he refuses to learn from any other source. They only serve, like any other novel or romance, to waste his time, while religion is kept out of view; but the moment the obligations of this are brought to bear on himself, he throws them aside with disgust.

I am still further opposed to religious novels, because *they have an unhappy effect on the minds of the irreligious, and also upon those of the truly pious.* They are read with equal pleasure by both; and their effects on them are very similar. The irreligious read these as an apology for neglecting every other religious book; they imagine all that is necessary for them to know, on the subject of religion, may be found here. While they, therefore, read to gratify their unhallowed passions, or to pass away a leisure hour, they flatter themselves that they are performing a worthy act, in reading a religious book; and from such reading, they acquire all their knowledge of religion, and learn their views of virtue. The volume of revealed truth is laid aside; the true principles of religion remain unknown; and the sacred requisitions of heaven are never performed. Thus they live, ignorant of all that can make them

happy, and die destitute of all that will raise them to heaven.

But little less ruinous is their effect on the pious; they vitiate the taste, dissipate their thoughts, and corrupt their morals; they lead them from one step to another, until they contract a disrelish for any thing more serious, and become disgusted with the real scenes of life. The truly pious contract a habit from this species of reading, which renders the plain truths of revelation unpleasant. This habit becomes so far confirmed, that the Bible is almost entirely neglected and forgotten, and every other religious author is viewed as dry and unprofitable. Here, then, they are left to the wild reveries of a disordered imagination, to guide them through this wicked and deceitful world, up to the bright bodes of the righteous. And though they possess the principle of religion, implanted in their bosoms by the spirit of all grace, still they manifest it but little. Judged from their conduct, we are often led to doubt the reality of their attachment to Christ. They become conformed to the world in their views, feelings and conduct; and is hard to find any mark by which to distinguish them from the professed worldling. Thus their influence and example are lost to the cause of Christ, or rather they are a reproach to religion, and tend to ruin.

Here is the ground of my opposition to religious novels. They are read by all classes; never accomplish their professed object; and have a pernicious influence on society. This ought to be sufficient to raise the united voice of every Christian against them, and to banish them from their society. They disappoint the fondest expectations of those who rely on them as the

heaven; who anticipate  
inary pleasures they de-  
the way to glory. They  
rally the productions of  
ose imaginations are un-  
r sufficiently high into the  
f fiction, to stamp their  
h immortality, and whose  
udgment suggests the ex-  
f veiling its faults with the  
religion. Thus religion  
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ligion, let them go to the  
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tion. The unadulterated  
heaven need not the fancy  
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id unworthy our attention.  
ous novel, then,—a novel  
hes religion, is all a *farce*,  
se that assume this title  
be excluded from society.

CHRISTIAN SPY.

Is the practice of Law, as a Counsellor  
or Attorney, consistent with the profession  
and enjoyment of vital piety?

There are so many individuals,  
in the legal profession, who give the  
most satisfactory evidence of piety,  
that we conclude the meaning of  
this question *cannot* be, 'whether it  
is possible for a lawyer to be a pi-  
ous man.' Our correspondent prob-  
ably meant to inquire, whether it is  
*lawful* for a Christian to engage in  
the legal profession; whether, by en-  
gaging in that profession, or continu-  
ing to practise it, he acts *consistently*  
with his Christian character. Tak-  
en in this sense also, we answer the  
question in the affirmative. We see  
no inherent and necessary inconsis-  
tency between the practice of  
Law and the requisitions of the gos-  
pel of Christ—as Capt. Thrush has  
shown that there is between the  
profession of a *soldier* and that of a  
Christian. We see no reason why  
the practice of Law may not be con-  
ducted, and we flatter ourselves that  
in many instances it is conducted,  
with a degree of uprightness and in-  
tegrity which is an ornament to the  
Christian profession. If it is a fact,  
that lawyers, for the most part, are  
not what they should be, there is so  
much the more need that some pious  
men should engage in that profes-  
sion, to influence others by their ex-  
ample, and to plead the cause of in-  
jured innocence and suffering vir-  
tue. The temptations to which a  
man exposes himself by becoming a  
lawyer, are perhaps greater than in  
most other professions; but tempta-  
tions are not to be feared, when  
met in the path of duty, and when  
encountered with a firm reliance on  
the grace of God. Nor do we be-  
lieve that, in general, a lawyer  
would suffer, even in a pecuniary  
view, by maintaining the character  
of spotless integrity and undeviating  
rectitude.

#### QUESTION ANSWERED.

respondent requests us to  
opinion on the following  
:



From the Christian Mirror.

ON HOARDING UP TREASURES.

Mr. Editor : I once knew a prudent and thrifty woman, whose house was well supplied with furniture adapted to her station ; but who annually converted most of her wool and flax into articles for future use, far beyond the necessities of her family. Some of her female friends, unable to perceive the benefit of the immense and still accumulating store, ventured to inquire what her object could be.

"Oh," said she, "I am laying them up for Hannah's children."—Now it happened that Hannah, her only daughter, was neither married nor likely to be married at present ; and her neighbours believed the old lady was spending her strength in vain. The remark was thought to be rather ludicrous, and soon became a kind of proverb. If any one was uncommonly anxious for his life, food and raiment, and labored hard for the exigencies of future years or generations, he was said to be "laying up for Hannah's children."

"Do not laugh at the old lady," and dismiss the subject without application. How much more rational are one half, I might say nine tenths, of the plans, and labours, and toils of nearly the whole world ?—Are the favourite schemes and pursuits, even of professing Christians, more worthy of rational beings, and of ransomed sinners ? Do we not labour and toil for the meat that perisheth, and for the benefit of the unknown generations that may succeed us ? Do we not hoard up our *property*, in particular, for distant and uncertain purposes, when we might immediately apply it to the most important objects ? Oh, how little do we devote to the extension of the Redeemer's kingdom, and

the salvation of souls from eternal ruin ; while thousands and millions are treasured up, as if we were to live on earth forever. Our children already in existence, may not live want our treasures ; or they may riot upon them, and never thank us for our kindness ; or what we have spent our lives to gather for them, may prove the occasion of their final ruin. If I have *talents* let me employ them for Christ *to-day* ; for the night cometh, in which no man can work. If I have *time*, let me give it all to Christ for it flies on rapid wings, and never, never returns. If I have *property*, let me remember that I am but a steward ; and that my Lord gives me no orders for future generations, but says, *Occupy till I come.*

R. B.

THE DUTY OF PARENTS TO SUPERINTEND THE COURSE OF READING PURSUED BY THEIR CHILDREN.

A taste for reading, it is of the greatest importance to cultivate early life ; since it opens channels of the best instruction, and places within the sphere of domestic employment, the most interesting materials for the occupation of hours of leisure. Never was there a period in the ages that are past, in which so happy a selection of books for the youthful mind could have been made as is practicable at the present day, nor was there ever a period, in which parental wisdom was so urgently required, in making a safe and beneficial selection. Not only have the elements of science and literature been presented in their most simple and most attractive form, and brought down to the level of juvenile capacity ; but the same process of simplifying and embellishing has been employed to subserve the cause of dangerous error, of disguised

favoured infidelity, and of principles equally hostile to happiness, to morals, and to religion. The indiscriminate perusal of works of fiction also, whether in prose or poetry, is calculated to induce consequences which a pious parent cannot contemplate without dread. It has a tendency at once to vitiate the taste; to give undue excitement to the imagination, at the expense of every other intellectual energy; to subjugate reason to the dominion of the passions; to contaminate the thoughts, by contaminating the heart; to exhibit, under false and fascinating colours, a course of amusement and dissipation, and to overspread with gloom the scenes of common life, so as to render its duties irksome, and its lawful pleasures insipid. Judge, then, ye parents, whether indiscriminate reading can be permitted with safety; and whether a mild, and gentle, and persuasive authority ought not to be exercised, in the choice of books for your children.

*Extract from a Letter to one of the Editors of the Recorder and Telegraph, dated Dartmouth College, HANOVER, N. H. March 12.*

DEAR SIR—I hasten to inform you, and it is with unutterable emotions of joy, that there are indications that the Lord is about to visit this place in his infinite mercy, and to build up Zion here. Indeed we cannot doubt that he is in the midst of us. "The time of the singing of birds is come, and the voice of the turtle is heard in our land." Last autumn, the friends of Christ in this seminary were animated and cheered by intelligence of what God was doing in a sister institution; and there was among them an evident increase of Christian feeling, and a strong desire that He would visit

them also with similar displays of his grace. These feelings continued, and with undiminished ardour, through the remainder of last term. During the vacation also, the way of the Lord seemed to be preparing.

Upon re-assembling here three weeks ago, earnest desires were manifested for a revival of religion here, particularly by some who had, during the winter, witnessed exhibitions of converting grace. The flame spread from one heart to another; and it soon became the burden of the prayers of those who have an interest at the throne of grace, "O Lord revive thy work." They who hoped they had been redeemed by the precious blood of Immanuel, and professed to consecrate themselves to his service, felt condemned for their past coldness and indifference in the best of causes, for their remissness in duty, and the little which they had done to recommend the religion of the gospel to those around them. The resolution was taken to be more faithful in future. Some measures were agreed on, and pursued, for the promotion of religious feeling in their own hearts, and for the everlasting good of the impenitent. These measures have evidently been blessed. A spirit of earnest prayer was manifested, and a disposition to put forth their hands to the work of the Lord. This state of things still continues; and some things occurs every day to cheer, encourage and animate us. In this early stage of the work it is deemed advisable not to enter farther into particulars. We rejoice, but it is with trembling. We fear lest something should yet be permitted to check the work, and avert the blessing from us. Still we can say, "there is a sound of abundance of rain." Religious meetings are frequent and crowded, and the truth is heard with deep and solemn in-

terest. Religion is now the chief subject of conversation; scarcely any other is introduced.

#### DEATH OF MR. FISK.

It is our melancholy duty to announce the death of the Rev. Pliny Fisk, one of the American missionaries to Palestine, and companion of the lamented Parsons. He died at Beyroot on Sunday the 23d of October. The only particulars of this afflicting event which have yet come to our knowledge, are contained in the following extract of a letter from Mrs. Goodell to her friend in this city, dated Beyroot, November 8, 1825.

"One of our number has already bid adieu to earthly scenes and entered, we believe, on an eternity of never ceasing joys. Yes, our dear brother Fisk is no longer a partaker of our joys or our sorrows. It is a reality, but I can hardly persuade myself that he is to be here no more. So healthy, so cheerful, so diligent in his work. But he is gone. We in our weakness see not as He does, who is the Disposer of all events. And it is often the case, that those who to human view are the most needed are earliest taken home to glory. So is it with our lamented brother Fisk. He had been in this country so long, that he was well acquainted with the manners, customs and necessities of the people; and he had acquired such a knowledge of the various languages spoken here, that he could converse readily with them upon almost any subject. The last five months of his life I am happy to say were spent in our family, during which period he had been diligently occupied in making an English and Arabic Dictionary for the use of our missionaries. We had regularly every sabbath a few Arabs in

our house, who joined us in reading the Holy Scriptures, and before whom Mr. Fisk expounded and prayed in their own tongue. How much good he may have effected by these exercises will be known in the great day of accounts.

"The sickness of Mr. Fisk, commenced the 11th and ended the 23d of October. During the whole time he suffered much pain. After the fourth day, he was occasionally deprived of his reason, though to our great comfort, he was in lucid intervals able to converse, to pray, and to advise us; also to dictate letters to his father and to his brethren, King and Temple. We often read to him the scriptures, and also at his request, portions of Mrs. Graham's "Provisions for passing over Jordan." His speech and apparently his senses left him several hours before he died. He died precisely at 3 o'clock, A. M. on sabbath morning, while his brethren were praying and commending his departing spirit to Christ.

Mr. Fisk was born in Shelburne, Franklin county, Massachusetts, about the year 1791. His father, who is still living, is a respectable and pious mechanic, and a member of the Congregational Church under the pastoral care of the Rev. Dr. Packard. For some time before commencing his preparation for college, Mr. Fisk had devoted himself to the work of a missionary to the heathen, and at that early age was distinguished for ardent piety, and for that singular zeal, perseverance and self-denial, which continued to characterise him in all his subsequent life. After pursuing preparatory studies for more than a year, under the direction of the Rev. Mr. Hallock, of Plainfield, he entered the college at Middlebury in the year 1810. Here he spent four years, and then, after preach-

ing one year to great acceptance, he entered the Theological Seminary at Andover, where he remained three years. He left Andover in the fall of 1818, and was employed as an agent for the American Board in forming societies and collecting funds, until the 3d of November, 1819, when he embarked at Boston, in company with Mr. Parsons, for the Holy Land. Since his arrival in Palestine our readers are acquainted with his history.

To the character of Mr. Fisk, we do not feel ourselves competent to do justice. The prominent traits were uncommon energy, prudence and good sense, combined with an ardent love of the souls of men, and a disposition to do any thing, and to suffer every thing, for the promotion

of the glory of his Master. To these qualities of the head and the heart, he united a bodily constitution which fitted him to endure fatigue and hardship without fainting. If we had been called upon to select, from the whole circle of our acquaintance, the man best fitted to conduct to a prosperous issue almost any high and holy and difficult enterprise, we should have named Mr. Fisk. The removal of him from the scene of his labours at the early age of 35 is a mysterious providence. But God seeth not as man seeth, and what is now dark will be revealed in that world of light, where we shall see as we are seen and know as we are known.

[N. Y. Observer.]

### Summary of Religious Intelligence.

*Revivals of Religion.*—There are said to be "very encouraging prospects" in Rev. Mr. Read's society, Reading, Mass.—The Vermont Watchman informs, that revivals have recently commenced in the towns of Waitfield, Newbury, Plainfield and Marshfield, in that State.—As fruits of the recent revival in Machias, Me. 95 have been added to the Congregational Church. In the towns of Cooper and Prospect, near Machias, the converts have been numerous, compared with the number of inhabitants.

*American Tract Society.*—The receipts into the treasury, from November 20th, 1825, to January 19th, 1826, amounted to \$1971 31.

*American Education Society.*—The receipts in February, amounted to \$280 74.

*From Africa.*—The London Missionary Register for December last, announces that the *Sherbro Bulboms*, "a tribe, who inhabit the fine country lying directly southeast of Sierra Leone, and extending along the coast to the distance of 120 miles," have ceded their whole territory to the British government.—*"Thus is the slave trade entirely abolished in a country, which has commonly yielded fifteen or twenty thousand victims annually."*

*Suppression of Intemperance.*—The first annual meeting of the *Denmark Temperate Society* (New-York) was held on the 31st of January last. The members, without any inconvenience, had persisted in the disuse of ardent spirits, and were now fully confirmed in the truth of a clause in their Constitu-

tion, that 'ardent spirits are never useful, except in a few extreme cases; consequently, that the habitual use of even the smallest quantity, is injurious.'"

At a late meeting of an association for the suppression of intemperance, it was stated, on the authority of actual investigation, that more than 2,500,000 gallons of distilled spirits, are annually consumed in this Commonwealth—at an expense of about 1,229,000 dollars. It would be easy, from these facts, to calculate the number of individuals and families, whose health, reputation and property, are annually sacrificed on the altar of infa-

my. Who is not appalled at ideas suggested by this arithmetic of wretchedness. [*Bost. Spectator*]

*Emigrants.*—The ship *Ind* Chief, Capt. Cochran, chartered the American Colonization Society, sailed from Norfolk on the 1 of February, for Liberia in Africa with 154 free people of colour.

[*N. Y. C.*]

*Lotteries.*—It is said, that a species of gambling, so pernicious in its effects on the morals of people, has been entirely abolished in England, by act of Parliament. Happy would it be, should this ample be followed by every government in the civilized world.

## POETRY.

*For the Hopkinson Magazine.*

### THE SABBATH.

Which day has God divinely bless'd,  
And, by his mandate, oft express'd,  
Has made a day of sacred rest?

THE SABBATH.

Which day is best of all to me;  
In which the Saviour I may see,  
Who rose, to reign eternally?

THE SABBATH.

On which blessed morn did Jesus rise,  
Appear to Mary's weeping eyes,  
And give his friends such glad surprise?

THE SABBATH.

On which, do saints so love to meet,  
To bow and fall at Jesus' feet,  
And hold with him communion sweet?

THE SABBATH.

On which, does God his law proclaim,  
By all the terrors of his name,  
To blast his foes to endless shame?

THE SABBATH.

On which, do all the truth and grace,  
That meet and smile in Jesus' face,  
Proclaim salvation to our race?

THE SABBATH.

On which, does God his Spirit send,  
To cheer the heart of every friend,  
And make the will of foes to bend?

THE SABBATH.

On which, does God his church increase,  
Poor sinful souls from sin release,  
And grant, to penitents, sweet peace?

THE SABBATH

On which, does that eternal scheme,  
(To angels an eternal theme)  
REDEMPTION, shine, an endless beam?

THE SABBATH

On which does Satan feel a wound,  
His kingdom totter to the ground,  
His legions hate the gospel's sound?

THE SABBATH

On which, though angry nations war,  
And dash like waves, against the shore,  
Shall "TRUTH" prevail, till time's  
more?

THE SABBATH

Which day of all that God has made,  
Points out, beyond death's dismal shade,  
A "Resurrection from the dead?"

THE SABBATH.

Which day, fast as the moment's ray,  
Type of eternal rest on high,  
Speaks of a Sabbath in the day?

THE SABBATH

Then let my soul, with rapture, say,  
"Hail, holy morn, come smiling, ray;  
"I love to keep that holy day."

"THE SABBATH.

# THE KINSIAN MAGAZINE.

APRIL, 1826.

No. 4.

## **SERMON.**

xxli. 4.—*Incline not my heart to any evil thing.*—

I was a man of piety ; so was a man of prayer. There are many of his prayers recorded in the book of Psalms. The 141st contains our text, *Incline not my heart to any evil thing*, and it is the prayer, v. 2. "Let my petition be set forth before Thee, as

In this prayer of the Psalmist, the petition in the 141st of particular observation is, *Incline not my heart to any evil thing.*" To some, this is a strange petition ; they question what the heart is ; and others still question David's right to make such a request. It may, therefore, be wise to examine this petition closely and minutely, and to endeavour to ascertain the import of it. And, to ascertain the propriety of it.

And, to endeavour to ascertain the propriety of the petition in our text, it will not be a difficult task.

It will be a simple, intelligible petition. It seems next to impossible to understand them in any one sense. The word *incline* is used with reference

to good and evil, invariably means the free, voluntary exercises of the man ; such as choosing and refusing, loving and hating.—We have no knowledge, either by experience or from scripture, of any heart, except what consists in free, moral exercises and affections. To *incline* the heart, must mean the same, as to influence, move, or turn the heart ; or to cause one to put forth certain free, voluntary exercises. To *incline* the heart, is to cause one to choose or refuse, to love or hate, to be willing or unwilling, or to put forth some voluntary exercise, in the view of some motive. An *evil thing*, in a moral view, is some sinful, criminal action, such as is forbidden by the law of God, and such as is practised by wicked men. That this is the meaning of the term, in the petition before us, is evident from the words immediately following : " *Incline not my heart to any evil thing, to practice wicked works with men that work iniquity.*"—The plain meaning of David, in this petition, seems to have been, that God would not cause him to choose to practise any kind of wickedness. And there is nothing to set aside this plain, literal import of the words. They appear, from a careful examination,

to correspond, exactly, with the original. Understood in this obvious sense, the petition harmonizes with another of David's petitions, in the 119th Psalm, v. 36. "Incline my heart unto thy testimonies, *and not to covetousness.*" It also harmonizes with one of the petitions in the form of prayer, which our Lord gave to his disciples, "Lead us not into temptation; but deliver us from evil."—It is just to conclude, therefore, that the literal and natural import of the petition in our text, is its *true* import; which will more fully appear, if we can ascertain,

## II. The propriety of it.

That this petition, literally understood, was altogether proper, may appear, from the following observations:

1. The evil, deprecated in this petition, is such as every good man ought to hate and dread. To have a disposition, or inclination of heart, to sin against the Holy God, break his good law, and practise wickedness with the workers of iniquity, must appear inexpressibly odious and dreadful to every good man, in a praying frame of soul, as David was, at that time. Saints hunger and thirst after righteousness, and hate every false way. A saint, in the exercise of holy love to God and his law, dreads sin more than misery, and desires holiness more than happiness. Certainly, therefore, it was proper, that David should fear and deprecate the evil, from which, in this petition, he begs to be delivered.

2. David saw reason to believe, that God had *power* to incline his heart to some evil thing. If he had not, it would, indeed, have been improper for him to offer such a petition. It is absurd to pray God not to do, what he cannot do.

But David believed, that God had power to turn his heart, as he pleased. Solomon says, Prov. xxii. 1. "The king's heart (and he was himself a king) is in the hand of the Lord, as the rivers of water: He turneth it whithersoever he will." And David had said, Psal. cv. 25. "He (God) turned their heart (the heart of the Egyptians) to hate his people, to deal subtilly with his servants." So that David saw sufficient reason to believe, when he uttered the petition in our text, that God has the hearts of men in his hand, and that he had power to incline his heart to any evil thing.

3. David saw reason to believe, that God had a *right*, as well as power, to incline his heart to evil, as well as to good; when his glory and the good of the universe required it. He viewed God as having the same right to turn the hearts and govern the conduct of men, that the potter has to mould the clay into different sorts of vessels. In governing the hearts and actions of men, God exercises neither justice nor mercy; but only displays his sovereign benevolence towards himself and the universe. He made all things for himself—and he has a right to use all his creatures to promote his own glory, in the best manner. If it will be more for his glory, that a man should obey his law; he has a right to incline his heart to his testimonies. And, if it will be more for his glory, that a man should transgress his law, he has a right to incline his heart to some evil thing. David never suggested, nor had he the least idea, that God did wrong in turning the king's heart as the rivers of water; or the hearts of the Egyptians to hate his people. It is true, for David to offer such a petition, as that in the text, would

have been mocking God, in the most impious manner, had he not believed that it was right and holy for God, to incline the hearts of men to evil, as well as to good.— But, this he did believe; and had good reason to believe. Hence,

4. David saw reason to apprehend that God might, in fact, incline his heart to some evil, hateful, dreadful thing. He knew God had inclined the hearts of the Canaanites, and the hearts of the Egyptians, to evil things; yea, what is more, he knew, to his sorrow, that God had actually inclined his own heart to do a most evil, wicked thing, which cost the lives of thousands of his people; as we are told, 2. Sam. xxiv. 1. "And the anger of the Lord was kindled against Israel, and he moved David against them to say, go, number Israel and Judah." He had reason, therefore, from his own bitter experience, to apprehend, that God might incline his heart to some evil and abominable thing. I only add,

5. David knew, that his humble, fervent petition, would be a good reason with God, why he should spare him, and not incline his heart to any evil thing; and thus saw the propriety and importance of offering it up. He had read, how the prayers of Moses, Israel and Eljah, had prevailed with God: and he knew it to be as true then, as it was afterwards in the days of the apostle, that the effectual, fervent prayer of a righteous man, availeth much with God; and will always prevail, unless God sees weighty reasons to the contrary. Thus, on every account, the petition of the man after God's own heart, as recorded in our text, and taken in its plain and obvious sense, was altogether proper, and highly necessary and important. It was such a

petition, as it was suitable for such a dependant creature as David, to offer up, and for such an independent, sovereign, and holy God, as Jehovah, to hear and accept.

#### IMPROVEMENT.

1. If it was proper for David to offer the petition in our text; then it is equally proper for all other saints, in all ages of the world, to offer the same. Moral evil is the same odious, criminal and deadly thing, in itself, in all places and all periods of time. God is the same sovereign, holy and gracious being, yesterday, to-day and forever. That petition, therefore, which is proper for *one* saint, is proper for *all* saints. All other saints are as dependant upon God, for all their moral exercises, as David was. God has as much power, and as good a right, to incline the hearts of other saints, as the heart of the king of Israel, to evil things, to practice wicked works. Other saints have as much reason to apprehend, that God will incline their hearts to evil, as David had. Hence it is equally as proper, that all saints should offer up the petition under consideration, as it was that David should offer it up.

2. If David did right in offering the petition in our text; then all other saints ought to offer the same. The prayers and praises of the king of Israel, recorded in the book of Psalms, were designed as patterns or models, for saints, in their devotional exercises, in all succeeding time. It is the duty of all saints to sing and pray, in the very spirit of the psalms of the sweet singer of Israel. Hence, our Lord enjoined it upon his disciples, to adopt the petition in our text, and always to say, in substance, in their prayers, "Lead us not into temptation; but deliver us from evil."



All saints ought to believe and realize their absolute dependence upon God, and his sovereign right to turn their hearts, as he turns the rivers of water. All saints ought to deprecate moral evil, as the most hateful and dreadful thing in the universe. All saints ought to be sensible of the danger of being inclined to moral evil, and of the importance and prevalence of humble, fervent prayer. They should, each one, therefore, daily offer up the petition, "Lord, incline not my heart to any evil thing." If saints would, more generally and more constantly and more sincerely, offer up this petition; there is reason to believe, that they would less frequently fall into sin, to the dishonour of religion, and the wounding of their own souls: For Christ hath said, that "the Father giveth the Holy Spirit to them that ask him." But,

3. If the petition under consideration, be so proper and important, as we have seen;—Then those Christians, who refuse to adopt it, have great reason to apprehend that God will correct them for their neglect, by inclining them to such presumptuous sins, as will expose them to shame and sorrow. If they will not be convinced of their entire dependence, God may take some effectual and severe method to teach it to them. If they will not acknowledge God's sovereignty over them; he may see it necessary to exhibit it to them in an awful manner. It is not improbable, that the heart of David was inclined to number the people and to sin in the matter of Uriah, to convince him of his absolute dependence upon God, to bring him humbly and devoutly to acknowledge the divine sovereignty, and constantly and fervently to pray, "Keep back thy servant from pre-

sumptuous sins; let them not dominion over me—Incline heart unto thy testimonies, and to covetousness—Incline not heart to *any* evil thing, to prevent wicked works with men that iniquity." Peter was once selfish, as to trust in his own heart, but his soul and profane denial of his Lord, convinced him, it is ruined, that it is not in man to walketh, to direct his steps. Those, who imagine that the way of man is in himself, that they possess an independent, self-determined power of will, remember I Peter, and themselves, and never trust their own hearts. Let them consider, that they are not sufficient of themselves to do any thing, and pray for the Spirit to work in them to will to do that which is pleasing to God, lest, to convince them of their dependence and humble their hearts to their self-sufficiency, he should cause them to err from his path, and harden their hearts from his love, and draw them away with the work of wicked, and with the work of iniquity.'

4. If saints ought to adopt this petition in our text; then they ought to be willing to have their hearts inclined to evil, when that shall be most for the glory of God and the good of the universe. The petition implies, that God has a *right* to incline the hearts of saints to evil, whenever his glory requires it. This right must be correctly acknowledged by all who adopt this petition. The glory of God does require, that the hearts of saints should sometimes be inclined to evil: This is evident from his sanctifying them but imperfectly, in this life. And ought saints to value the glory of God above all things else? But prayer is begging, not demanding.

All sincere prayer implies an acknowledgment of God's right to withhold the thing prayed for, and a willingness that he should withhold it, if he sees best. Saints, therefore, cannot sincerely adopt the petition in our text, unless they do so entirely willing, that God should incline their hearts to evil ; if his own glory and the good of his kingdom require it.

¶ 5. We may learn, that there may be a holy willingness to be unholy. This some positively deny ; and others are slow of heart to understand and believe. They think, and sometimes say, that to be willing, in any sense and on any account, to be unholy, must imply a love to sin and an aversion to holiness, which is sinful and criminal in any rational creature. But, we have seen, that saints may and ought to pray, that God would not incline them to sin, or make them unholy ; which involves a willingness, that he should do this, if he sees it best ; since it is impossible to pray for any thing, without submission to the will of God. That person does not *pray*, but *demand*s, or rather *command*s, who does not feel willing to be denied his request, whatever it may be, if God shall see it best to deny him.

But, if saints, when they pray that God would not incline them to any evil thing, feel willing to be thus inclined, if the glory of God require it ; this must be a *holy willingness* ; for that cannot be unholy, which is necessarily included in a good and acceptable prayer. The truth is, that such a willingness does not imply love to sin, but supreme love to God. When the saint prays, that his heart may not be inclined to any evil thing, he hates every false way, and greatly desires to be made perfect and complete in all the will of God. Why

should he, or how can he pray to be delivered from that, which he loves ? And, while the saint thus prays, he feels willing to be denied his request, only on condition, that the glory of God requires it. He exercises self-denial, and is ready to make any sacrifice of his private good, which the divine glory may require. The language of his heart is, let the glory of God be promoted and the interest of his kingdom advanced, whatever evil, natural or moral, this may render it necessary for me to undergo. Such a willingness to be unholy, is truly disinterested, and the very opposite of that selfishness, in which all sin consists. Saints never hate sin or love God more, than when they pray, as David did in our text ; with a willingness to be denied their request, if God shall see fit. But if, when putting up this petition, they should feel unwilling to sacrifice their own good, to promote the glory of God and the greatest good of his kingdom : this would be a selfish, and therefore, a *sinful* unwillingness, involving in it the essence of enmity against God. There not only *may* be a holy willingness to be unholy, but it is manifest, there can be no holiness, which does not include such a willingness. Hence,

6. We may infer, that it is possible for saints to be willing to be damned. This many deny : and the most plausible reason they assign, is this ; that damnation includes a state of everlasting sin and enmity against God ; and this is a state, in which saints, in the exercise of holiness, cannot, on any consideration, be willing to be placed.

But this reasoning, however plausible, comprises *two mistakes*. *First*. It is not true, that damnation, strictly speaking, includes everlasting sin and enmity against

God. Damnation is the curse of the law. But, if damnation did include endless sin and rebellion; still, *Secondly*, Saints might, in the exercise of holiness, feel willing to be in such a state.

As all, who are finally lost, will remain forever in their sins, and forever hate and curse God; we admit that a willingness to be damned, does involve a willingness to be made forever *sinful*, as well as *miserable*. But, since, as we have seen, there may and must be a holy willingness, to be unholy; it is just as easy to see, how saints, in the exercise of holiness, should be willing to have their hearts forever inclined to evil, as how they should be willing to be punished, with everlasting destruction. All that is implied in either, is real *self-denial*, or *supreme love* to God.

And, as saints *may*, so all saints *must* feel willing to be cast off forever, upon *supposition* the glory of God and the good of his great kingdom require it.

And this is a supposition, which every saint must make, when he has not the full assurance of hope; supposition, which every *sinner* must make, when he first submits himself to God; for no one, until he has submitted to God, can have evidence, that he shall not be cast off forever.

7. In the light of what has been said, the condition of impenitent sinners, appears to be very dangerous and alarming. God has their hearts in his hand. He has a *right* to incline them to all evil. They dispute his sovereignty, love their sins, and will not pray for the Holy Spirit to turn them from sin to holiness. There is great reason, therefore, to apprehend, that God will continue to harden their hearts, incline them to evil, and cause them, freely and voluntarily, to

treasure up wrath against the day of wrath, and to work out their own destruction. He certainly will unless contrary to their desires ~~am~~ endeavours, the prayers of saint prevail with the Holy Spirit, to turn them from darkness to light, from enmity to love, and from the power of Satan to God; which, may God of his infinite mercy grant, for the sake of his dear Son, our Lord and Saviour, to whom be glory forever. AMEN.

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For the Hopkinsian Magazine.

#### SIMPLICITY OF THE GOSPEL.

The peculiar excellence, and one of the peculiar characteristics of divine truth, is its unrivalled simplicity. The first and fundamental principles of the gospel of Jesus Christ are adapted to the capacity of the unlearned, as well as the learned. Such is the native transparency and majesty of these principles, that the simple statement of them invariably carries conviction, to all sober minds, of their truth and importance. The character of God is made manifest by his works, and by his word. There is no person among the heroes and patriots of our race, whose character has been so fully displayed. Though he is a spirit, yet, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his *eternal power and Godhead*." His requirements are founded on the most plain and obvious principles of moral rectitude, and are just what every moral agent would naturally expect, from his own sense of right, as well as from his knowledge of the divine character. The nature of moral virtue, the nature and ill desert of sin, and the ground of moral obligation, are as easily ap-

as the plainest principle in any art or science whatever. The way of salvation through atonement of Jesus Christ, which it was above the invention of man, is agreeable to every man's sense of public justice. The truth of these remarks is corroborated by facts. Children have learned the first principles of true religion, before they have learned the first principles of the sciences, of Astronomy, of Natural Philosophy, or any of the arts or sciences. Many have been taught the elementary principles of true religion, before they could read or write. The heathen nations were generally in a state of barbarism, who heard, understood, and savingly believed the gospel which was taught them by apostles. No system of error has been understood with so little intellectual effort.

It is proposed, in this essay, to state some of the elementary principles of true religion, and show that they are so easy to be understood.

The existence of a God, who is the first cause of all things, and his divine authority, and universal providence over all creatures, is the first and most obvious principle in the universe. This is asserted in the phrase, "his eternal Father and Godhead," which the inspired apostle affirms, is obvious in the works of God. The most barbarous nations, in certain circumstances, have acknowledged this truth. The existence and supremacy of God are manifested by his works of creation, and the works of providence.

The fact, that "the Lord hath made all things for himself," and that "for his pleasure they are and were created," naturally follows from the proposition, that God is

the first cause of all things.—There was no other being in the universe for whom God could have made all things. No intelligent man forms any thing, without some end in view. And can we suppose that God would have commenced his labours without some wise and good design? We see evidence of design in all his works of creation; and the inference follows, irresistibly, that he has a design in the government of all things. But what design can, what design ought to fill the mind of the Eternal, in creating and causing all things? Nothing short of securing the greatest amount of general good, which centres in his own glory. If therefore God regards the greatest, wisest, and best object, he must have made all things for himself, and he must form and govern all creatures and all their actions for himself. This is the natural dictate of every person's reason, and agrees with the language of scripture.

The infinite and immutable perfections of God, is an elementary principle of true religion. These are impressed upon our minds by his works. The existence of objects, and the revolutions in nature, fill us with a sense of his infinite power; the existence, capacities and enjoyments of creatures, evince his goodness. These perfections render him supreme in respect to creatures, and give him the throne of the universe. They give him authority to give law, and a right to bind all creatures to constant obedience.

The absolute and entire dependence of all creatures on God for their existence, actions and motions, is another obvious and elementary principle of true religion. There is nothing that we apprehend earlier, than the fact, that

every thing must have a cause of its existence. We hear the inquiry from the lisping voice of childhood, who made all these objects which appear? Nothing is more natural, than to reason from effect to cause. There is no idea more familiar to us, than that of our natural dependence on God for life, breath, and all things. We are almost involuntarily impressed with the truth, that "we are not sufficient of ourselves to think *any thing* as of ourselves, but *our sufficiency is of God.*" We are conscious of acting, and we know that we move; but from our reason and from revelation, we know, that we are dependant on God for our actions and motions, and that his agency stands in the relation of cause, to all our actions and motions. This is the voice of reason and of divine revelation. *How* the agency of God operates in moving matter or mind, we cannot comprehend. But the fact, that he does do it, we can easily apprehend. We can also see the utility and necessity of second causes. It is plain, that no person can choose, without having an object of choice presented to his mind. The wisdom of the First Cause appears in the existence, variety and disposal of second causes;—but no person can see how second causes can be the *first cause* of any action or motion, because this is absurd.

The moral agency of all dependant rational creatures, is another plain and obvious truth. Of this we have infallible evidence, because we are *conscious* of its truth. We are conscious of choosing, and no person ever looks any farther in himself, than the choice, for moral agency. To say *free choice*, or *free will*, does not simplify moral agency in the least; but is a

"senseless tautology." No person ever looks any farther for guidance in himself, or in others, than a *simple choice*, or a *wicked intention*.

In connexion with the moral agency of mankind, may be mentioned their *natural ability* to do their whole duty perfectly. This is the foundation of all law, and of all moral obligation. It consists in those natural talents which are essential to moral agency, and which enable all moral agents to do their whole duty to God and man, *whether they have any heart to do it or not.* This is one of the most obvious truths conceivable. To deny it mocks all common sense, as well as insults our own consciousness. Unless sinners have "eyes to see," and "ears to hear," or natural ability to see and hear, no person could help perceiving that it would be unjust and *absurd* to require them to see and hear either literally, or in the figurative sense of these scriptural requirements. It is absurd to suppose that a good heart is a natural talent; because a good heart is virtually *all that can be required.*

The moral obligation of mankind to do right in all things, is an elementary truth in the gospel scheme. This we feel, in consequence of our natural conscience which is a part of our rational and immortal existence. No moral agent can help knowing, and occasionally feeling, that he ought to love infinite excellence for its own sake, that he ought to submit to just authority which is over him, that he ought to love his neighbour as himself, that he ought to be grateful for acts of kindness, that all selfishness is wrong and ought to be avoided, and consequently that he ought to do nothing inconsistent with any of these duties. Every moral agent has a moral sense, by

resulting which he is capable of instantly knowing his duty in every respect. This knowledge of right and wrong binds every moral agent to do right, and avoid doing wrong. It is a divine and infallible maxim, that "he that knoweth do good and doeth it not, to him is sin." Our knowledge of the divine supremacy and authority, binds us to constant submission to his will. Our knowledge of the divine perfections, binds us to love him, and confide in him with all our hearts and strength, constantly. Our knowledge of the divine clemency towards us, binds us to constant gratitude. Our knowledge of the divine will, binds us to constant obedience. Our knowledge of our own sinfulness, binds us to constant repentance and self-abasement. Every natural talent, and every divine favour, creates corresponding obligation to use it, in the divine service.

That all moral goodness consists in the various modifications of disinterested affection, is an obvious and elementary principle of true religion. All our actions are either selfish or disinterested; but who can believe, that there is any moral excellence in selfishness? Our consciences never approve of selfishness, but only of benevolent affections. According to the scriptures, love is the fulfilling of the law. And as all selfishness, and especially all religious selfishness, is condemned by our Saviour, who is an infallible interpreter of the divine law, we know that nothing but disinterested love can fulfil it. Indeed our Saviour hath expressly affirmed, that this is the *sum* and *substance* of what is required, in both the law and gospel. No language can define disinterested love more fully and accurately than the phrase, "thou shalt love the Lord

thy God with all thy heart, and thy neighbour as thyself;" and we are informed, that on these two commands, hang all the law and the prophets." Some, indeed, affirm, that we may have some moral goodness without being willing to give up a less temporal or eternal good of our own, for the glory of God, or for the greater good of others; but this is *absurd*; for this is the very principle upon which all true obedience to the divine law is founded. Dr. Ely, in a late sermon published in the Philadelphia, has remarked, with much better logic than appears in the sermon generally, "that a true Christian must be willing to perish for the glory of God, is a *legitimate inference* from the proposition, that all righteousness consists in the disinterested love of universal being." If the disinterested love of Paul and Moses, led the one to be willing to be "accursed from Christ," and the other to be willing 'to be blotted out of the book of life,' merely for the sake of the salvation of their brethren; most certainly they ought to have been willing to have endured as much self-denial, if necessary to promote the glory of God. Indeed it is impossible to conceive, that disinterested love can be the least selfish, or that any modification of selfishness can be right in the sight of God or man. This will be more obvious from the existence of another elementary truth:

That all selfishness is sin. As early as we know any thing respecting right and wrong, we know that selfishness is wrong. Satan could not have conceived of a charge better adapted to refute the divine declaration respecting the moral excellence of A. B., than to accuse him of selfishness in all his religion. The bitterest enemies of missions, never attempt to bring a higher

charge against those who are engaged in missionary exertions, than to accuse them of labouring for the sake of honour, and glory and wealth, which are selfish motives. It is impossible to bring a more degrading charge against any person, than to accuse him of perfect and constant selfishness. Those who believe there is nothing in religion, draw their inference from the assumed maxim, that religion is all selfish. That selfishness is the essence of moral depravity, is the language of common sense, and agrees with the universal practice of mankind, as well as with the scriptures, which represent it as the *root* of all evil.—Every child adopts this maxim, when he complains of injury; which proves, that we know that selfishness is wrong, as early as we know any thing respecting moral conduct.

The doctrine of future rewards and punishments, agrees with the common apprehensions of mankind. Though we are dependant on divine revelation, for a knowledge of the future destiny of creatures; yet what is revealed respecting this subject, agrees with the spontaneous dictates of every person's reason and conscience. Sin and suffering are connected by the plainest principles of justice and righteousness. No person can help feeling, that sin deserves punishment. This feeling is impressed upon us in childhood, in youth, and especially in seasons of danger and death.—From the obvious perfections and feelings of God, we should naturally expect, that he would make a difference between the holy and profane, “between him that serveth God and him that serveth him not.”

These first principles of true religion, are some of the most plain and obvious truths in the scriptures, or in the system of natural theology. Indeed, they are so obvious, that the

sacred writers generally take for granted, whenever treating on subjects of a nature. This is the case, when appeals are made to the common sense. And human authorities are always appealed to, as the basis of all law, and all moral obligation. These are the sincere milk of the word, which is adapted to the capacity of the apprehension of babes in Christ's edge: and it is easy to see the reasons why they are so easily comprehended. Some of the reasons are mentioned, in the sequel of this chapter. [To be continued.]

For the Hopkinsian Mag.

AN EXPOSITION OF ISAIAH

*Of the increase of his glory, and peace there shall be no end.*

There can be no doubt that the word government here in administration of the Christ's kingdom and the of wisdom, majesty and which it involves. And the Old Testament is frequently used to denote prosperity, and implies the whole happiness of Christ's kingdom. Government, as they are here united to each other, as a result. Wherever Christ's reign, the empire of happiness is enlarged and extended. Happiness is the end of government, and we may see the one as implying the other. The sense of the text is that Christ's government, all the displays of God's power which are made in its action, and the happiness by it, is eternally to increase.

God, in his infinite wisdom, not choose to set up his kingdom all its perfection, at the

ing planted it as a grain of seed, he ordained to progress by perceptible degrees, that the glory of order and goodness may be seen in the succeeding step, and thus the full and vivid impression be made on his intelligent creatures. He could have accomplished all of his kingdom by a single exercise of omnipotence, this one word would not bring out to view the skill and power of the efficient cause, as would a series of connected events.—The present system, omnipotence and science are, as it were, and are exhibited in their parts; they are brought down nearer to our comprehension. The perfect God are exhibited in ten thousand modes and forms, of which otherwise we must have been ignorant. As God is brought out to view in the results which he produces from the opposite principles he has given to matter; so the continual triumphs of the good over the evil of his kingdom over those of the evil—his bringing order out of confusion, good from evil, light from darkness, is he shed abroad the lustre of his per-

fectment of the text is fully fulfilled in the history of the Church. The progress of the Church from the first ray of celestial light, the first fallen man, has, unveiled and unclouded, been daily spreading and brightening to a perfect day. But in prospect, we can behold the glorious increase—can see the day in which the light of the sun shall be as the light of the sun, and the light of the sun shall be as the light of seven days, say. The present glory of the Church is but the morning star,

the precursor of millennial splendours. In prophetic vision, we can see thrones crumbling, and empires dissolving, and their elements combining to enlarge and confirm the realms of the Prince of Peace, till all nations under the whole heavens shall be subject to his government; and then the Church shall continue to increase with the population of the world, till the end of a thousand years, till the winding up this earthly scene, till all its members are collected into one body, and their stations fixed for eternity.

And even now its increase has not come to an end. Follow it on through the trackless abyss of eternity, and it shall continue to increase. I do not say it will increase in numbers. Happiness is its end, and an increase of happiness is all that is essential. And the nature of the human soul lays a foundation for an eternal increase of happiness. It is in its nature progressive in all its faculties. No bounds can be set to its improvement in knowledge. Every new idea which it gains is an accession to its strength. And it cannot rest till it has compassed all things with their qualities and relations throughout the universe—till it has measured the heights and depths of infinity. And its capacity for happiness will keep pace with its intellectual powers. The faculties of reason are the inlets of pleasure or pain to the soul, according as they are directed by holiness or sin. And every new idea which enters the mind of the perfectly holy, brings a new occasion of joy. So long then as there is anything to be learned of God and his works, so long will the soul be rising higher and higher in wisdom and bliss.—Of course, so surely as God is infinite, so surely will the increase of its happiness be infinite.

And the same truth is confirmed



by another principle of our nature. The soul of man is never satisfied with its present condition. In adversity, it is looking forward to a deliverance; and in the height of prosperity, it is ever aspiring after greater good. Human happiness can be permanent no longer than it is on the increase. This is true of men, without regard to character or condition. This principle sanctification does not destroy, and it belongs to the saints in heaven as well as those on earth. But if so, there can be no happiness in heaven, unless there is constant increase of it. We are sure then, that the capacities and happiness of every saint in heaven, will increase without end. The mind enlarging its powers will be multiplying the sources of its enjoyment. Hourly as it expands, it will be bringing within its reach something new of the mysteries and works of God; something to start a new thrill of joy, and to swell to a higher strain the eternal song. The range of mental vision will not cease to extend itself, till it shall embrace all objects, with their qualities and relations—till it has chased away the cloud of every mystery—till all existences, animate and inanimate, created and uncreated, become so many never-failing sources of enjoyment. It may then be said of the subjects of this kingdom, that all things are theirs—the universe is eventually to be subject to them. In this sense it is true, that the government and peace of Christ shall increase, through interminable ages.

And that it is not true in a still higher sense, we are not able to decide. The visible creation is comprised in Christ's government; and it cannot be proved, that there is not a constant increase to this, and that other worlds innumerable are not yet to be created, all subject to the

dominion of Christ. The resources of the infinite God are sufficient for the creation of worlds and systems, without end. And who can tell, that he will not, when raised to the heights of heaven, behold the creating power of God exerted—behold worlds and suns starting into existence in the now trackless void, peopled with life, intelligence and happiness.

In view of this subject, it is obvious to remark the fearful condition of the wicked. They have enlisted in a cause which is sure to fail, and under a leader who is even now in chains, under darkness, reserved for a more fearful destruction. So surely as the cause of Christ will finally prevail, so surely will that of satan be overthrown.—And every step of the progress of Christ's kingdom is an encroachment upon the kingdom of darkness. Christ is to bring to the advancement of his kingdom all the resources of earth and heaven and hell, and (what is more than all) of his own omnipotence. In the same way that all things will contribute to the increase of the blessedness of the saints in heaven, will they increase the pains of the damned in hell. The same things will be sources of pleasure to the one and of torment to the other. While one enjoys a universe more and more, as his powers expand, the other feels its weight pressing him deeper in hell.

And on the other hand, how glorious are the prospects of the citizens of Zion. They have the prospect of security from danger, ultimate success in the grand pursuit of life, and happiness enough to fill the vast and eternally expanding desires of the soul. His prospects are those of Christ's kingdom; and he must increase, stand or fall with that. As he advances in this life,

s and happiness will increase after millions of millions of increasing joy shall have eternal weight of glory is more than can be expressed.

When we see the difference between the righteous and the wicked, there is a mark in the character of every individual, which in the eyes of God exhibits a distinction as infinite as infinity. And this difference is daily increasing. The more they are holy, and the more they are sinful. We can compare the period, when they will be in character and conduct like Gabriel and Satan—of a none perhaps enjoys more of the world now enjoys, and the pleasures more than a world can endure. This difference begins till the heart of the wicked. Then it commences to go on, widening and increasing as long as eternal ages.

We learn the supreme value of the soul. The thought that it is lost, in happiness or misery, and without end, is to raise its value above all worlds. But with what shall we compare, when we reflect, that it is really to increase in happiness. In searching for a subject like this, we are too short of infinity. Nay, we heap infinite upon infinite multiply infinite by infinite should scarcely express the value of a soul from yonder who belongs to Christ: follow through life and to heaven, tell how much one hour of his is worth—then mark the quantity hourly grows as it rises through endless gradations of wisdom and knowledge.—Look up the acclivity of years, and what is it worth a million farther, and

what is it then? follow it to the farthest stretch of human conception, and what is it then? follow it till it can enjoy more in one hour, than all created existence have yet enjoyed; and then tell me if such a soul is not worth a few exertions to save. And if this is not enough, fix upon an unhappy soul, who is the subject of God's wrath, and follow it down through similar gradations, down to the lowest depths, to the bottomless pit, till it has a devil's heart and a devil's torments; and then tell me if such a doom is not worth escaping.

To conclude, I remark the future glory of the Church. The time is fast approaching, when the glories of all lands shall flow into her, and all earthly royalty shall yield her homage. And when all her glories here shall be gathered in, she shall be transplanted to the new Jerusalem, to live in eternally growing splendour. But my thought now fixes on one individual of the Church. Whatever may have been his condition here, the first moment he enters heaven, he is invested with all the honours of a king and priest to God. But where shall I find a metaphor to depict that eternally brightenning rainbow of glory which encircles his crown. There is one glory of the sun, another of the moon, another of the stars. Shall it be compared to either of these? No, for it is destined to outshine them all. At first, like a star, it is comparatively small, but it rises and enlarges and glows through an endless increase.

P. C.

For the *Hopkinsian Magazine*.

SUPPRESSION OF INTEMPERANCE.  
MR. EDITOR—

It may not be known to some of your readers, that a Society was instituted at Boston, in the year 1812, by the name

of THE MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTemperance, whose object, as stated in the Constitution, is to discountenance and suppress the too free use of ardent spirits, and its kindred vices, profaneness and gaming, and to encourage and promote temperance and general morality. "All Clergymen of this Commonwealth, are considered as members, on their giving notice of their desire of becoming such, or subscribing the Constitution." The Constitution was early subscribed by a large number of respectable gentlemen, in various parts of the State, including the then District of Maine; among whom may be mentioned, of those since deceased, Governors Strong and Brooks, Hon. Samuel Dexter, and Rev. Docts. Lathrop, Parish, and Worcester. This Society hold their *Annual Meeting* in Boston, on Friday next after the General Election; at which a Sermon, or Address, is delivered before them. Each Sermon or Address, delivered on this occasion, is printed, together with the Annual Report of the Board of Council. The following extracts are from the very appropriate and well-written Address, at the thirteenth anniversary of the Society, May, 1825, by John Ware, M. D. of Boston, and from the appendages to the same.

PHILANDER.

*Extracts from Dr. Ware's Address.*

"The first object which we should endeavour to effect, is to produce a radical change in the opinions and customs of society in general, and of some classes in particular, with regard to the use of those articles which are capable of being made the means of intemperance.

It is an impression, almost universal among the labouring classes, indeed I may say among all classes, that ardent spirits, if not absolutely

necessary, are at least of and importance, as a sup-  
ing labour, and that, mis-  
used, they are a salutary  
worst, innocent stimulus.  
trust, scarcely necessary to  
no impression can be im-  
founded, no opinion more  
false, than that which attri-  
butes spirituous liquors, any power  
moting bodily strength, or  
ing the system under labori-  
ous toge. Experience has in-  
ters most abundantly proved  
contrary. None labour so con-  
stantly, and with so much  
cheerfulness, and without  
exhaustion, as those, who en-  
dure so much of the vicissitudes  
of weather, and the vicissitudes  
of season.

But, there is another notion  
regard to the use of ardent  
spirits, which is, if possible, more  
deeply rooted, and the custom arising  
therefrom, more inexcusable. I mean  
the notion, that they are ever  
useful, salutary, or proper, as a  
stimulus, in a state of health,  
or in the presence of any  
evil which results from it.  
It brings the means of intemperance  
into common use; it gives  
currency; they are looked  
upon as an article of common  
necessity, to be resorted to  
without deliberation, without  
condemnation.—With what  
can be censured so deeply  
by the less informed and  
the more educated classes, when they  
see them the example, by induc-  
ing which only their better  
regard for character  
prevent from leading them into  
equally pernicious? It is not  
that we discountenance  
intemperance—we must discountenance  
those things, which, either  
directly or indirectly, promote it.  
A second object, which it

almost essentially necessary to effect, is an increase in the price, at which ardent spirits may be procured, either by a tax upon their sale, or by an excise upon their manufacture, and a duty upon their importation.

It can hardly be doubted, that to their cheapness, as much or more than to any cause, is to be attributed the prevalence of intemperance.—There is no point of view, in which this circumstance has not a most unfavorable influence. It gives double force to the operation of all other causes. The poorest, the meanest man has within his reach ample means for procuring ardent spirits.

It will follow then, if the remarks, which have been made, are founded in fact, that two things are to be brought about, before we can hope for any very decided diminution of habits of intemperance—a change in the opinion and habits of society with regard to the necessity and propriety of the common use of ardent spirits—and such an increase in the price, as shall render them difficult of access. The last of these purposes, it is within the power of government, and of government only, to effect. But, it is questionable, whether the arm of authority be strong enough to carry into operation throughout our country, a law calculated to raise, in any considerable degree, the price of an article, which is almost universally considered as one of the necessities of life. In a country like ours, where the measures of government can only be an expression of the sentiments of the people, it follows almost of course, that the people must be enlightened, before legislators and rulers can be expected to take decisive measures upon a subject like this.

The first step, then, is to produce a sufficient impression in society, of

the nature and extent of the evils of intemperance, to induce it to sanction, or at least to tolerate legislative interference. And there are many considerations growing out of the influence which the prevalence of this vice has upon the wealth, the prosperity, and the character of a nation, which might be urged with great force, both upon the government and people, to convince them that this object is of national importance—considerations, which will readily suggest themselves to every lover of his country, to every one who prizes her respectability, her virtue, her national character. These considerations are most imperious and urgent.—The very nature of our political institutions, gives to the subject a new and overwhelming importance. Where the people govern themselves, how essential it is to the stability, the order, the prosperity of society, that they should be virtuous and intelligent!—The members who represent the interests, will represent also the character and the habits of their constituents. And what will be the termination of the experiment, which is here making of free institutions and a popular system of government, if as our prosperity increases, and our means enlarge, we find our population degenerating in morals, becoming intemperate, debased and profligate? That this is no chimerical apprehension, no groundless fear, is indicated by innumerable circumstances. Already, in the councils of our nation, has one of its ablest representatives uttered his fearful anticipation, *that we were becoming a nation of drunkards.*"

*Extracts from the Report of the Massachusetts Society for the suppression of Intemperance.*

"It will be recollected, that the members of this Society, at their

last annual meeting, pledged themselves to each other, to refrain from allowing their own labourers in the free use of ardent spirits, while in their employment; and that previously a correspondence had been commenced with some of the Agricultural Societies on this subject. It is gratifying to be able to report, that, at a late meeting of the "Philadelphia Society for Promoting Agriculture," it was unanimously resolved, "That a *gold medal*, of the value of *fifty dollars*, be offered as a premium to the person, who shall conduct the business of a farm in Pennsylvania, on the largest scale, for two years, without using, or suffering *ardent spirits* to be used on his property, unless the same be prescribed by a physician."

"To conclude their Report, your Committee would repeat the long known, often repeated, and humiliating fact, that intemperance is the greatest cause of crimes among us, and is found to precede or accompany most instances of commitment in our prisons. Assaults and batteries almost always originate in this; and the *enormous burden of expense for the poor*, is the result of it, in a very great degree.

As some of the *means*, which they would recommend (for the suppression of intemperance) the following are presented:

1. Let *Tracts* be circulated freely, giving facts in relation to the success of individuals or Societies, who allow no ardent spirit to such as they employ;—detailing also the degradation and disastrous effects of intemperance.

2. AGRICULTURAL SOCIETIES may *do much* by offering premiums for abstaining from ardent spirits, and by advising with respect to substitutes for them, as *home-made wines, cider, &c.*

3. The *enforcing of the Law*, already made, and procurement of others, which may then be found necessary, *promise much*.

4. *Mechanics* must be urged to unite their endeavours to banish intemperance from their workshops, and to put an end to the practice of giving liquor to their journeymen and apprentices, at stated times.

5. The *cautions and instructions* of our PHYSICIANS, are exceedingly desirable on this hand—as "precept upon precept, and line upon line." The love of intoxicating liquor is often hereditary."

—

*Extract of a letter from a late Member of Congress.*

"At the next annual meeting (of an *Agricultural Society*, in 1824,) I was gratified in finding a premium awarded for harvesting a large crop of hay and grain, without a *drop of ardent spirit*, or *any inebriating liquor* by any of the labourers. What added to this gratification, was, an *earnest competition* for the premium, and it was lost, or refused, to one of two competitors, because it was found, that some little indulgence had been given at evening, on their return from the field."

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For the Hopkinsian Magazine.

MR. EDITOR.—In the number of your Magazine for July last, a person calling himself *LISTENER*, asks this question **IS THE PRACTICE OF ADMITTING PERSONS MEMBERS OF A SOCIETY, FORMED FOR THE PURPOSE OF SUPPORTING THAT RELIGION, FOR WHICH THEY PROFESS NO CORDIAL FRIENDSHIP, CONSISTENT WITH REASON OR SCRIPTURE?** This I think an important question, and I have waited some time for an answer, but as none has been published, I take the liberty to send you the following.

cannot perceive that it is  
ent with scripture, that per-  
ho profess no cordial friend-  
religion, should have a voice  
ing and supporting a minister  
gospel. That part of the  
testament which relates to  
ristian dispensation, no where  
ns that the wicked were in-  
o assist the Christians in  
ing their funds, or any other  
religious concerns. Hence  
get no evidence from scrip-  
t sinners should have any  
do with the management  
, devoted to religious pur-  
or any voice in settling or  
ng a minister of the gos-

think it may be abundant-  
d from reason, that persons  
e no cordial friendship for  
ought not to be admitted  
of a society, the object of  
, to settle and support a  
of the gospel, and to man-  
funds as may be intrusted  
religious purposes. This  
it,  
om the nature of the case.  
onsistent with sound poli-  
mit a person member of a  
who has no cordial friend-  
the object of the society.  
hat case, all his influence  
e exerted to oppose the  
tended to be promoted.—  
man has religion in his heart  
osed to it, and we ought to  
every man opposed to re-  
least, until he professes to

But in forming a society  
purpose except religion, it  
ustomary to admit persons  
opposed to it. Their influ-  
uld be negative influence,  
uld counteract the object  
ociety. Reason teaches  
forming a society to ac-  
any object, that all the

members of that society should be  
cordial friends to its object. Then  
all would be friends of the same  
cause, and their efficiency would  
be concentrated. It is true there  
may be some, who though not cordial  
friends to the object of a society,  
yet from selfish motives might en-  
gage in promoting the object of the  
society. But there is no dependence  
to be placed upon such persons. If  
offended with the other members of  
the society, they may turn against  
them, and injure the cause of the  
society. Hence from the nature  
of the case, it is evident, that none  
but cordial friends of religion, should  
be members of a religious society.

2. It is evident that none but  
cordial friends of religion ought to  
be members of a society for sup-  
porting the gospel, from the bad ef-  
fects which the opposite course has  
upon the cause of religion. When  
people that have no religion, are en-  
gaged in supporting it, they are  
easily led to think they have be-  
come real friends to religion.—  
They are engaged with the true  
friends of religion, in supporting  
the gospel, and they will be in-  
duced to believe they love reli-  
gion. And when people have such  
a belief, it is almost impossible to  
rouse them to a sense of their dan-  
ger. They have become self-right-  
eous, and it is extremely difficult to  
convince self-righteous persons that  
they are sinners. If these persons  
had not been admitted into a reli-  
gious society, but had always been  
regarded by the people of God, as  
unfit to engage in religious con-  
cerns, they might not have become  
self-righteous. They might have  
been awakened to a sense of their  
danger, and become true friends to  
religion. Hence it is believed that  
the cause of religion would be more  
flourishing, if no persons were ad-

mitted members of a religious society, who do not profess to be cordial friends of religion.

3. It is evident that the practice of admitting persons members of a society for supporting the gospel, who do not profess to be cordial friends to religion, is wrong, from the consequences that are often produced. Not unfrequently there have been a majority of persons in such a society, who are not cordial friends of religion, and when offended with the preaching, or with the church, have turned the minister away and took possession of the meeting-house and funds, and settled another minister, who, like themselves, had no cordial friendship for religion. If the true friends of religion had not admitted their enemies into their society, they would not have experienced such painful consequences. Hence it is believed that the practice of admitting persons members of a society, formed for the purpose of supporting that religion, for which they profess no cordial friendship, is inconsistent both with reason and scripture. ELADSIT.

#### NECESSITY OF THE ATONEMENT.

The atoning sufferings of Christ, were necessary in the gospel scheme, for the same reason, as the eternal misery of the sinner was under the law; to make a display of God's moral character—of his righteousness as King of the universe—of his sense of the turpitude of the sinner's principles and practice—and also the nature of benevolence, in its high and infinite source, Godhead himself. If God had been governed by revenge or personal resentment against the sinner, there would have been no possibility of a gospel; and the transgressor must have borne the necessary misery himself. But

as the divine motive, in this matter, was solely the public benefit; and as the sinner's misery was solely to answer a public and governmental end, God might accept as a substitute, whatever would answer the same purposes in government, and equally conduce to the blessedness of the universe. Whatever would make an equal display of the same truths, might be accepted in the stead of the sinner's eternal misery. The sufferings of Christ, who was both God and man, would in a limited time make this display in a higher degree than the eternal sufferings of the whole universe; and therefore his sufferings might be accepted by God in justice to his government, in the stead of so many sinners, as infinite wisdom saw it would be best to sanctify and forgive. By the sufferings of Christ, all those truths which relate to the divine character, the support of his government, and the unchangeable obligation of the law, are seen in a brighter manner, than they could be by any suffering of the sinner under the law. It is thus that the gospel opens a greater view of God and the holy system, and prepares the way for higher happiness.

#### *Selections on the Atonement.*

#### THE DIVINE PLAN OF OPERATION.

It is matter of the greatest joy, that all the affairs of the universe are conducted by infinite wisdom. It is an honour that belongs to God, to govern the world which he has made; to govern his own world; to lay out and order the affairs of his own family. We think we have a right to lay out schemes for our own families, and should take it ill if our children or servants should dispute our right. Sovereign monarchs, in time of war, think they have a right to lay out a plan of

operation for an ensuing campaign, and would take it ill if their right should be disputed by a private soldier. Much more has God a right to lay out an universal plan, for the conduct of all things, in a world to which he has an original, underived, absolute right; nor can he look upon the worm that dares dispute his right, but with infinite contempt and detestation. And, O what matter of infinite joy it is, that he has taken this work upon himself! not left things to the devil's control; nor to be decided by the lusts of an apostate world; nor left all things to mere chance; but himself, in infinite wisdom, has laid out an universal plan; a plan perfect in glory and beauty. No mortal, that loves his plan, will think of disputing his right to lay it.—And no mortal, that loves God himself; that loves his law, and loves his gospel, can be an enemy to his universal plan; for they all partake of the same nature, and shine forth in the same kind of beauty; *holy, just, and good.*

O ye seed of Jacob! Joseph is safe, and Benjamin is safe; the honour of God is safe, and the good of the system is safe; all is in good hands, and under the conduct of infinite wisdom. *For the counsel of the Lord shall stand, and he will do all his pleasure.* (Isai. xlv. 10.) Wherefore set your hearts at rest. For let the state of the world and of the church look ever so dark, you may safely *trust in the Lord, and stay yourselves upon your God*, who is engaged in honour to conduct all well: and for his GREAT NAME'S SAKE, he will not fail to do it. (See Ezek. xx.) You therefore, may, with the utmost serenity, leave the government of the world with him, and put an implicit faith in his wisdom and fidelity, and have nothing to do but your duty.—

Nothing, but to attend upon the business he has marked out for you; like a faithful soldier in an army, who trusts in his *general* to conduct affairs, while he devotes himself to the business he is set about; and the more he rejoices in the wisdom of his *general*, the more alert will he be in discharging the duties of a soldier. Wherefore *rejoice in the Lord always.—Again I say, rejoice.* Let this be your first maxim, *The Lord reigneth*; and this your practice, *Let the earth rejoice.* DR. BELLAMY.

For the Hopkinsian Magazine.

#### CONVERSATION.

Being not long since in company with a religious lady in one of our southern States, the conversation turned on the Rev. Mr. H——, who had come from New-England to the South, to solicit subscriptions for building a meeting-house for his church and congregation. I observed to her 'that I was very well pleased with Mr. H. as a preacher, but I was sorry he had come to the South, on such business.'

"Why," said she.

"Because," said I, "In New-England we have a greater number of meeting-houses, in proportion to the inhabitants than you have here. In travelling through the country you may often see in many directions the tops of the village spires. But in this State you may sometimes travel forty or fifty miles, without seeing a meeting-house. Now, I think it is a disgrace to New-England, that one of her citizens should come to the South, to solicit money to build a meeting-house."

"Perhaps," says she, "it is pride."

On reflection, I believe there was some truth in this observation, but at that time, I replied,



"I do not think it is. I think it will injure the cause of religion in this State. The enemies of religion in the South make a handle of this subject. Talk to them about religion, and they will point to the Christians of the North, who are traversing the country from one end to the other, and tell us, their religion is only a pretence to get money. This certainly will be an injury to the cause of religion here."

Perceiving that I was determined to maintain my ground, she refused to meet my views with arguments, but with an interesting countenance, observed,

"Well; I am like Mr. ——. *I love our brethren wherever they are.*"

Though I believed I was on the best side of the question, yet I could contend no longer; for I saw in her, or thought I saw, *disinterested love.*

LISTENER.

—◆—  
For the Hopkinsian Magazine.

#### THE RIGHT OF MINORS TO VOTE IN A CHURCH.

The question, "Whether minors who are members of churches, have a right to vote in the particular churches to which they belong?" has of late, considerably occupied the attention and investigation of both ministers and people, in several places. Different persons, of each class, have formed different opinions on the question.

It is, however, candidly and charitably believed, that all would be united in deciding affirmatively, if they founded their decisions upon the plain and express declarations of the scriptures, and not upon the mere opinions and results of fallible men. It is believed, there are certain direct and indirect evidences, which must put the question beyond

dispute, in the minds of all who have informed themselves on the subject, who are free from prejudice, and decide in the fear of God.

1. The Great Head of the church has made no difference, as to privileges, between the private members of a church.

In this respect, the aged, the middle-aged, and the youth, are all on the same standing.

It will be right and expedient for us to make a difference, as to privilege, between those who are under age in a church and the other members, *when and only when the Saviour makes such a distinction.* As he has made none, we have no reason or right to say there is any, nor to disallow minors the use of any of the privileges which he has granted to his churches, and teaches them they may freely use.

2. It is taken for granted, that when any one is admitted to the full fellowship of any particular church, he has a full and perfect right to all the privileges of that church. Minors are admitted to the full fellowship of churches.— They have, therefore, a right to speak in such churches, to give their opinions, and to act on every subject, great or small, which may come before them.

By this, we are not to be understood, as saying, that they ought not to regard the advice and counsel of those who are older, or reject the light and instruction of those who have been longer engaged in the Christian warfare, and who have passed through numerous seasons of light and darkness, of comfort and trial, of revival and declension. We design to convey the simple idea, that after their own candid and thorough investigation of the subject, and after they have obtained all the light thrown upon it by their brethren and fathers,

may decide according to their judgment, and express their opinion, as do all the other members.

Those who are admitted to full communion, and are, consequently, entitled to all the privileges of any particular church, cannot, by that church, be deprived, if they are in good standing, of one of such privileges. This would be to take upon itself, in contradiction to the express declarations of scripture, to deprive such the precious privileges which the church had seen fit and best to grant them, in common with all others, who sustain to him the same relation. It would be to take that from them, of which it had given them the full possession. It would be for a church, as individuals, to take from them, such privileges for certain (evidently, for no sufficient) reasons, as should be allowed to use them, would be the defeat of the unholy designs of some, and the unchristian, and, ends of others.

Could such a practice be adopted, allowed, and followed, what would it open for intrigue, concerted schemes, and hypocritical influence and oppression! many, who are now ornaments to the church, and its most useful and active members, would not be allowed to act, and openly or cautiously to express their decisions if they were suffered to speak for their minds at all) on subjects of the highest importance to interest, happiness and glory of churches!

If minors have no right to join the particular churches to which they belong, they cannot receive a dismission from them, and a full recommendation to other churches. They have not a right to all the privileges in the

churches in which they now are, and which all the other members freely use. It must, therefore, be wholly inconsistent, for such churches to dismiss and recommend such members to sister churches, as deserving and entitled to all the privileges of their bodies, while they themselves will not allow such persons the right to use certain of these privileges, while they are among their own number.

#### MINOR.

From the Christian Mirror.

The REV. JONATHAN WARD, jr. who died at Biddeford, February 3, 1826, was born at Alna, in this State, November 30, 1800. Being the child of pious parents, who believed if they were Christ's, then were they Abraham's seed, and heirs according to the promise, he was early dedicated to the God of Abraham in baptism. He enjoyed peculiar advantages for religious instruction. His father, being a devoted minister of the gospel, and, I believe I may say, mighty in the scriptures, and his mother, who has gone to receive her reward, believing all necessary things will be added to those, who seek first the kingdom of God, and his righteousness, united their prayers and instruction, and their precepts and example, that they might bring up their children in the nurture and admonition of the Lord.

The subject of this memoir, at the age of sixteen, entered Phillips Exeter Academy, N. H. with a view of fitting for College. In September 1818, he entered Dartmouth College, and in August, 1822, at the age of twenty-two, he graduated. He was a close student. His progress in the classics was highly commendable. To say his habits from a child were remarkably regular, is saying simply the truth. It was dur-

ing his third year in College that he more than ever felt his need of a new heart. He now felt that he was a sinner, *a lost sinner*; and he was convinced he must be born again, or never be saved. After some days of deep solicitude about the things that belonged to his peace, and with increasing views of his guilt and danger, he indulged a hope that he had been reconciled to God through Christ by repentance and faith. It could be said of him, Behold he prayeth. Those, best acquainted with him before this, had thought, that should he experience religion, there would be little or no change in his external life. Before this change took place in his views and feelings, of which I am now speaking, he was often seen in the conference room, and in the praying circle. He outwardly took sides with the pious students.

But notwithstanding all his exterior correctness and his apparent interest in religion, when he was brought to renounce all his own righteousness, and count all things but loss that he might win Christ, there was a change, that could but be noticed by all who knew him.—He was soon found persuading others to come and see a man that had told him all things that ever he did. About twenty of the students became pious near this time. But probably none ever felt more than he did the importance of working while it is called day, for the night cometh, when no man can work. The first vacation after his becoming hopefully pious, he spent at Plymouth, N. H. where his parents then resided, and where his father now resides. It might be said he went about doing good. His acquaintance and friends were the subjects of his daily entreaties and warnings. He urged upon them the importance of immediate recon-

ciliation to God. As he was usually reserved and a person of words, it may not be thought strange that persons not particularly friendly to religion of any order, see his engagedness and zeal, shroud in rumour about that young Ward become a Methodist. It was believed his labour there was not in vain.

Soon after he graduated, he entered the Theological Seminary at Andover, with a view of preparing himself for the ministry. There he pursued his studies, till illness obliged him to leave the Seminary. In consequence of his poor health he at times, almost despaired of preaching the unsearchable riches of Christ. But the desire of his heart was at length granted. After this he spent some months in the eastern part of this State as a missionary. He was then employed as an assistant instructor in the Academy at Pembroke, N. H. Within the last year he was in employment of the Maine Missionary Society at Washington, Biglow. Soon after hearing of the death of his beloved mother, he returned to his father's, to weep with him and comfort him in a deep affliction. He continued with his father till June, when leaving something of the situation of the church and people in Biddeford, he was induced to go there, as the Lord had any thing for him to do, he would do it. He commenced preaching at Biddeford about the middle of June. After labouring there about three months, he received a unanimous call from the first church and Society to succeed over them in the ministry, as the league with the Rev. Nathaniel Webster. On the 26th of last year he received ordination, under promising prospects. There he preached, and prayed, and visited with increasing evidence, that the

him, till his Master called from his earthly labours to give him, it is believed, the Kingdom of his Lord. Ten weeks from the day of his decease, his funeral was

How soon was our returned into mourning.—d; for the godly man cease faithful fail from among men of men.

who were acquainted with him, and have heard him say that his speech and writing were not with enticement of man's wisdom, but in the power of the Spirit and of the Word. He was a plain, practical, warning and rebuking minister, with all long suffering and patience. He reproveth sinners, whether in the pulpit or in private. He seemed determined to clear the blood of the land. He was not only a minister in the pulpit and on the platform, but in every place and at every time. He took a deep interest in the moral education of the youth. He commenced a Bible class for the purpose of useful

Few young ministers bid fairer than he did to be useful; few would be more lamented in the circle of their acquaintance, or by the people of their charge. Few, young or old, have gone down to the grave more beloved, with a fairer character, or with clearer evidence of being prepared for a blessed immortality. And that he should be taken away in the morning of his days, in the very commencement of his ministry, at a day when so many ministers are needed, and at the very time, when it seemed God was just beginning to bless his labours and revive religion, is a very mysterious providence. The language of the Psalmist is appropriate: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." This providence has made many a countenance sad, and many a heart bleed. While his church and people are deeply afflicted at the loss of so good a minister, and while they have such evidence that there is no loss to him, I would just say to them, Be ye followers of him so far as he followed Christ, and be also ready, for in such an hour as ye think not, the Son of Man cometh.

### Summary of Religious Intelligence.

1.—There is said to be much attention to religion in N. H. particularly in the State of New Hampshire. The revival in Williams-town continues. Apparent revivals in several towns in Con-

necticut.—The donations to the C. F. M. from February to March 26th. inclusive, to \$2,547. In the months of April and May, 1825, there were added to the Bazaar, in the Island, from Canada and New York, \$425, and from for-

eign residents, \$513.—Information, on which reliance is placed, that 'the situation of Mr. Judson and his companions, in Burmah, is not, at present, perilous; and that there is but little reason to entertain apprehensions for their final safety.'—The Methodist mission family at the island of Antigua, W. I. consisting of four ordained missionaries, one of their wives, four children, a servant, and a young lady, were lately lost, by shipwreck, in attempting to return from a yearly meeting at St. Kitts.

*Want of Bibles.*—The Bible Society of Cayuga county, N. Y. have lately ascertained that *more than a thousand families in that one county, are without a copy of the sacred Scriptures!*

*National Domestic Missionary Society.*—At a meeting of ministers in Boston, on the 11th of January last, it was resolved to adopt measures to organize a Society of the above name. "It was unanimously voted, that it is highly desirable, that the more general meeting should be requested of the Domestic Missionary Society of New-York, and that that Society should become the American Domestic Missionary Society, should no special reason occur to render such a measure inexpedient."—"A union of all denominations, in this Society, is not to be attempted, as a *formal thing.*"

*Liberation of Slaves.*—Colonel Smith, an old revolutionary officer of Sussex county, Virginia, died in February last, "leaving directions in his Will for the *emancipation of*

*all his slaves, 70 or 80 in number, and bequeathing five or six thousand dollars to defray the expense of transporting them to African colony."*

#### ORDINATIONS AND INSTALLATIONS.

1825, Dec. 7th, Ordained Rev. Daniel Warren, as pastor of the Congregational Church in Waterbury, Vt.

1826, Ordained Rev. Charles Buntley, as pastor of a Church at Middle-Haddam, Con.

1826, Ordained Rev. Francis H. Case, as pastor of the Church at Goshen, Con.

1826, March 1st, Installed Rev. Reuben Mason, as pastor of the Congregational Church in Glover, Vt. Sermon by Rev. Drury Fairbanks of Littleton, N. H.

1826, March 8th, Ordained Rev. Joseph Underwood, as pastor of the Congregational Church in New-Sharon, Me. Sermon by Rev. Mr. Thurston.

1826, March 9th, Ordained Rev. I. Rogers, as pastor of the Congregational Church in Farmington, Me. Sermon by the Rev. Dr. Gillet.

1826, March 9th, Installed Rev. Dr. Beecher, as pastor of the Church in Hanover-street, Boston. Sermon by Rev. Pres. Humphrey, from I. Cor. iii. 6.

#### POETRY.

From the Boston Telegraph.

TO A NEW-BORN INFANT.

Thy bark now launch'd with sails unfurl'd,

Must oft by waves be toss'd in danger;

Yet welcome to this stormy world—

Thou helpless stranger!

Thy morning dawns, all cloudless—fair—

Thou retest on a waveless ocean;

And thou canst look on grief and care,

Without emotion.

And many friends are watching near—

Of all its pangs thy heart beguiling;—

Not all the world can make thee fear—

For all is smiling.

But do not let thy bosom dream.

That thou canst live, thus free from trouble;

For thou must sail on sorrow's stream—  
Thyself a bubble!

These cloudless skies may shortly lour,

And driving storms thy vessel sever;

Thy sun a few faint beams may pour—

Thou set forever!

Or shouldst thou live a few short years,  
Toss'd by the storms of Passion's shaping—

Thine eyes must oft be wet with tears—  
There's no escaping!

Thy friends must leave thee, one by one,

The grave around them darkly closing;

Thou must not hope such ills to shun—

Here's no reposing.

O may some angel guard thy way,

While o'er this troubled ocean driven—

And waft thee to the realms of day—

The shores of Heaven.

B. S. M.

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**SERMON.**

ROMANS, ii. 1.—*Therefore thou art excusable, O man, whosoever art that judgest; for wherein judgest another thou condemnest thyself; for thou that judgest the same things.*

These words appear to be an aptation or inference drawn from the preceding chapter. In that chapter the apostle, after his usual salutation, proclaims his readiness to preach the gospel, and likewise the efficacy of the gospel in the conversion of those who receive it in exercise of faith and love. For he, I am not ashamed of the cross of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. He then brings into view the exceeding wickedness of mankind, showing that their depravity does not condemn the understanding, but in the heart. They know God, but they defy him not as God;—They profess the truth, but hold it in unrighteousness. But this could not avail their understandings were saved. For then they could know God; they could not deny the truth, and the light of the sun would not render them invisible. But the Apostle affirms,

that 'the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.'—And why are they without excuse? "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is God blessed forever!" And after observing that they did not like to retain God in their know-

ledge, he enumerates a black catalogue of crimes, which he represents as being the spontaneous effusions of the natural heart.—And they did not commit these crimes through ignorance, or lack of understanding :—For he says, “who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” Hence the conclusion in our text is very just and natural—“Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.”

It is very obvious, that if a person indulge himself in any evil practice, and condemns the same conduct in another person, that he does thereby judge and condemn himself. This was the case with King David. He, not knowing to whom the prophet had reference, in the parable which was propounded to him, was led thereby to pass sentence of death upon himself.—And it is no uncommon thing to see the failings of others held up to the view of the world, as highly criminal, even by those who are not exempt from the same. And well would it be for mankind, if this propensity to judge and condemn others, were limited to the imperfections of their fellow-creatures. But many hate and oppose and condemn that method of procedure in their Maker, in whom there is not the least shadow of imperfection, which they themselves practise and consider not only justifiable, but also highly praiseworthy. The doctrine, therefore, which I shall deduce from the text, is the following, viz. :

Those who disapprove and condemn the ways of God, do there-

by judge and condemn selves.

To illustrate and confirm this proposition, it is proposed to take into view several particulars in which men practise and highly approve as wise and commendable in themselves and their fellow-creatures, yet still hate and oppose and condemn the same method of procedure in their Maker. And,

1. It is thought to be a mark of wisdom and prudence in a man to concert a plan before they proceed to the execution of any business, especially if it be of much importance. This all men of common understanding practise and approve.

The more perfect the plan, the more harmony and exactness will be coverable in the adjustment of several component parts, the more applause will they receive from their fellow-creatures. And a different line of conduct is sure to incur the disapprobation of mankind. Should a person be at a great expence to procure materials and proceed to the erection of a large building without first laying a plan and justing his materials, he would be thought to act a very unwarrantable and inconsistent part. But if he draws a plan of his building according to his ability to execute, and then determines to pursue it, and provides the materials, suited to the respective destined places, and directs all his exertions to its execution, he will be thought to act a rational part, worthy of imitation. But some people feel opposed to God and do actually complain of him for acting in the same manner. They feel totally opposed to the truth of God's concerting things before he proceeded to create the world and its inhabitants. They will not admit that God does not act with design, and are un-

that he should bring into existence and prepare materials for the accomplishment of his plan. And though reason and scripture affirm that the plan of God is the result of infinite wisdom and goodness, yet how do the hearts of many rise with indignation at the declaration 'that God hath fore-ordained whatsoever comes to pass?'—That God hath determined or decreed to accomplish a plan, dictated by infinite wisdom and goodness?

The Psalmist saith, that "the counsel of the Lord standeth forever—the thoughts of his heart to all generations;"—which evidently shows, that God did, before he began to create, concert a plan—determine to what use he should appropriate all the works of his hand;—and that his plan is eternal, immutable and unfrustrable. And God saith by the mouth of his prophet, "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." In this the eternal and unalterable purposes or decrees of God are as fully and forcibly taught, as the power of language is able to communicate.—The end is declared from the beginning. It must, therefore, have been made certain. And if the end be made certain, then all the means to accomplish that end must be fixed upon and made certain likewise. And before a being or thing exists, nothing can render its existence certain, but the cause of its existence. And as God is the cause of the existence of all creatures and events, he must, in order to declare the end from the beginning, determine, before he began to create, what he should create, and for what end he designed all the

works of his hand. These ideas, though essential to the character of a being of infinite perfections, are rejected and condemned by many. They claim a privilege to themselves, which they deny to their Maker. These things, they highly approve and commend in themselves and their fellow-creatures, and practise so far as their limited capacities will admit. Those, therefore, who object to the foreknowledge and eternal purposes of God, are not only fighting against reason and revelation, but are judged and condemned by their own conduct.

2. When a person has concerted a wise and good plan, he will proceed to execute it.

Should he neglect or refuse to do this, his conduct would be considered very inconsistent and blameworthy. And the more perfect his plan, the more criminality would be attached to his conduct, in not carrying it into complete execution. Of what avail would it be to a person, if he should concert a wise and good plan of a house, and even procure materials for the same, unless he proceed to prepare his materials and complete his building? Of what avail would it have been to these United States, to have concerted their present plan of government—to have formed a wise and good constitution, if they had not proceeded to organize their government accordingly and carry their plan into execution? And who would not have considered them as criminal, in neglecting or refusing to use all their exertions to complete a plan, calculated to secure the peace and happiness of the nation? And where is the person to be found, who does not approve and highly commend every person who endeavours to the utmost of his ability, to carry into execution a well concerted, good plan? But the



feelings of many are quite the reverse of this towards their Creator, in regard to his carrying into execution his great and glorious plan. Although they are constrained to acknowledge, that he has devised and adopted the best possible system, and does bring into existence materials for the accomplishment of his own gracious and benevolent purposes; yet they are unwilling that he should prepare the materials for their respective uses:—that he should superintend, direct, and govern all things. They revolt from what God claims as his prerogative. He saith, "I form the light, and create darkness: I make peace and create evil. I the Lord do all these things." And it is repeatedly and abundantly declared in the scriptures of truth, that the Divine agency is continually exerted in forming, upholding, governing and directing all things, both in the natural and moral world—that his agency extends to the very hairs of our heads—that the preparation of the heart in man and the answer of the tongue is from the Lord—and that he worketh all things according to the counsel of his own will.

These declarations of divine inspiration fully coincide with the most familiar dictates of reason;—that a divine influence is continually operating throughout the whole created, dependant system—that God does constantly survey, move and direct all the works of his hand, and that he is preparing them all for the accomplishment of his wise and holy designs; or in the language of scripture, 'that he worketh all things according to the counsel of his own will.' And does not every person practise and highly approve in their fellow-creatures, the method of working

all things according to the plan or plan; if it be good?

But many disapprove this mode of procedure in their Master. They feel unwilling that the God, omnipotent should reprove. And they will not admit that he does work all things after the counsel of his own will. To this they feel decidedly opposed, though they practise what is similar as to reprove it in their fellow-creatures. Their own conduct does, they judge and condemn them.

3. When a person is treated cruelly, when he is unjustly deprived of his property, or his character is famed, he thinks it just and to obtain redress, by the punishment of the offender. This kind generally practise as to reprove. Almost all who live in a Christian country, acknowledge civil government to be a blessing. And the main design of it is, to protect and defend the innocent, and punish the guilty. Hence laws are enacted, defining the boundaries of right and wrong between man and man—penalties are annexed to them—courts of justice are established—and punishments to inflict condign punishment are prepared. Who are essentially injured, in his private character, or person, repaired by a proper officer, discloses the faults of the villain, and causes him to be brought to deserved and exemplary punishment.

Rulers, to merit the affection of their subjects, must serve an unshaken attachment to the laws of justice and equity; they are considered as exhibiting as great a degree of benevolence in condemning and punishing the guilty, as in freeing and protecting the innocent.

Every chief magistrate of a nation is considered as worthy of esteem, who preserves tranquillity and maintains peace throughout his dominions, by distributing justice, and by punishing offenders. And if a number of his subjects should make an unprovoked attack upon his person or character, what would be the language of the nation? Would they not cheerfully acquiesce in the punishment of the criminals? And should he, at a large expense and great sacrifice, provide a way in which he could maintain the honour and dignity of his government, in the bestowment of pardon upon the offenders, on the condition of their confessing their fault and returning to obedience under his government; should he hold out to them this proclamation of pardon, for a certain space of time, stating to them the conditions, and likewise send messengers to them to show them the necessity of a compliance—to portray to them the beneficial effects which would result to them from a compliance, and also the deplorable consequences of a refusal;—and should they obstinately reject and despise these gracious overtures of his clemency; would not all mankind applaud the chief magistrate's conduct, in causing them to suffer a punishment, adequate to their crimes?

But are there not many, who disapprove and complain of what is similar to this, in the Judge of the universe? Are there not some, so blinded and infatuated, as to declare, that it will be cruelty in God, to inflict future punishment, according to personal desert?

It is an incontrovertible fact, that all mankind have revolted from their Maker—that they have made an unprovoked attack upon his character—that they have un-

reasonably transgressed his holy and righteous requirements; so that judgment has passed upon all men to condemnation, in that all have sinned. And of course, the consciences and conduct of mankind, would have acquiesced in the dispensations of Jehovah, had he inflicted eternal perdition upon the whole human race.

But God, through his abundant mercy, has, at the expense of the blood of his only begotten and well beloved Son, made an infinite atonement, in consequence of which, he can maintain the honour and dignity of his character and government, in the bestowment of pardon and eternal life upon all who cordially comply with the conditions upon which they are offered. These conditions are, repentance towards God, and faith towards the Lord Jesus Christ.—This proclamation of pardon is held out to all mankind. Whosoever will may comply. The prison doors are set open, and all are entreated to escape for their lives. And the greatest assurance is given, that those who do not comply—that those who reject the grace of God till their probation is ended, will be treated as enemies, and be made to suffer the just demerit of their deeds. For, "except ye repent, ye shall all likewise perish." And "he that believeth not shall be damned." Agreeably to these declarations of divine truth, witness the antedelvians, Sodom and Gomorrah, Pharaoh and his host, Korah and his impious crew. These are set forth for an example, suffering the vengeance of eternal fire. But notwithstanding this infinitely gracious offer of pardon, and the absolute certainty of the utter and remediless destruction of those who do not comply with the terms of life; yet many are regard-

less of these things, totally averse from a disposition to repent and believe—continue fighting against God, till their day of probation is closed, and sink into the grave at enmity with their God and Judge. And some people object to the idea of God's punishing such, in a future world, according to personal desert. They are unwilling that God should maintain peace in his dominions, support the authority and dignity of his law and government, which are founded in infinite wisdom and goodness. They represent him as a cruel and merciless being, unless he make all happy in the world to come. They are, therefore, condemned by their own consciences, by their own conduct, for thus judging their Maker;—for they themselves practise what is similar, and approve it in their fellow creatures.

4. Mankind think they have a right to bestow favours upon whom they please, and they practise accordingly. They dispense this favour to one, and that to another. And if they neither injure themselves, nor their fellow creatures, they feel justified in bestowing a favour upon one and in withholding it from another. They always consider it optional with themselves to select the objects of their gratuity. But some people complain of God for doing that which is similar to this. They are unwilling that he should have mercy on whom he will have mercy. They have the effrontery impiously to affirm, that if he exercise this prerogative which they claim to themselves, he is deserving the odious epithet of partiality, and is a respecter of persons. They disapprove and condemn the ways of God, because he grants renewing and sanctifying grace to some, and prepares them for heaven, while he leaves others to perish in their sins. But in do-

ing this, God injures none of his creatures. Impenitent sinners are treated, in this world, infinitely better than they deserve; and it is owing to their own chosen opposition to God that they are not made happy in heaven hereafter. In the world to come, they will be punished neither more nor less, than their personal desert. And of course, they will have no ground of complaint. And as mankind practise and approve this method of procedure in themselves, they are thereby judged and condemned for their unreasonable complaints against their Maker.

5. Mankind always claim the right of choosing their own society. They never consider themselves under any obligation to associate with, or receive into the circle of their intimate friends, their professed and inveterate enemies. They always select for their companions and associates, those whom they have reason to think are friendly to them, and whose feelings in some measure correspond with their own. The wise and virtuous always disclaim the company and society of the vicious and immoral. Who does not claim the privilege of excluding from his family those who are unfriendly to his interest and happiness? Were people debarred this privilege, domestic repose and social intercourse would be at an end. Even the most profligate and abandoned claim this prerogative. But many complain of God for acting in the same manner. They are unwilling that he should take whom he pleases to heaven, and make them completely happy. They hate and condemn the ways of God, because he does not grant to his most inveterate enemies, a mansion in his kingdom of glory. God has, through his abundant mercy, given the greatest assurance, that all who are reconciled to him—

that all who are friendly in heart to his interests and kingdom—shall be received to dwell with him in glory. And should he receive any, except those who are cordially attached to his interest and glory—should he admit his enemies into the society of the blessed—the practice of mankind in this world would testify against it. Those, therefore, who object to the idea of God's excluding all impenitent sinners from his kingdom of glory, are judged and condemned by their own conduct.

6. Every person thinks that he has an undoubted right to do what he will with his own. Whoever has property, which he considers as his own, contends that he has a right to appropriate it to whatever use he pleases. And if he neither injures himself, nor his fellow creatures thereby, he obtains the general approbation of mankind. As people have various objects of pursuit, and various employments; some apply their property to one use, and some to another. Those who make use of their property in such a manner as to be most beneficial to themselves and to the public, generally receive the greatest applause. For this prerogative of disposing of their own property, people have fought and bled and died. For this, nations have waded through seas of blood. But no person has any thing which he can, with so much propriety, call his own, as God can, every being and thing in the universe. Where is the object which does not exclusively belong to God? Were not all things created by him and for him? Did he not create the heavens and the earth? Are not all intelligent creatures the work of his hands? Do they not all owe their existence to him? And are they not all constantly supported in

the arms of his providence? Do they not live and move and have their being in him? And, of course, are his property, and at his disposal. And yet, some people, who contend so strenuously for the right of disposing of their own property, complain and murmur at their Maker for doing what he will with his own. They are unwilling to be in his hand as the clay is in the hand of the potter. They are unwilling that the great Creator and Proprietor of the universe should form some vessels unto honour, and others unto dishonour, as shall be most conducive to his glory and the good of the intelligent system; though he does no injustice thereby to any of his creatures. And they feel totally opposed to the idea that they themselves are in the hand of God and at his disposal; though they do in fact belong to him, and are his property. But this is a right which they claim to themselves, and exercise. They are, therefore, judged and condemned by their own conduct.

#### IMPROVEMENT.

1. In view of this subject, it is obvious to remark, that the heart of man is exceedingly depraved.

It has been the general opinion of mankind, in all ages of the world, that some fatal malady has befallen the human race. The conduct of people plainly shows, that they are not as they ought to be. Hence wrath, strife, seditions, murders, heresies, and numerous other detestable crimes and vices have ever blackened the faithful pages of history.

But where the disorder is seated, has been a subject of much debate. Some contend that it is wholly in the understanding, and that whenever that is rectified, so as to discover the truth, people will cordi-

ally embrace it. But this idea is totally repugnant to the sober dictates of reason, to the declarations of Christ and his apostles, and to the consciences and conduct of mankind. Reason fully coincides with revelation, that where no law is, there can be no transgression. And of course, as far as the understanding is depraved, so far is the person exempted from the requisitions of law. For God requireth no more talents than he has given, and people are responsible for what natural ability they have, and not for what they have not. And if the understanding be totally depraved, they cease to be the proper subjects of law and moral government. The Saviour and Judge of the world hath declared that "this is the condemnation, that light hath come into the world, but men have loved darkness rather than light." This evidently shows, that the understanding is not naturally impaired—that people are capable of holding the truth—that they perceive the light, but through the perverseness of the heart, they prefer darkness, and consequently are condemned according to the light they are capable of perceiving and rejecting. And agreeable to this representation are the consciences and conduct of mankind. No person ever feels criminal for not making use of greater powers of mind than he possesses. Conscience neither approves nor condemns for more or less understanding, but for the intentions or affections of the heart. If people were criminal for not having more understanding, they must be criminal for not rising in understanding above their race, for not surpassing angels, and even equalling their Maker.

It is futile to say, that mankind once had more natural ability; but

lost it in Adam—and though they have lost their power to obey; yet God has not lost his right to command. For all his requirements are perfectly reasonable and just. And he hath declared by the mouth of an inspired apostle, 'that a man is accepted according to that he hath, and not according to that he hath not.' Adam was responsible to his Maker for the use of the talents committed to him to improve. And each of his descendants is accountable, not for what Adam had or did, but for whatever is committed to him, respectively. In the parable of the talents, Christ does not condemn the man, to whom ~~an~~ was committed, for not having ten but for the misimprovement of what he had. Mankind are not criminal because they are unable to find out the Almighty unto perfection, but for disapproving and hating his true character, which is made known to them. Consequently the *heart* must be that, which is infected with the poison of sin. And from the conduct of mankind, we may infer that the heart is exceedingly depraved. For whatever reason and conscience dictate and approve in one case, they will in another; other things being equal. Hence nothing but malevolence or depravity of heart, can be the cause, why people hate and condemn those things in their Maker, which they practise and approve in themselves.

2. From our subject we may see the necessity of a change of heart in order to prepare sinners for happiness. The impenitent must of necessity be miserable so long as their reason and conscience are in variance with their hearts. How is it possible for that being to be happy who hates and condemns what his reason and conscience suggest and approve? The conduct of people in the affairs of this world, amounts

to a demonstration, that reason and conscience justify the ways of God to man. For they practise what is similar and approve it, so far as it comports with the selfish biases of their unsanctified hearts. Consequently their opposition to the true character of God, is an unhallowed struggle of a depraved heart, with the most familiar dictates of reason. They must, therefore, in order to be happy, experience that change of heart, which our Saviour represents under the metaphor of being born, not of blood, nor of the will of man, but of God.

3. From our subject we remark, that the day of judgment will be a terrible day to all the finally impenitent. They will stand self-condemned. Their own conduct while in this world, which their reason and conscience approved, will rise up in testimony against them, for hating the same in their Maker.—They will have no possible excuse. All their refuges of lies will be swept away, and the wrath of God which is revealed from heaven, against all ungodliness and unrighteousness of men, will fall, with infinite weight, upon their guilty heads.

Finally—This subject loudly calls upon all impenitent sinners to view their own conduct, in the management of the affairs of this world, and compare it with their opposition to the true character of God, as it is exhibited in the distinguishing and important doctrines of the gospel.

In this view of the subject, you will find yourselves condemned, by your own conduct, for your hatred and opposition to the decrees of God—to his constant, universal agency—to the doctrine of the personal and eternal election of believers—of special and efficacious grace—of the future and everlasting

ing punishment of all the finally impenitent—and of the final glorification of all true believers. What is similar to these things, you practise, so far as your limited capacities will admit. Consider, therefore, that thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. AMEN. — 2d. L.

For the Hopkinsian Messenger.  
SIMPLICITY OF THE GOSPEL.

(Continued from page

One reason why the elementary principles of religion are so plain and easy to be understood, is, that they are consistent with themselves. No truth interferes with another. It is much easier to apprehend a scheme of religion, that is consistent with itself, than one that is inconsistent with itself. This gives the true gospel scheme, a decided advantage over every selfish scheme, in point of plainness and simplicity.

Another reason, why the elementary principles of true religion are so easily understood, is that they agree with the spontaneous dictates of reason and common sense. Whenever mankind lift their thoughts to God, they are involuntarily impressed with his holiness, his sovereignty, his authority, his agency and his blessedness. Whenever they think of themselves soberly, they are impressed with a sense of their dependence, their accountability, their obligations, and their ill-desert. Although these truths are extremely self-denying and self-condemning to mankind, which leads them frequently to misrepresent, discard and deny them, still they are agreeable to their sober reason; and whenever they judge respecting the character, duty and

desert of others, they are obliged to adopt these first principles as the basis of their opinions.

Another reason, why the elementary principles of true religion, which have been mentioned, are so plain and easy to be apprehended, is, that they are so frequently taught, explained and enforced, in the scriptures. In spite of all the efforts which fools have made to expunge the self-denying doctrines, duties, and first principles of true religion from the bible and from the earth, the bible says, "The Lord hath made all things for himself, yea even the wicked for the day of evil." It still says, "we are not sufficient of ourselves to think *any thing* as of ourselves." After all the notes and comments which have been made upon it, the ninth chapter of Romans still says, "Shall the thing *formed*, say unto him that *formed* it, why hast thou made me thus?—Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?" Let the *sense* of scripture be what it may, none can deny, that the *phraseology* of scripture, invariably supports the elementary truths that have been enumerated.

But the principal reason, why the elementary truths, which have been mentioned, are so easily apprehended, is that the duties, which result from them, are according to the dictates of every man's natural conscience. I say, *every man's*; because according to the scriptures and to fact, those, who are destitute of the scriptures, are, in such a sense, "a law unto themselves," that they are capable of knowing and feeling their obligations to do those duties, which do not depend upon the divine will to make them binding upon creatures. To this class, belong all those duties, which result

from the first principles of natural theology, which are obvious from "the things that are made." Such is the constitution of our nature, that we cannot help knowing, that some things are right, and that others are wrong. It is correct and safe to say, that some things approve themselves "to every man's conscience in the sight of God."—And among these things are the duties which result from the first principles of the oracles of God.

#### REMARKS.

1. If the elementary truths and duties of religion are so plain and obvious; then no person can be deceived respecting the ground of his hope, without criminal negligence, or designing hypocrisy.—Every person is capable of knowing, and every person *ought to know* what manner of spirit he is of. It is true that much difference of opinion prevails, at the present day, respecting the leading doctrines and duties of religion, and respecting religious experience. It is true, that the fundamental doctrines and duties of the gospel, have been frequently misrepresented, discarded and reprobated of late; so that many are in darkness and doubt respecting truth and duty. Some deny the *truth* of the first principles of the oracles of God; but the most popular form of opposition to truth and duty, at the present day, is to deny the necessity and utility of *preaching and believing* these principles. Many false schemes of religion have been invented and propagated, which have been attended with great success. And the success, which has attended selfish schemes of religion, has contributed more than any thing else, towards blinding the minds of mankind, respecting the truth, necessity and importance of the leading doctrines and duties of true religion. But

truth will forever be plain, in spite of the arts and exertions of deceivers and seducers.

"Humble like the scarlet arch we see,  
Majestic in its own simplicity."

The most artful opposition to truth, is only a foil, to manifest its transparency. The first principles of the gospel, which have been enumerated, have always been a *stream of light*, which has shown the deceit, guilt and shame of all errorists and seducers, in the perfect light of holiness. In this light, all mankind may always see light. In this light, they cannot help seeing the nature and necessity of pure, disinterested affection; nor open their eyes without knowing what manner of spirit they are of.

2. If the elementary principles of true religion are so plain and easy to be understood; then they should be taught *first*, before the hard and more difficult parts of the science of theology. The first principles of any science may be understood, before the whole system is known; but no system can be understood without a thorough knowledge of its first principles.—A person would render himself ridiculous by endeavouring to teach the young, the learned arts and sciences, without first making them acquainted with the rudiments and elementary principles of science.—In this respect, there is but one mode of teaching all the sciences, with the single exception of theology. And the only mode of teaching the science of theology, *successfully and profitably*, is, first to make people acquainted with its first principles. This fact was known, and this method pursued, by the apostle Paul, the most successful preacher to the Gentiles. His sermon on Mars Hill, is a remarkable specimen. He began by declaring the true God unto his hearers. He

showed his omnipotence, his omnipresence, his supremacy, his purposes, his agency and his blessedness. Then he proved the absolute and entire dependence of all creatures, and their moral obligation to be holy, and to exercise repentance for their sins. These are among the most obvious and important elementary truths of the gospel, and peculiarly adapted to the capacity and circumstances of the heathen nations, to whom the apostle was preaching. But when he had occasion to preach to the Hebrews, who had a more thorough knowledge of the first principles of the oracles of God, he says, "therefore leaving the first principles of the doctrine of Christ, let us go on to perfection." This is the natural order of teaching, and should be invariably adopted.—Those, who adopt this order, can scarcely fail of being weighty, instructive and useful preachers;—while those, who neglect to teach the fundamental doctrines and first principles of the gospel, never carry their people forward one inch in true knowledge or holiness. And as a *little* "knowledge" of the learned arts and sciences, without a thorough knowledge of the first principles upon which they are founded, frequently "puffeth up;" it is respectfully submitted, whether even a *great* knowledge of the system of theology, without a knowledge of its elementary principles, has not frequently made people proud and vain.

3. This subject furnishes a useful hint to the managers and publishing committees of the various Tract Societies, and the Teachers of Sabbath Schools. It is the chief design of tracts and Sabbath schools to benefit the young, the ignorant, and those who have but few opportunities of obtaining religious instruction. To instruct the young



and ignorant, to reform mankind from their vices, and lead them to repentance and holy obedience, is certainly a benevolent and useful design. It therefore becomes a serious and practical question, what method and kind of instruction are the best adapted to accomplish this end. Very different methods have been proposed and adopted respecting this question. But the popular mode of teaching through the medium of tracts and Sabbath schools, at the present day, appears to be, to *exclude* the elementary and first principles of true religion, which have been enumerated in this essay. Instead of explaining, defending and enforcing the self-denying doctrines and duties of the gospel, which are "every where spoken against," tracts and Sabbath school books, generally, contain only such moral essays, anecdotes, relations of religious experience, and biographical sketches, as show the *dangerous tendency* of evil conduct, and the happy tendency of good conduct, in such a manner as to secure popular applause. It is said, the young and ignorant are not capable of understanding and of receiving profit from the primary doctrines of the gospel, and that they can better understand those motives which appear in the light of interest, than those which are simply addressed to the conscience. But it appears from this subject, that the primary and self-denying first principles of the gospel, which are every where spoken and written against, are the most plain, obvious, and easy to be understood, of any truths in the universe. They are impressed upon us by the works of creation, and the events of providence. They were taught by Moses and the prophets, Jesus Christ and the apostles. They agree with the general phraseology of, scripture

and with facts. A true knowledge of these, is necessarily the foundation of all true love and obedience. To exclude them, therefore, from the pulpit, the press, and from Sabbath schools, is to rivet the chains of ignorance, blindness, and moral death. If the Publishing Committees of Tract Societies, would generally publish such tracts, as are adapted to explain, enforce, and defend those elementary doctrines, which have been enumerated in this essay, instead of studiously avoiding them in their zeal for general union and unbounded catholicism, they would do something effectual to promote the true interest and advancement of theological science, and diffuse the true knowledge of God and religion, which is the foundation of all true holiness. These first principles are eminently adapted to the composition of tracts.— They seize upon the consciences of the young, the ignorant, the idle, and the profane. They are the most weighty, solemn, interesting, and profitable truths, which can be taught, and carry conviction of moral obligation and guilt, alike to all classes of mankind. They lay the axe at the root of the tree, and strike at all religious selfishness; which is the only effectual method to prevent the spread of immorality.

Finally, if the elementary and first principles of true religion are so plain and obvious, that the heathen nations were capable of understanding them, in the days of the apostles; then there is not a congregation in the Southern States, in New-York, nor in New-England, that is not capable of understanding them, *if they could only have them fairly and plainly exhibited*, and of seeing their truth, consistency, and importance. These truths may profitably be taught to the young as well as aged, to the ignorant as

ell as learned, without the fear of being too metaphysical to be understood, or too theological to be apprehended. They are peculiarly adapted to be useful and profitable in large and populous cities, here perhaps most people have as leisure, than in country places,

study theology systematically, and "to leave the principles of a doctrine of Christ, and go on to perfection," in the knowledge of theological science. It is really strange, that those, who wish to discard the self-denying truths and duties of the gospel, which have been mentioned, should ever have endeavoured to make people believe, that they were incapable of understanding them. Mankind in general are more willing to be *moral fools*, than to be called *natural fools*. But strange as it is, the nineteenth century has produced quite a number of clergymen, who are represented the most plain and obvious truths and duties of religion, as obscure, perplexing or absurd, and taken it upon them to say, that common people cannot understand them. They say that those teachers, and those periodical works, which exhibit, explain and enforce them, are perplexing, unintelligible, and consequently unprofitable and useless. These "lights of the world," would fain all back the dark ages. People of New-England and of the State of New-York, can you believe, that you are incapable of understanding the plainest and most obvious truths of Christianity? Are you willing to be ranked, in point of intellect, below the heathen nations, who heard, understood, and savingly believed these truths, in the days of the apostles? I am ashamed, I blush at human nature, that these things be so. *Dico quid scio*. But whatever may be said or thought, res-

pecting *natural ability*, one thing I will predict, or rather infer from observation and facts, that these truths cannot long be suppressed from the pulpit, the press, and Sabbath schools, before people in general will be *morally unable* to understand *any thing that is inconsistent with religious selfishness*.

S. C.

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EXPOSITION OF I. CORINTHIANS,  
IX. 22.

*I am made all things to all men, that I might by all means save some.*

What is the import of this declaration? and what are the *limitations* and *cautions* to be observed, in a practical application of it, as a rule of duty to ministers, at the present day?

For the purpose of answering these inquiries satisfactorily, let us, in the first place, see what light may be cast on them from passages in the same Epistle which relate to the same general subject.

In the preceding chapter the apostle introduces a question as to the lawfulness of eating things offered in sacrifice to idols; a question which had been much agitated among the Corinthians. He teaches, that in those who partake of the sacrifice, there may be no sin, no violation of a good conscience; and yet that they ought scrupulously to abstain, if their partaking would be an injury to others. The general duty of Christians in such a case, he thus summarily expresses.—"Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself." In other words, we should candidly consider the weaknesses and prejudices of those around us, and be ready to restrain our own liberty, and to forego our own pleasures, and, as far may consist with

higher obligations, our own *rights* too, for the sake of doing good.—But the particular design of the apostle in the text becomes still more apparent from the verses immediately preceding. In various forms, and with forcible illustrations, he asserted his right to a maintenance from those, to whom he preached. But to prevent objections which might arise, in such circumstances, against the Christian religion, and to give additional weight to his instructions, he forbore to urge this right. The mention of this instance of his benevolence and condescension led him to state more particularly in what manner he regulated his conduct in relation to every such subject as this. Though he was in the highest sense a *free man*; yet for the purpose of doing good, he made himself a servant to all: “Unto the Jews,” he says, “I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under law to Christ,) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.” In things *indifferent*, he conformed to the feelings and customs of men of every description. In the practice of yielding to others, he went as far as he could, consistently with duty. He never created offence by deviating unnecessarily from the opinions or manners of those, with whom he was conversant. So far as he could do it, *without violating conscience, or giving countenance to sin*, he gratified the feelings of all men.

But we shall be farther aided in giving the proper limitations of the

apostle's meaning in the text, by particular consideration of his *ject*. “I am made all things to all men, that I might by all means save some.” His object was the *salvation of men*. The means he adopted were undoubtedly suited to promote this object. And if so, it must be very clear that, in bearing all things to all men, the apostle could not have conformed to the *errors* of men—as such conformity would have had an influence directly contrary to his object. For the same reason, he could not have *withheld divine truth*. For considered divine truth as the *means*, of turning men from their sins, and training them up for heaven. To suppose that he suppressed any of the essential truths of religion, or that he either taught countenanced error, is to suppose that he not only forgot the end of his preaching, but put a real obstacle in the way of attaining it.

It was still of great importance as a means of promoting his object that he should teach the truth in proper manner; that he should abstain from every thing harsh, or unskilful in the method of giving instruction;—from every thing, short, that would have a tendency to bar the minds of men against conviction, or furnish them either with advantages to oppose religion, with an excuse for neglecting it. The consideration of his benevolent object must also have induced him to exercise meekness and forbearance, and a readiness to forego a personal gratification, for the good of his fellow-creatures, and in cases to exhibit a kind, peaceful, amiable deportment. We see well his disposition was in respect to maintenance. He claimed it as an unquestionable right. But as there were some, who might impute wrong motives to him, if he should ur

claim; and might by that means be an influence prejudicial to *truth* of Christianity; he thought they to forbear: The men *advised* him to state more *clearly* the text, that principle of *moderation* and self-denial, which he sought to help forward *in* the hearts of men. If, then, a *question* arise in our minds respecting *the* propriety of any *particular* instance of compliance, it *is* *not* directly to a satisfaction, *but* to inquire, *whether it will* *produce* an influence favourable to the *truth* of men: Will it produce *in* others a disposition *to* the truths of God's word, *and* to the duties of religion? *Is* it likely to invest us with *power* over their consciences? Will it open the avenues *of* the hearts to the doctrines we *teach*, or render them more *obedient* for their neglect? Or *on* the other hand, will it diminish *the* fluency, and render it more *difficult* for us, than it would otherwise, to make an impression upon *the* minds in favour of religion?—*Does* the remembrance of it give us *confidence* and boldness in addressing *the* the interests of the soul?—*Does* it create embarrassment in *the* words, and hold us back from *the* faithful endeavours for their *salvation*? This practical test, *drawn* from a consideration of the *end* of the ministry, is *free* from the highest moment in *the* of a doubtful character.

*Can* we may discover still more *clearly* what must have been the *real* meaning in the words of *the* text, by attending to *various* passages, found in his epistles, *and* his own practice. In different *places*, he enjoins the duty of *boldly* declaring divine truth; *and* of contending earnestly for *the* the truth of doctrines, once deliv-

ered to the saints. He exhorts Timothy to preach the word; to be *instant* in season, and out of season; to speak the things which *become* sound doctrine; and never be *ashamed* of the testimony of the Lord. In his farewell address to the church at Ephesus, he says, that *he* himself had kept back nothing which was profitable; that he had *not* shunned to declare all the counsel of God; that he had *so* faithfully preached the truth, that he was *pure* from the blood of all men. In another place, he speaks of himself and his fellow-apostles, as having renounced all dishonesty and craftiness; as not handling the word of God deceitfully, but by manifestation of the truth commending themselves to every man's conscience in the sight of God. "We are not," he says, "as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." Such were the apostle's directions to Timothy; and such the description he gave of himself and his fellow-labourers.—His practice was correspondent.—What doctrine or duty of Christianity did he conceal? What prevalent error or sin did he not expose and reprobate? He did not, however, and could not declare all the truths of religion at once; and he was, of course, under the necessity of selecting the truths to be declared on each particular occasion.—But in that selection, he was not influenced by fear of man, nor by dread of reproach and suffering, nor by desire of applause; but by that benevolence, which aimed at the salvation of men, and that wisdom, which chose the most suitable means to secure it. In the course of his ministry, he announced the doctrines of the gospel without any reservation, and defended them against the most artful and violent

opposers. When did Paul say of this or that doctrine of religion—it is attended with so many difficulties, and liable to so many objections and abuses, that it is best to pass over it in silence? When did he, on any proper occasion, refrain from declaring the truth, because he supposed it would offend the pride of the heart, or expose him to inconvenience and suffering? Let his Epistles answer. Let the history of his life answer. It was *he*, more than any other apostle, who plainly taught those principles of Christianity, which have, in all ages, been an offence to the wicked world. It was *he*—pliable and condescending as he was—who boldly declared those very doctrines, which certain prudent souls of modern days think we ought never to declare. With this point the apostle's conformity has nothing to do. With respect to this, he made no compromise, and used no discretionary power. He proclaimed the truth, and defended it, in all its length and breadth, whether men would hear or forbear; he did it, knowing that it would be a savor of death unto death, as well as of life unto life. Had he been willing to give up a few doctrines *specially offensive*, he might have preached all the rest, and yet escaped martyrdom. But he had received a commission from the Lord of heaven and earth; and he executed that commission faithfully—he executed every article of it, though fully aware it would cost him his life.

PROFESSOR L. WOODS.

*To the Editor of the Hopkinton Magazine*

SIR—The following interesting discussion appeared in the Vermont Advertiser for the year, 1814. A republication of it, in your pages, would gratify

A SUBSCRIBER.

#### QUESTION.

*Does true submission imply a willingness to be damned?*

By some eminent ministers Christians, this question has been answered in the affirmative. Perhaps a person, who doubts the correctness of the answer, may be below the standard of orthodoxy but surely it cannot be unbecomingly in him to state his difficulties; show why he cannot perceive truth so clearly as others.

I acknowledge, that the reasoning of some learned divines on this subject, is very ingenious, and a little perplexing. I pass over their arguments, not without a degree of hesitation; but when I arrive at their conclusion, I am convinced, though I feel much difficulty, in attempting to show where lies the error, which, I think is somewhere lurking to mislead me. With these impressions have read Dr. Hopkins' dialogue between a Calvinist and a St. Calvinist again and again.

Had it been stated, that we were required to submit to God unconditionally, leaving ourselves entirely at his disposal, and consenting that he should act, respecting our salvation, according to the dictates of his adorable sovereignty, should have been satisfied. When the condition is supposed insuperable difficulty arises in the mind; and I do not see, why we may not suppose a condition the reverse, as well as to suppose this. I cannot see, why true submission does not as much require us to be willing to be saved, as to be willing to be damned. The important idea is, that we must yield to God's will, let it be what it is. Now it is certain, that, in the act of submission, we do not know whether he has determined to

or to damn us. Therefore I am unable to see, why we are not as much required to be willing to be saved, *if it be the will of God*, as to be willing to be damned. The doctrine, therefore, appears to me inconsistent, because it makes a condition to which we must submit, and even involves two conditions, subversive of each other, at the same time that God requires us to submit without any condition.

I have another difficulty : I cannot perceive how it is possible that this willingness should ever exist in one person. Damnation comprises two things ; pain and sin.—Doubtless these are inseparably connected, both in the nature of things, and in the unalterable purpose of God. Indeed, to conceive of the one without the other is, to me, impossible. I can indeed imagine, that a good being may be willing to submit to any kind and any duration of pain, that God may please to appoint : but to be willing to be a sinner, and continue to sin, and that forever, is not consistent with any ideas that I have of holy desires and exercises. It is possible, then, that the Christian might be willing to suffer that part of damnation, which consists in *pain*, but how he can submit to the other part of damnation, I cannot conceive.

On the other hand, an impenitent sinner not only may be willing, but he is willing to sin, and to be a sinner for ever. It would cause him no pain to submit to this, because his whole heart is in it. He would, therefore, be willing to bear that part of damnation, which consists in *sin*.

So, then, to constitute one person, who is willing to be damned, it appears to me that the saint and the sinner must be united ; the saint, to submit to the pain ; the

sinner to submit to the sin. And this seems to me impossible.

The scriptures assure us, that true submission is connected with salvation. Here I find another difficulty : for I cannot see how we submit to God's will, when we are willing to be damned, and he has determined that we shall be saved.—This seems to me more like rebellion than submission. Nor is my difficulty removed by the supposition that we submit only on condition that it *may* be God's will, which is to us unknown : for, since it is unknown, we do not submit to damnation, but to God's will, *unknown to us* ; yet this will may be our salvation ; if so, we are not resigned by being willing to be damned.

Another difficulty is, that this notion of submission appears to be contrary to a very important object, held up in the sacred oracles, viz. that men should be willing to be saved on gospel principles. Nor can I see how it is consistent that they should first be willing to be damned.

Finally. It appears to me, that a suitable distinction is not made between being reconciled to the existence of sin, as exercised by others, and a consent to exercise it ourselves : the former may justly be termed submission respecting those that are already damned ; but the latter I cannot distinguish from sin itself : for it does appear to me, that a willingness to be a sinner, and to continue to be so forever, is itself no other than a sinful exercise. This is the greatest of my difficulties ; for it seems very strange, that an exercise of holiness should imply a willingness to be deprived of holy exercises for ever.

In short, I must suppose that my difficulties arise, either from weakness of intellect, or from want of be-

nevolence, or from the absurdity of the doctrine. If the first, I am to be pitied; if the second, I am to be condemned; but if the third, the doctrine ought to be exploded.

A. Z.

*Remarks on the Communication of A. Z. respecting the Question, Does true submission imply a willingness to be damned?*

In order to know how any question ought to be answered, it is necessary to understand it. Before a correct answer can be given to the question under consideration, it must be ascertained, what is implied in being willing to be damned. Does it imply an *unwillingness to be saved*, if this should be the will of God? So A. Z. seems to think. He says, "I cannot see why true submission does not as much require us to be willing to be *saved* as to be *damned*." The idea here suggested evidently is, that no one can be willing to be damned, who is not *unwilling to be saved*, even if it should be the will of God to save him. That we do not mistake his meaning, is evident from what he says in another place: "Nor is my difficulty removed by the supposition, that we submit, only on condition, that it *may* be God's will, which is to us unknown: for, since it is unknown, we do not submit to damnation, but to God's will, *unknown to us*; yet this will may be our salvation; if so, we are not resigned, by being willing to be *damned*." If there be any pertinency in this, it must be, because a willingness to be damned implies submission to damnation itself, and an unwillingness to be saved. But where did A. Z. get this notion of being willing to be damned? Certainly, not from Dr. Hopkins, nor

from any other Hopkinsian writer. Again;

Does a willingness to be damned, imply a *choice* of damnation, in itself considered; or a preference of damnation to salvation? This A. Z. seems to suppose. He says, "Had it been stated, that we are required to submit to God, *unconditionally*, &c.—I should have been satisfied. But, when the *condition* is supposed (i. e. being damned) an insuperable difficulty arises in my mind." Here he suggests, that, to be willing to be damned, one must be unwilling to submit to God, unless He will damn him; but, why so, unless he *chooses* damnation, for what it is in itself, in preference to salvation? He also says, that the Christian "might be willing to suffer that part of damnation which consists in *pain*," even as the sinner might "be willing to bear that part of damnation, which consists in *sin*." The sinner *chooses* sin, for what it is in itself; and does the Christian, then, choose pain, for what it is in itself? It must be so, if the cases are parallel, as A. Z. seems to suppose. But who ever believed or taught, that a willingness to be damned implies *choosing* or *preferring*, either *pain* or *sin*, on its own account? Not one.

If, then, a willingness to be damned does not imply an *aversion* to salvation, nor a *choice* of damnation, in themselves considered, what does it imply? Ans. It implies a preference of the divine glory and the greatest good of the created system, to one's private, personal happiness. Damnation is that curse threatened in the divine law, which is endless misery. To be willing to be damned, is to be willing to endure the penalty of the law, or the just punishment of sin; *not* be-

case, this appears *desirable in itself*, but because it appears desirable, all things considered, if the glory of God and the general good require it. He, who is willing to be damned, dreads damnation, and earnestly prays for salvation; but, in his prayer, he sincerely adopts the words of Christ, "Not my will, but *thine* be done." That such a willingness to be damned is implied in true submission, A. Z. admits, if his words have any meaning. He says, "Had it been stated, that we are required to submit to God unconditionally, leaving ourselves entirely at his disposal, and consenting that He should act, respecting our salvation, according to the dictates of his adorable sovereignty, I should have been satisfied. The important idea is, that we must yield to God's will, let it be what it may. Now it is certain, that in the first act of submission, we do not know, whether he has determined to save or to damn us." To these expressions, in their obvious and proper meaning, it is believed, no solid objection can be made.

A. Z. says, that "damnation comprises two things; *pain* and *sin*." How does that appear? Does the divine law threaten *sin* as the punishment of transgression? If so, sin and its punishment are one and the same thing; for "sin is the transgression of the law." "Doubtless," continues A. Z. "these (*pain* and *sin*) are inseparably connected." But, how does this appear? The Lord Jesus Christ *knew no sin*; and yet, he endured extreme pain. And why might not God, if he saw fit, make a sinner *perfectly holy*; and then punish him with *endless pain*, for his past sins? If A. Z. cannot "consider this to be *possible in the nature of things*," perhaps others may.

But, here it will, probably, be asked, is it not the purpose and pleasure of God, that those, who will be punished hereafter, shall continue to sin forever? Doubtless it is. It will be asked again, does not, then, a willingness, in any one to be damned, imply a willingness to be made a sinner forever?—Doubtless it does. "This (says A. Z.) is the greatest of my difficulties." And it must remain, with him, an insuperable difficulty, until he learns, or consents to make "a suitable distinction" between *choosing* a thing, as desirable in itself, and *consenting to the existence* of a thing, as desirable on the whole.—Without this distinction, it is impossible to reconcile the existence of sin, either in ourselves or others, in time past or time to come, with the holiness of God. For to say the least, God suffers sin, while he has power to prevent it.

But, why it should be a "a sinful exercise," in a man, any more than in God, to be willing that sin, hateful and hated in itself, should exist, in the man himself or others, when the divine glory and the general good require it, is difficult to see. It is difficult to see, why it should be a sinful exercise to submit to the will of God, as to the existence of *future sins*, any more, than to acquiesce in his will, as to the existence of *past sins*. While the humble, submissive Christian hates sin more than misery, and loves his neighbour as himself; it is difficult to see, why it should not appear as *dreadful* to him, that another man should be a sinner forever, as that he himself should be a sinner forever. If it be right for a Christian to desire life, though he knows he shall sin, more or less, as long as he lives; why may not a Christian be willing to be a vessel of wrath, if it were God's will, though he knows,



if he be cast off, he shall sin as long as he exists! It is believed, that to be willing, if it were God's will, to be a vessel of wrath, awful as that is, in itself, is so far from being a sinful exercise, that it is a holy exercise, an exercise of true self-denial, or disinterested love, and that it is necessarily involved in that holiness, "without which no man shall see the Lord." PHILANDER.

From the Columbian Star.  
NO FICTION.

In the year 18—, a few pious young ladies in the town of —, were desirous of forming a society to aid in clothing and educating the indigent children which they every day witnessed in their streets, ignorant, vicious and unemployed. Accordingly they appointed a committee to solicit subscriptions, with a view to the formation of such a society. The individual members of the committee took different directions. Miss A. went to the part of the town with which she was not much acquainted, and therefore called on deacon W. in order to obtain from him a list of the names of those who would probably be disposed to aid her object. The deacon received her kindly, applauded her purpose, and promised her all the assistance in his power. He took out his pencil, and began to put down the names of several, who, he said, would "not hesitate to co-operate, *heart and hand*, in the good work. They have piety, modesty and zeal, and will do much without appearing to be busy, or attempting to be conspicuous." The following dialogue ensued:

Miss A.—And are these all whom you can name in your vicinity?

Deacon W.—Really, my friend, I cannot recollect any others who would be of any *permanent* service to you.

Miss A.—Would Mrs. K. receive a proposition of this kind favourably?

Deacon W.—She might, possibly, but she would wish all the credit of originating the project, and of the management of its concerns. If you will make her an officer, where the honour will be something, she will subscribe.

Miss A.—I find many such persons. They will give five or ten dollars, if their names can be seen in the newspaper as officers of a benevolent society, but not a shilling to be private members.

Dea. W.—Yes, and you will generally see that societies are too frequently disposed to humour such individuals. However unfit they may be for office, still if they will continue their subscription they are sure of elevation.

Miss A.—How should I succeed with Miss L.? She is very constant at church.

Deacon W.—As your plan is a new one, she may be disposed to patronise it for a season. But you must not expect her to continue more than six months, and that is five longer than her benevolence usually lasts. Mrs. M. and N. are very similar, and if you wish for friends, to remain such at all times, I should counsel you not to go near the door.

Miss A.—What think you of Mr. O's family?

Deacon W.—If you can get the names of some of our *great folks*, such as Judge H. Col. P. and Hon. Mr. D. they will do something; otherwise, nothing.

Miss A.—Would it avail any thing to call on the Misses F.?

Deacon W.—Yes, if you call on them *first*. But should they see the names of Miss B. and Miss C. on your book before theirs, they will beg to be excused.

s A.—Well, Deacon, can you say any more who would aid me ?  
Deacon IV.—There is Miss P. will subscribe liberally, but never pay. I have her name added to several subscriptions, we never been able to secure any. Mrs. D. will applaud object, but propose some different method of accomplishing it—she was generally pursued with ample success in Albany she lived there. Miss E. will gladly make you a donation of a cent, but will not give her for a permanent encourage-

Miss G. ———

ere the conversation was inter-  
d by the intrusion of a neigh-

**LAR CONVERSION OF A WIDOW'S  
PROFLIGATE SON.**

Minister of Lady H.'s happen-  
ed some time since at Edin-  
burgh, was accosted very civilly by  
a young man in the street, with an  
eager look for the liberty he was  
seeking. "I think, Sir," said he, "I  
heard you at Spa Fields Chap-  
el." "You probably might, Sir ;  
I have sometimes ministered  
there." "Do you remember," said  
he, "a note up from an afflicted  
widow, desiring the prayers of the  
congregation for the conversion of  
her godly son ?" "I do very well  
remember such a circumstance."

"said he, "I am the very  
man ; and, wonderful to tell, the  
prayers were effectual. I was going  
on foot with some other abandon-  
ing men one Sunday through  
Spa Fields, and passing by the  
chapel, I was struck with its ap-  
pearance, and hearing it was a  
Methodist chapel, we agreed to min-  
ister with the crowd, and stop for a  
few minutes to laugh and mock at  
the preacher and people. We had  
just entered the chapel, when  
the Sir, read the note requesting

the prayers of the congregation, for  
an afflicted widow's profligate son.  
I heard it with a sensation I cannot  
express. I was struck to the heart :  
and though I had no idea that I was  
the very individual meant, I felt  
the bitterness expressed of a widow's  
heart who had a child so wicked as  
I knew myself to be.

"My mind was instantly sol-  
emnized. I could not laugh; my  
attention was riveted on the preach-  
er. I heard his prayer and sermon  
with an impression very different  
from what had carried me into the  
chapel. From that moment the  
gospel truths penetrated my heart ;  
I joined the congregation ; cried to  
God in Christ for mercy, and found  
peace in believing ; became my  
mother's comfort, as I had long  
been her heavy cross, and through  
grace, have ever since continued in  
the good ways of the Lord. An  
opening having lately been made for  
an advantageous settlement in my  
own country, I came hither with my  
excellent mother, and for some  
time past, have endeavoured to dry  
up the widow's tears, which I had  
so often caused to flow, and to be  
the comfort and support of her age,  
as I had been the torment and af-  
fliction of her former days."

**Question.**—What opinion ought  
the Christian public to entertain of  
a young Minister, who, on his ex-  
amination for license to preach, de-  
clared both his *belief* in the essen-  
tial and peculiar truths of the gos-  
pel, and his *determination to preach*  
*them* plainly and unreservedly ; but  
who, on being settled in the min-  
istry, omits some of those truths al-  
together, and preaches others so  
obscurely or ambiguously, as to  
avoid giving offence to Antinomi-  
ans, Arminians, Anythingarians,  
and even to most Universalists ?

QUAESTOR.

## Religious Intelligence.

From the New-York Observer.

## THE BIBLE IN MEXICO.

The friends of the Bible cause, and of the new Republics in the South, will peruse the following letter from the Rev. Mr. Brigham, to the Agent of the American Bible Society in this city, with the liveliest interest. They will here see with surprise, that Mexico and many parts of South-America are fully prepared for the reception of the Word of God: that the light of the Sun of Righteousness is bursting upon a continent, which for three centuries has been shrouded in Papal darkness. Let Mr. Randolph pronounce South-American liberty spurious, if he will; so long as it produces fruits like these, we shall hail it as a glorious emancipation from spiritual as well as temporal thralldom.

Mexico, February 18, 1826.

DEAR SIR—I see by my notes, that I wrote you from Guayaquil, saying that I had brought a box of Spanish Testaments there from Lima, and should probably sell a part and carry a part to Mexico.—I sold in Guayaquil 160 for \$120.—20 which I brought with me, with the exception of four, sold for four dollars, I distributed among the poor at Acapulco, and along the road from thence to Mexico. I find in every part of Mexico, not only a willingness to possess the word of God, but even a strong desire, and that no open opposition is made to their distribution from any quarter. Since my arrival at the capital, an American merchant has received 500 Spanish Bibles from New-York, and about 130 Testaments, all of which he sold readily, and for a high price. The Bibles sold for five dollars each, and were afterwards retailed for eight dollars and a half, and I saw some asking for them in the streets, \$12. The

same merchant is expecting more every day, and will at once sell them as he did the first. I have never felt so much encouraged with regard to circulating the word of life, since I have been in Spanish America, as I am at present. When at Chili, they would scarcely sell at all, but since leaving that place, there has appeared an increasing demand. I am confident that had I possessed them, I might in Peru, Colombia, and Mexico, have sold instead of four or five hundred, as many thousands. I regret exceedingly, that I had not possessed them.

You have doubtless seen that a Bible Society has been formed in Colombia, and is patronised by the leading men of government and the church. I have been exceedingly anxious to form a similar society in Mexico, but it has been thought best, by good advisers to defer the attempt a little longer. I shall endeavour before I leave here to take some steps towards the formation of such a society; as I shall also towards the causing of the New Testament to be translated into the ancient Mexican tongue, which is yet spoken by many thousands. Providence permitting, I shall be in New-York in April or May, and shall be able to tell you what can be done in relation to the two objects mentioned, and also to open a correspondence with individuals here respecting their ultimate attainment. In the mean time, if opportunities present, I should think it best to forward both Bibles and Testaments to this place, with directions in regard to their sale and distribution. I hope, also, that some boxes will be forwarded to South-America, particularly to Lima and Guayaquil. Mr. W. of the

atter place, would probably be able to send one or two boxes to some equinances in Quito, Cuenca, Napoico, and San Blas, and receive and forward the pay for them. I have recently been thinking it would be a useful measure to print a circular in Spanish, containing the outlines of a Constitution, something like that of Colombia, and then propose that whatever South-American city will adopt this constitution, or a similar one, it shall be supplied with Bibles and testaments by the A. B. Society at low rates. I shall be able on my turn, to mention to you individuals in most cities to whom such circulars should be sent. Indeed I have already talked with some on this very subject, and have told them that such a measure may very notably be adopted.

As near as I can learn, there has, as yet, in all this Republic of 1,000,000 souls, been distributed only about 2000 copies of the Holy Scriptures, and there is nearly the same destitution in all the other sister Republics. A wise Providence is now opening the way for the distribution of this sacred treasure among them, and who is there among us, that knows himself the worth of the Bible, that will not strive to impart it to the people of his country, and at the same time say that it may here have free course, and be glorified. Wishing you and all others abundant success, who are engaged in the cause of the Holy Scriptures, I remain, dear Sir, with much respect,

Yours, &c. J. C. BRIGHAM.

Who would have thought it? Five hundred Bibles sold in the Mexican market at wholesale for \$2,500! 500 Bibles sold readily at a profit of more than 400 per cent. and apparently an unlimited demand for more! Let our merchants look at this. Can they make a greater

profit on any thing which they send to South-America? We hope that money will be poured into the treasury of the American Bible Society, that there may be no delay in manufacturing immediately Spanish Bibles enough to supply the orders which may be expected from all our principal seaports.

#### DARTMOUTH COLLEGE.

Extract of a letter from a student in Dartmouth College to a gentleman in Boston, dated April 2, 1826.

"The revival in College has been, and is now, most astonishing, 12 or 15 are, it is hoped, the subjects of it. Those are taken whom we should suppose would be the last. In those rooms where the sound of midnight revelry was formerly heard, may now be heard the prayer of penitence; and, from those lips that were once polluted with profaneness, is breathed the song of praise. That conference-room, which a few months since was frequented by a few almost desponding followers of Christ, whose neglected harps had long been unstrung, is now thronged—some rejoicing in hope, and others "encompassed by the sorrows of death." A most awful solemnity pervades the College.

"By a more critical inquiry, I find that about 20 students are hoping, and about 35 of the people in the Plain.

"The revival has never been so interesting and encouraging as it is at this moment. The hall was crowded this morning—and I believe such solemnity was never before witnessed there. The house of God has been this day a most solemn place to all.—*Rec. & Tel.*

Extract of a letter to one of the Editors of the Recorder & Telegraph, dated Hanover, N. H. April 21.

The work of God in this place still goes on, and was never more interesting than at present. A

spirit of prayer, of zeal, love and devotedness to Christ, prevails among Christians. The converts are much engaged in the service of their divine Master. The number of those in College who have recently indulged a hope in Christ, is over 30; and a general spirit of seriousness prevails. The revival still continues in the village. "Out of the mouths of babes and sucklings, God has perfected praise;" several of those in the very morning of life having, it is hoped, experienced the power of divine grace. There are very favourable appearances in the neighbouring towns, particularly in Norwich, where the work of God is going on with power.

NOTE.—We learn from another source, that the number of hopeful converts in the town is as many as fifty. Making a total of something like eighty.

By a letter dated April 24, we learn that "the revival is as interesting as ever—perhaps more so;" and that "the number of hopeful conversions in College, is more than 40." "The character of the work is much the same as when I wrote last. Those who were formerly notorious for their profligacy, have become its hopeful subjects. Satan has lost his best friends here:—those who were his bravest champions, and gloried in their strength, have been slain by an arrow from the Almighty. Two classmates of mine, who, fatherless and rich, were spreading every sail to the wind which was wafting them towards eternal and speedy ruin, have been rescued from their dangerous course."

"The revival is spreading from this to other towns. It has been going on with astonishing power in Norwich for three or four weeks past, where are already reckoned about fifty converts, some of them among the most influential men in the place."

The same letter also informs that revivals have commenced in Orford about 17 miles north of Hanover—in Haverhill, 10 miles north of Orford—in Union Academy at Plainfield, 11 miles south of Hanover—in Royalton, Vt.—and that in the town of Lebanon, N. H. 4 miles south east of Hanover, the prospects are very encouraging.

#### ORDINATIONS AND INSTALLATIONS.

1826, Installed Rev. Reuben Mason as pastor of the Church in Glover, Vt. Sermon by Rev. Drury Fairbank at Littleton, N. H.

1826, Ordained Rev. Oren Brown, a pastor of the 2d Congregational Church in Hardwick, Vt. Sermon by the Rev. L. Worcester, from I. Thess. v. 25.

1826, March, 8th, Installed Rev. Isaac R. Barbour, as pastor of the Congregational Church in New-Yerwich, N. H. Sermon by the Rev. Mr. Fay of Charlestown, Mass.

1826, April 12, Ordained Rev. Milton Palmer Braman, as pastor of the 1st Church in Danvers, Mass. Sermon by Rev. Mr. Braman of Hawley, from Acts, x. 29.

1826, April 19, Ordained as an Evangelist, at Amherst, Mass. Rev. Austin Dickinson. Sermon by Rev. Baxter Dickinson of Longmeadow, from II. Corinthians, v. 20.

#### POETRY.

##### *Versification of the 93d Psalm.*

[BY JAMES MONTGOMERY.]

THE Lord is King;—upon his throne,  
He sits in garments glorious;  
Or girds for war his armour on,

In every field victorious:  
The world came forth at his command;  
Built on his word, its pillars stand;  
They never can be shaken.

The Lord was King ere time began,  
His reign is everlasting;  
When high the floods in tumult ran,  
Their foam to heaven up-casting,  
He made the raging waves his path;  
—The sea is mighty in its wrath,  
But God on high is mightier.

Thy testimonies, Lord, are sure;  
Thy realm fears no commotion,  
Firm as the earth, whose shores endure  
The eternal toil of ocean.  
And Thou with perfect peace wilt bless  
Thy faithful flock;—for holiness  
Becomes thy house forever.

THE

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## SERMON.

**I. THESSALONIANS. v. 9.—***For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.*

In his various epistles to the churches, the apostle Paul charitably takes it for granted, that they were, what they professed and appeared to be, real Christians, true believers in Christ. He does not hesitate to address them as saints, as holy and beloved, as chosen of God and partakers of the heavenly calling. And thus, without pretending to know the heart, which it is the prerogative of God to search, we shall ever be led, by that charity which hopeth all things, to esteem and address those, who profess to know Christ, and walk in any good measure according to their profession.

In the verses preceding our text, the apostle makes a distinction between his Thessalonian brethren, together with himself, and impenitent, unbelieving sinners: "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober.—For they that sleep, sleep in the night, and they that be drunken,

are drunken in the night. But let us who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation." To which he adds, in the words of the text—"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

These words comprise much in a small compass. They present the following truths, which I purpose to consider in their order:

**I. That God hath not appointed believers to wrath.**

**II. That He hath appointed them to obtain salvation.** And,

**III. That He hath appointed them to obtain this, by our Lord Jesus Christ.**

**I. God hath not appointed believers to wrath.**

The plain meaning of this proposition is, that God has not determined, or decreed, that believers shall be lost, or made miserable forever. To appoint, is the same as to determine, purpose, decree, or ordain. Wrath, as attributed to God, means his holy hatred of sin, and disposition to punish sinners according to their deserts. Those of mankind, who shall, hereafter, be subjects of divine wrath, will be punished with everlasting destruction from the presence of the Lord,

and from the glory of his power. For God to appoint any of mankind to wrath, is the same as to determine, in the eternal counsel of his will, that they shall, hereafter, be treated according to their deserts, and be the subjects of his punishing justice forever. But, whoever of our fallen race, may be thus appointed to wrath, true believers are not of the number. For,

*First.* If believers were appointed to wrath, they would certainly be lost. The decrees of God are unfrustrable. He will never see any reason to change his eternal purposes; and He will ever have a right and ever be able to carry them into effect. We are accordingly told that 'the counsel of the Lord shall stand.' If believers were appointed to wrath, their everlasting punishment would be as certain, as the immutability of God. But,

*Secondly.* We are assured, in the scriptures of truth, that all believers shall be saved. "He that believeth—shall be saved. He that believeth on me (Christ) hath everlasting life. Believe on the Lord Jesus Christ, and thou shalt be saved." If, then, the decrees of God will be carried into effect, and at the same time, there is evidence that believers will be saved; it is certain that they were not appointed to wrath.

II. As God has not appointed believers to wrath; so He has appointed them to obtain salvation.

*First.* This follows as a direct consequence of his not appointing them to wrath. When, in eternity, God determined to create mankind, He could not have felt indifferent respecting their character and eternal destiny. It would be reproachful both to his wisdom and goodness, to suppose that He had no choice concerning their holiness or sinfulness, their happiness or

misery. As He must have viewed it as desirable in itself, that every soul of man should be holy and happy forever; so He must have had a preference, all things considered, whether each individual should be a vessel of mercy, or a vessel of wrath. And, as it appeared to his infinite mind, wisest and best on the whole, so He must have determined what should be the eternal state of every individual of the human race. As, therefore, all mankind will be either saved or lost, we may justly infer from God's not appointing believers to wrath, that he has appointed them to salvation.

*Secondly.* The same is evident from what God has done for believers. He has not only provided a Saviour for them, as He has for all mankind, and made them offers of salvation, as He has all who hear the gospel; but He has, moreover, renewed their hearts by the Holy Spirit, drawn them to Christ and caused them truly to believe on his name. "Faith is the gift of God—wrought by the exceeding greatness of his power." Faith in Christ, though it merits nothing, yet prepares men for salvation. But why does God prepare some of mankind for salvation, unless it is his design to save them? Does He do any thing in vain? Does He ever repent of his gifts and callings? Does He ever begin the good work of faith and sanctification in any, without carrying it on until the day of Jesus Christ? But, if God intends to save believers, at the time when He works faith in their hearts by the special influences of his Spirit; then He always intended to save them; for He is in one mind, and known unto Him are all his works from the beginning. Accordingly, it may be observed,

*Thirdly.* That the inspired writers, in numerous passages besides

our text, represent believers as appointed to salvation. The Evangelists inform us, that it was common for our Lord to call believers *his sheep*, whom the Father had given him, and to speak of them as *the elect*. In the Acts we are informed, that when Paul and Barnabas preached the gospel in the city of Antioch in Pisidia, "As many as were ordained to eternal life, believed." It is not intimated here, or in any other place in scripture, that more believed, than were ordained to eternal life; but the contrary is plainly implied. In the eighth chapter of the epistle to the Romans, we read, "Whom He (God) did predestinate, them He also called (regenerated, and brought to the exercise of faith in Christ;) and whom He called, them He also justified; and whom He justified, them He also glorified." In this passage, the apostle teaches, that all who ever become believers in Christ, were predestinated to eternal life, and will obtain immortal glory. In the eleventh chapter of the same epistle, speaking of the Jewish nation, who generally rejected Christ, the apostle says, "There is a remnant, according to the election of grace," evidently meaning 'by the remnant, the few, who cordially received the Saviour. In writing to the saints and faithful in Christ Jesus, at Ephesus, the apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in Him, before the foundation of the world, that we should be holy, and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glo-

ry of his grace." Time would fail to quote all the various passages which either expressly assert, or plainly imply, that all true believers were appointed of God to salvation. I shall only add, to those already quoted, that striking one, in Paul's second epistle to the believers in Thessalonica, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation, through sanctification of the spirit and belief of the truth." This passage is too plain to need comment, and settles the point, that believers in Christ were appointed to obtain salvation. It remains,

III. To consider the way, in which God hath appointed, that believers shall obtain salvation, viz. *by our Lord Jesus Christ*.

Upon this part of our text, it may be observed,

First. That God determined to save believers by Jesus Christ, because there was no other way in which He could consistently and honourably save them. If He should save them without an adequate atonement, his justice to Himself and his moral kingdom, would be infringed. In the curse, or penalty of his law, he had expressed his feelings towards sinners.—It was absolutely necessary, therefore, that the honour of the law should be maintained, in order to vindicate the divine character.—That the honour of the law might be maintained, while believing sinners were saved, it was necessary that such an atonement should be made, as would as fully express God's hatred of sin, and wrath against sinners, as the condign punishment of all transgressors. Such an atonement no being in the universe, except the Lord Jesus Christ, was able to make. Nothing less



than the sufferings and death of a Divine Person, in our nature, and on our account, could express the infinite hatred of God to sin, or his infinite wrath against sinners.—Christ, and He only, was able, by the sacrifice of himself, fully to magnify the divine law and make it honourable. Without the atonement of Christ, therefore, God could not be just—and yet justify believers. Hence Christ is declared to be ‘the only name under heaven, given amongst men, by which we can be saved.’ But it must be observed,

*Secondly.* That God’s purpose to save believers by Jesus Christ, implies, that He designed they should be indebted *wholly* to Christ for their salvation. Christ is not merely the only name by which they could be saved; but their salvation is *entirely* through Him. Christ is *all* in the matter of salvation.—Believers deserve nothing on account of their faith; for unbelief is a crime, and faith is the reasonable service of all who hear the gospel. Believers deserve nothing on account of their good works; for they perform much fewer than they ought; and did they perform all that are required, they would still be unprofitable servants, having done no more than their duty.—Believers are, and always will be, guilty, ill-deserving creatures.—Their pardon, or salvation, is ever entirely through the riches of divine grace in Christ Jesus our Lord.

#### IMPROVEMENT.

1. If all believers were appointed to obtain salvation; then they will all infallibly be saved. God will never see any reason to alter his eternal appointments, or purposes, which were all made in infinite wisdom and goodness. And *He is able to carry all his purposes*

into complete execution. He can have mercy on whom He will have mercy. He can bow the most rebellious will, and cleanse the most polluted heart. And He is able to keep believers, by his mighty power, through faith, unto salvation. They must persevere in faith and holiness, in order to be saved; for they that draw back, draw back unto perdition. But, He, who hath begun a good work of grace in believers, can, and will, perform it, until the day of Jesus Christ.

2. If God appointed believers to salvation; then he appointed all the rest of mankind to wrath. This is implied in the very words of our text, “God hath not appointed us to wrath,” intimating that He had so appointed others. That those, who continue to disbelieve and reject Christ, during life, were not appointed to obtain salvation, is unquestionable. Had God appointed them to salvation, He would have fitted them for heaven, through sanctification of the Spirit and belief of the truth. If He had ordained them to eternal life, He would have caused them to believe. But, if persevering unbelievers were not appointed to salvation; then they were appointed to wrath. For, as has been observed, God could not have been indifferent with regard to their salvation: He must have had some choice, in eternity, respecting the destiny of every soul of man. Those, whom He did not see it best, on the whole, to save, He chose, all things considered, should be lost; those, whom He did not appoint to salvation, He appointed to wrath; those, whom He did not *elect*, He *reprobated*. This has been seen and acknowledged, not only by Calvinists, but by Arminians. Election and reprobation are inseparably

would: they stand or fall to us. The doctrine of reprobation is involved in the doctrine of election. No one can believe the first of election, without believing the doctrine of reprobation; no one preach the doctrine of election without preaching the doctrine of reprobation; and no one be ashamed of the doctrine of reprobation, without being ashamed of the doctrine of election, of which Paul felt himself bound to give thanks to God.

It appears from what has been said, that the salvation of believers is founded on the sovereignty of God. They were, in eternity, appointed to obtain salvation. It is by this eternal appointment, they are made believers in time, by the special influence of the Holy Spirit, and they are caused by His power, to persevere in holiness, that they finally obtain salvation through our Lord Jesus Christ. God appointed some to salvation, and others to wrath, infinite before any of mankind had been, who can tell? Who can see the seal, and open the volume of his eternal decrees? No: no angel. The eternal purpose, which He purposed in Christ, before the world was, is to be resolved into divine, unsearchable sovereignty. But then, because his sovereignty is unsearchable, we are not hence to conclude it is arbitrary. His will and sure are the result of his wisdom and boundless goodness. He saw it best to save only a part of mankind: He saw it best to save those individuals, whom He intended to obtain salvation through our Saviour, when contemplating the divine sovereignty in saving some, and destroying others, "I thank thee, O Father,

Lord of heaven and earth; because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

4. It may be inferred from what has been said, that all true believers may obtain assurance of their salvation. If all true believers were appointed to obtain salvation; then they will all finally be saved. If, therefore, believers may obtain evidence of their faith, they may obtain equal evidence of their salvation. And why may they not get evidence of their faith? There is evidence in the exercise of their own minds; compared with the instructions of sacred scripture, that they are true believers in Christ. This evidence is accessible to them, at all times. Hence they are required to search the scriptures—to examine; prove and know themselves—to know the things that are freely given unto them of God—and to make their calling and election sure.

If true believers might fall from grace and perish forever, as some hold; then, indeed, it would be impossible for them to obtain the full assurance of hope, that they shall be saved; for there would be nothing on which such an assurance could be rationally founded. Upon this supposition, the salvation of believers is as uncertain as that of unbelievers. But, if it be so, why did the apostles and primitive Christians speak the language of assurance? And why are believers exhorted to give diligence to obtain the full assurance of hope unto the end?

5. If it is the appointment of God, that believers shall be saved by Christ; we may hence learn who are true believers. They are such as have received Christ, and

hope to be saved from wrath only through him. Having been convinced of sin, they have felt the need of such a Saviour as the Lord Jesus: and having been humbled and brought to accept the punishment of their iniquities, they have cordially received Christ, in his true character and all his offices, renouncing their own righteousness as meriting no part of their salvation. While they are careful to maintain good works, they make no attempt to obtain justification by the deeds of the law. While their faith works by love, their hope rests on grace. Viewing themselves as the chief of sinners, they wonder why God should have mercy on them. But, while they admire, they approve the sovereignty of God, in having mercy on whom He will have mercy, and hardening whom He will.

6. If believers only were appointed to obtain salvation; we may hence learn what sinners have *to do*, in order to be saved. It is natural for a sinner, when awakened, to enquire, like the trembling jailor, "What shall I do to be saved?" To this question, confessedly important and deserving of an answer, different answers are returned. But some presume to say, 'that if a part of mankind were appointed to salvation, and the rest to wrath, then there is no answer whatever to be given to the above question. There is nothing for sinners to do. If they were appointed to salvation, they will be saved, let them do what they will; but if they were appointed to wrath, they will be lost, let them do what they can?'

This mode of reasoning may be plausible; but it is fallacious.—Means and ends are connected in the divine appointments. God hath appointed some to obtain salvation *by our Lord Jesus Christ*, who is

the author of eternal salvation to those only who obey him. Those who are chosen to salvation, are chosen through sanctification of the spirit and belief of the truth. And what God hath purposed to do in one way, He will not do in any other way. He will not save any who remain impenitent, and continue to reject Christ and the truth of the gospel. There is something, therefore, for sinners *to do* in order to be saved. They must repent and believe the gospel. They must come to Christ and receive Him as the Lord their righteousness. If they do not repent, they must perish: if they do not believe, they must be damned. Though sinners, under the light of the gospel are unwilling to come to Christ; yet they are able, and it is their incumbent duty to exercise that holy faith, which is the grand condition of salvation. Without the exercise of such faith, no decree of election will save them; and in the exercise of such faith, no decree of reprobation will destroy them. When, therefore, any teacher, or any Christian, is asked by an awakened sinner, "What shall I do to be saved?" Let him answer, in the words of the apostle to the enquiring jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved."

7. Believers in Christ are in a safe state. The unchangeable God hath appointed them to obtain salvation. He hath already begun the work of salvation in their hearts, by making them willing in the day of his power, to have Christ to reign over them, and giving them the love of the truth; and the good work which He hath begun, He will never relinquish, but carry on to the end. There is, therefore, no more condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.

They have passed from death unto life. Because Christ lives, they shall live also.

8. The condition of unbelieving sinners, is dangerous. For aught yet appears, they are in the number of those who are appointed to wrath. At a time, and in a place, where few believe on the Lord Jesus, it is awfully *probable*, that unbelieving sinners are reprobates. The danger is increased, if they have long enjoyed, and long resisted the light of the gospel. But, if, after having been once awakened and convicted, they have sunk again into stupidity; there is *next to a certainty*, that they will die in their sins.— They have sad marks of reprobation upon them. It is possible, that He, who can raise the dead, may renew them unto repentance; but there is the utmost reason to apprehend, that 'He will send them strong delusion, that they may believe a lie, and be damned.'

Let believers be exhorted to walk worthy the vocation with which they are called, in all humility, thankfulness, and holy obedience; and thus, by making their *calling*, make their *election* sure.

Let unbelievers immediately believe with the heart unto salvation. This is God's command, and our reasonable service. Obey, and your souls shall live. Why will you longer reject Him, who is altogether lovely, who is precious to saints, and the object of worship to the angels? We pray you to come into Him, and have life. "Behold, now is the accepted time; behold, now is the day of salvation." AMEN.

For the Hopkinton Magazine.

#### ON THE SUPERIORITY OF MEN TO IRRATIONAL ANIMALS.

"The proper study of mankind is man." To know our own nature, powers, and capacities, and to

understand our connexions, relations, and obligations, is highly necessary in order to act agreeably to our rank in creation and the end of our being. Our Creator and Lawgiver has adapted all his precepts to our powers and capacities. He neither requires us to act like creatures above us, nor like creatures below us, but commands us to act like men. Whenever, therefore, we disregard his authority, and blindly follow our perverse inclinations, he upbraids us of our stupidity, absurdity, and folly, by comparing us with inferior creatures, and reminding us of the dignity of our nature. He commands us "to shew ourselves men, and not be as the horse, or as the mule, which have no understanding."— Psalm xxxii. 9. To enter into this, as well as many other divine precepts, it is necessary to draw the line of distinction between men and the lower animals. The above passage suggests, that we possess some powers and faculties, of which they are entirely destitute; but this does not imply, that there is no resemblance between rational and irrational creatures. Though the horse and the mule are said to have no understanding, yet we are told, "the stork in the heaven knoweth her appointed times; that the turtle, and the crane, and the swallow observe the time of their coming; that the ox knoweth his owner and the ass his master's crib." These are plain intimations, that there is some resemblance between men and other species of living creatures. I shall,

I. Consider wherein men are not superior to *some* irrational creatures. And,

II. Consider wherein they are superior to *all* irrational creatures. And here I may observe,

1. That men are not superior to *some* of the irrational creation, in

respect to perception. We have the power of perceiving all external material objects around us.— We can perceive the sun, the earth, and all that grows, and lives, and moves upon the earth. But we have no ground to think, that we are superior to some of the irrational creation in this respect. For they have eyes and ears, and every organ of sense, by which they can see, and hear, and perceive all external objects around them, and with greater acuteness and sensibility than we can.

2. We are not superior to them in respect to memory, or the power of retaining and recollecting those ideas which have been derived from sensation and reflection. The ox remembers his owner and the ass his master's crib. These and other animals appear to consider, hesitate, and reflect, before they move and act. We have ground to think, that some of the fowls of the air and beasts of the earth can remember places and objects for as long a time, and at as great a distance from them, as mankind can.

3. We are not superior to some of the animal creation, in respect to the power of volition, or a capacity of choosing and refusing in the view of different objects. They choose and refuse, love and hate, and exercise both friendly and unfriendly affections towards one another, and towards mankind. They have a quick sense of inferiority and superiority. The lion reigns king in the forest, and makes every creature, man not excepted, tremble at his presence and displeasure. We find a sublime description of the native grandeur of the war-horse in the 39th chapter of Job. "Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper?

the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth to meet the armed men. He moveth at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the growl with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha, ha; and smelleth the battle afar off, the thunder of the captains, and the shouting." Men have stronger sensibilities, keener appetites, than some of the irrational creation. Having considered these points of resemblance between man and the various species of creatures below him, I proceed,

II. To trace out the line of distinction, and search for the powers and faculties, which are peculiar to him, and place him at the head of all the irrational creation. I begin with observing,

1. That men have the faculty of Reason, which does not belong to any of the lower animals. Reason is that power of the human mind by which we are capable of comparing and arranging our ideas, and of perceiving their agreement or disagreement between each other. By this faculty, we can prove things less evident, by things more evident or self-evident. By this faculty, astronomers discover the distances and magnitudes of the sun, moon, and planets, and their various revolutions and eclipses. By this faculty, philosophers discover the causes of tides, earthquakes, thunder and lightning, winds, storms, and fruitful showers. By this faculty, mechanics erect our buildings, prepare our clothing, and furnish us with all the implements of industry. In a word, a

and consequences originate from the use and exercise of reason, which is one of the distinguishing marks of man, and which raises him above all the animal creation. May he justly questioned whether of the animal species possess the faculty of reason in the degree. Though the ant proth her meat in summer, and steth her food in harvest; yet may he doubted whether she exercise the same reason about her re wants that men do, or knows motive why she exercises care foresight, but only blind instinct. May he questioned that birds exercise any such reason constructing their nests, he mechanic does in construct a building; or know any reason why they should place their crials in such a curious order, their native disposition or inspiration to do it. Though bees construct their cells, so as to contain the largest quantity in the least space, yet there is no ground think that they are governed by reason, but only by instinct. Indeed, it is much to be doubted whether they ever lay down premises and draw consequences in any their apparently rational conduct. Whatever appearances of reason they may discover in any of their actions, may be ascribed to their propensities or association ideas, rather than to reason.

Men have the power of imagination, or a faculty of forming abstract ideas, which is a peculiar tribute of rationality. After we have received the idea of a man and the idea of a horse, we are capable of abstracting the idea of a particular man and of a particular horse, and forming the idea of a centaur, or such a creature as a man people supposed they saw, when they first beheld an army of

horsemen. They took the man and the horse to be one animal, or what is called a centaur. After we have received the idea of gold and the idea of a mountain, we can from these ideas form the idea of a golden mountain. From the idea of man and of the world in which we live, we can form the idea of a world having rational inhabitants ten times smaller, or ten times larger than men. By the power of abstraction, we can form innumerable imaginary objects, which never have existed and never will exist. This power the author of nature has been pleased to bestow upon us, in distinction from all creatures destitute of intelligence. Mr. Locke considers the power of imagination as the grand characteristic of rationality, which distinguishes men from all creatures void of intelligence, and incapable of forming abstract ideas.

3. Men have the power of perceiving cause and effect, and the marks of wisdom and design in all the works of nature and of art, which gives them a superiority above all unintelligent creatures.—We are capable of discerning the laws of nature and the various powers of all the creatures and objects around us. When we see fire consuming wood, and water suffocating living creatures, we immediately perceive, that fire is the cause of consuming wood, and water the cause of drowning animals. And by observing these effects frequently, we perceive that the causes of them are fixed and permanent; or that fire will always burn and water will always drown. When we see a man do repeated acts of kindness, we view him as a kind and benevolent man, and expect that benevolence will continue to mark his character. Or when we find any animal fierce and ma-

lignant, we suppose it is his nature to be so. The lion and the bear are always to be feared and shunned. When we view a clock, a house, or a ship, we not only perceive that they are *effects* produced by some cause, but by some intelligent, designing *cause*. So when we view the heavens and the earth, and the various animate and inanimate objects around us, we not only discover that they owe their existence to some cause, but to some *wise, intelligent cause*. We discover clear evidence of the Author's character and perfections. Now, it is evident that the mere perception of these objects conveys no perception of power, wisdom, or design; for we often behold them without having any sense of their being the works of God, and the effects of his power and wisdom. The perception of *cause and effect* is something more than the bare perception of objects. Animals have the perception of objects as clearly as we have. They see the sun, moon, and stars, and the earth with all that is upon it, as clearly and distinctly as we do; but there is no ground to think, that they have the least idea, that these objects are the *effects* of some powerful, designing *cause*. The most sagacious animals have not the least conception of any wise and powerful cause or agent, who made the world, though the mighty evidences of his eternal power and Godhead lie as clearly before their eyes, as ours. The reason is, they are totally *incapable* of having the perception of *cause and effect*; for if they had this capacity, they could reason from effect to cause, and learn the existence of the Deity.—When the horse or the ox finds a fat pasture, which affords him a delicious food, he has no thought or perception of its being the *effect* of

his master's cultivation. Hence we must conclude, that the perception of *cause and effect* is peculiar to men, and is owing to a peculiar power, faculty, or capacity of their minds, which raises them far higher in the scale of being than any of the irrational creation, which are never capable of obtaining the knowledge of God, or of religion.

4. Men have the power or capacity of distinguishing between truth and error, which is another property of human nature. We have the power of distinguishing between reality and fiction. We know intuitively that the objects around us are realities, and not mere phantoms or appearances.—We know that we have seen the sun, moon, and stars; the earth and what grows and moves upon it: we know that we have seen mankind, who are active, intelligent beings; *we know*, I say, we have seen all these objects, and that they are absolute *realities*, and are no fictions of the mere imagination. This perception of reality, in distinction from fiction, is derived from a distinct power or faculty of the human mind. It is a capacity of having an intuitive view of truth, without a train of reasoning or reflection. If we were not endued with this *sense of truth*, no arguments could convince us of the real existence of any external objects. But it may be questioned, whether the animal creation have any such perception of truth and reality as we have; or whether they know that the objects with which they are conversant, have a *real* existence. It is not likely that they have an idea of the reality of their own existence, or of the real existence of any thing else. They appear to be as destitute of the knowledge of reality as deranged persons often are. Though such

persons perceive objects as clearly as others, and often reason about them with great accuracy and acuteness; yet they have no idea of the distinction between reality and fiction. They take their own imaginations to be substantial realities. They verily think they have the proper exercise of their rational powers, and know not that they are under the entire dominion of an unregulated imagination: But when they come to themselves, they know that they are in their right mind, and often know that they have been otherwise. This power of distinguishing reality from fiction, is a proper check to the power of imagination, without which it would run wild, and involve us in error, delusion, and misery.

5. Men have a capacity of uniting in affection with all intelligent beings and sensitive natures, which is one of the superior properties of the human species. Animals are capable of exercising love, pity, and compassion towards one another, but are totally incapable of extending their mutual, sympathetic feelings any further. But mankind are capable of extending their benevolent affections to all intelligent beings, and to all intelligent and unintelligent creatures. They can unite in affection with God, with Christ, with angels, with saints, and extend their benevolent regard to all their fellow-creatures. "The righteous man regardeth the life of his beast," and can pity its distress, or rejoice in its happiness. In a word, men are capable of universal benevolence, and of uniting in affection with all holy beings; and of course, capable of participating in all the happiness in the universe, so far as it comes within the circle of their knowledge. This high prerogative of men places them near the highest orders of

beings, and fits them for the everlasting enjoyment of all good. I must add,

6. Men have the faculty of distinguishing between right and wrong, or moral good and moral evil. This faculty is sometimes called the moral sense, but more generally conscience. It is distinct from perception, reason, imagination, or any other faculty of the mind. It is that which is conversant about moral objects only; and with respect to them, it speaks with authority. It commands; it forbids; it promises; it threatens; it punishes and rewards. It directs what *ought* to be done, and what *ought not* to be done. It accuses men when they do wrong; and approves of them when they do right. It calls men to account for all their conduct, and will judge them without leave. It pronounces judgment with a positive and decisive tone, and forbids all appeal. Though all the other faculties of the soul should rise up against it, it is able to silence them all, and reduce them to submission. It is the viceroy of God in the soul; and speaks and acts with divine authority. This faculty is absolutely essential to moral agency, without which no creature is capable of moral action. If animals were possessed of every other intellectual faculty while devoid of this, they could not be moral agents, nor subjects of moral government.—And that they are really devoid of this moral faculty, there is no ground to doubt. Though they have natural affection for their offspring, watch over them, protect them, and supply their wants; yet they have no idea of duty, or a sense of moral obligation to do what their instinct prompts them to do. The human race have the like care and affection for their



children, and not only so, but have a sense of *duty* and *obligation*.—They feel that they *ought* to love their children, that they *ought* to protect them, that they *ought* to provide for them, and that they *ought* to treat them kindly, tenderly, and faithfully in all respects.—Though the ant provides in summer for winter, yet she feels no moral obligation to do it; but men feel that they *ought*, that it is their duty, that they are under moral obligation, to provide in summer for winter, and that if they should neglect it, it would be a moral evil, and deserve punishment. The reason is, they have a moral sense; or conscience, which plainly tells them their duty. It is this faculty of conscience, that constitutes them moral agents and subjects of moral government. Thus it appears, that the power of reason, the power of the imagination, the power of discerning cause and effect, the power of distinguishing truth from error, the power of extending benevolent affection toward God and all his intelligent and unintelligent creatures, and the power of perceiving the difference between moral good and evil, comprise all the intellectual faculties, which form that rationality in men, that renders them moral agents, and places them at the head of this lower creation.

Now, to confirm the distinction that has been made between mankind and all the irrational tribes, I will suggest the following considerations.

In the *first* place, we may account for all that we see in animals, which bears any resemblance of rationality, without supposing them to be possessed of any of the six faculties, which have been mentioned as peculiar to men. Their *perception*, *volition*, *memory*, *ap-*

*petites* and *passions*, are sufficient to account for all we find them capable of doing, without one rational faculty, and therefore there is no ground to think that they possess any thing which is the same as reason in men.

In the *second* place, if they really possessed any rational powers or faculties, we might expect they would be capable of cultivation and improvement, like the human powers and faculties. But this we find to be contrary to universal observation and experience. They can not be taught to speak, or to learn any art or science.

In the *third* place, animals appear to have no occasion for an portion of rationality, in order to perpetuate their race, or to protect their lives, or to promote any happiness which they are capable of enjoying. And hence we may conclude, that their Creator has not given them any rational faculty.

In the *fourth* place, the scripture represents them as totally devoid of all such rational powers as be long to men. The horse and the mule are said to have no understanding. And this is asserted of the ostrich in the 39th of Job.—“Gavest thou the goodly wings to the peacocks? or wings and feather unto the ostrich, which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them—because God hath *deprived her of wisdom, neither hath he imparted to her understanding.*”

*Lastly.* The scripture tells us that “the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth,” at death. These expressions plainly intimate, that the spirits of beasts perish with their bodies, and in this respect widely differ from the spirit of men, which survive their bodies.

and what forever. But if beasts were endowed with the same faculties in kind, that men are, they would be moral agents and accountable for all their actions. And if this were the case, we cannot suppose that God would annihilate them at death. These considerations may put it beyond doubt, that men are endowed with those principles of rationality, which constitute them moral agents and accountable creatures, which distinguish them from all the lower creation, and which qualify them to have dominion over the beasts of the field, and every living creature that lives and moves on the earth, in the air, or in the sea.

PHILANTHROPOS.

[To be concluded.]

#### SUBMISSION IN PRAYER.

*An Extract from the Works of the Rev. Andrew Fuller, with Remarks.*

The Rev. Andrew Fuller of Kettering, England, was "a burning and shining light." By reading the works of President Edwards, and other American Divines, his eyes were opened to see the inconsistency and dangerous tendency of the Antinomian Calvinism, prevalent among the Orthodox, as taught by Marshall, Hervey, and particularly by Dr. Gill of his own denomination. This led him to write and publish many sermons and essays, as well as several considerable treatises, on some of the primary doctrines and duties of the gospel.—He was blessed with the talent of communicating his thoughts in a very perspicuous, interesting and forcible manner; which gave an extensive currency to his writings, and rendered them very influential in exposing and counteracting error and false religion, and in vin-

dicating and spreading evangelical truth and godliness. Few men, of the age in which he lived, it is believed, wrote better, or did more good by their writings, than Andrew Fuller.

It is more important, that the mistakes of such a writer, than those of men less able and influential, should be pointed out and corrected; as they are likely to do more hurt, by being more widely diffused and more generally embraced. The sentiments advanced in Fuller's works, are seldom liable to objection; but, in the following instance, it is thought, there is an inaccuracy, which ought not to pass without notice. It is found in "Works," vol. 8, p. 25, New-Haven edition.

#### EXTRACT.

----- "There are two sorts of mercies for which we have to pray; mercies which God hath not bound himself to bestow, even though we pray for them in ever such a right spirit—and mercies which he *hath*. Of the first class, are all our earthly comforts, and some things in the religious life: of the last, are all those spiritual blessings essential to salvation. David prayed for the life of his child: God did not reprove him for praying, yet neither did he grant him his request. David also desired to build God a house: God took it well that it was in his heart, yet he denied him the thing he desired. In neither of these cases had God promised to grant the desire of his servant, and he saw fit to counteract it; but in respect to spiritual and eternal blessings, God has bound himself to grant the desire of the righteous, and to perfect that which concerns his praying people. Now, if things are so, it is easy to see, that when we are praying for the first sort of

blessings, a peculiar submission to the will of God becomes us, which is not required in the other. If we pray, with Jabez, to have our *coast enlarged* in temporal things, we ought to feel a contented mind, and submit to God, though our prayers should be unanswered; but if we are praying for an interest in Christ as our spiritual and everlasting portion, contentment of mind is not there required. God does not require us to be willing to be lost forever; for that would be the same thing as to be forever employed in cursing and blaspheming, instead of blessing his holy name. Again, if we adopt the latter part of the prayer of Jabez, *O that thou wouldst keep me from evil, that it may not grieve me!* if by evil we understand the evil of affliction, a resignation to the will of God becomes us; but if by evil we understand the evil of sin, resignation would then become criminal."

## REMARKS.

Submission to the will of God, in prayer, is a willingness to be denied the particular favour asked, if God shall see fit to deny it. This clearly appears to be Mr. Fuller's idea of submission in prayer, and is undoubtedly correct. Mr. Fuller concedes, that when we pray for mercies, which God has *not* bound himself to bestow upon us, in answer to prayer, it becomes us to submit to his will; but he maintains, that when we pray for mercies, which God *has* bound himself to bestow upon us in answer to prayer, we are not required to exercise such submission. Of the *first* class, i. e. of mercies not promised, he says, "are all our earthly comforts, and some things in the religious life:" of the *second* class, i. e. of mercies promised, "are all

those spiritual blessings essential to salvation."

Here, we apprehend, the good man has fallen into *two mistakes*, each of which consists in *making a distinction, where there is little or no difference*.

1. The *first* mistake is, in making a distinction between "earthly comforts" and "spiritual blessings," in respect to their being *promised or not*, in answer to prayer. Mr. Fuller admits, that "*some things* in the religious life," are in the class of those *not promised*. It is unquestionably so. God has not promised his people any particular degree of sanctification, or any particular degree of spiritual light, or any particular measure of holy joy. There might, no doubt, be many other things pertaining to the religious life, mentioned, which God has not promised to bestow in answer to prayer. But, is it true, on the other hand, that "earthly comforts" are *not* promised? Do we not read, "trust in the Lord and do good; and so shalt thou dwell in the land, and verily thou shalt be fed. Honour the Lord with thy substance and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." If it should be said, that these promises, and other similar ones that might be quoted, are in the Old Testament, and were peculiar to the legal dispensation; it is easy to reply, that promises of the same nature are found in the New Testament; such as the following, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come—Ye have not, because ye ask not;

ask and receive not, because ye un-  
 miss, that ye may consume it  
 your lusts." The truth ap-  
 pears to be, that "earthly com-  
 forts" are promised in scripture, as  
 easily, and almost as frequently,  
 spiritual blessings;" and that  
 are promised *conditionally*.—  
 earthly comforts" are promised  
 on condition of trusting in the  
 Lord and doing good—honouring  
 Lord with one's substance—  
 up for them in faith, without  
 asking, &c.!! "Spiritual bless-  
 ings" are promised on the con-  
 dition of repentance, faith in Christ,  
*such prayer, as includes re-  
 pentance and faith.* And as earth-  
 and spiritual favours are both  
 promised *conditionally*; so they are  
 promised *indefinitely*, i. e. God  
 not specified the time when, the  
 manner how, nor the degree in  
 which he will bestow these favours.  
 single exception only, to this ob-  
 vation, is now recollected; which  
 that God seems to have promis-  
 pardon and salvation to every  
 sinner, *immediately* upon his asking  
 praying for it: but even this  
 promise is *conditional*; the asking  
 must be *holy*, the praying must be  
 with *faith* in Christ. There does  
 not appear, therefore, to be that  
 difference between "earthly com-  
 forts" and "spiritual blessings," in  
 regard to their being promised or  
 not, in answer to prayer, which  
 any have imagined; and which  
 Mr. Fuller too easily took for grant-  
 ed. But,

2. The second and greatest mis-  
 take in the above extract, is, mak-  
 ing a difference, as to the duty of  
 submission in prayer, between mer-  
 cies *promised*, and mercies *not*  
*promised*. It is admitted, by Mr.  
 Fuller, that in praying for things  
 not promised, "submission to the  
 will of God becomes us." And  
 hy, it may be asked, does not sub-

mission equally become us, when  
 we pray for things promised? As  
 to things promised *indefinitely*, there  
 is clearly as much room for sub-  
 mission as to the time, manner, and  
 degree of bestowing them, as if  
 they were not promised at all.—  
 And as to those things promised  
*conditionally*, as all spiritual, as  
 well as temporal blessings are, the  
 very condition on which they are  
 promised, *includes submission to the*  
*will of God.* Let us take the in-  
 stance of a spiritual blessing prom-  
 ised; mentioned in the extract, viz.  
 that of "praying for an interest in  
 Christ, as our spiritual and ever-  
 lasting portion." This blessing is  
 promised only on the condition of  
 repentance toward God and faith to-  
 ward our Lord Jesus Christ, or such  
 an asking for it, as includes repen-  
 tance and faith. This, it is presum-  
 ed, will not be denied. But, as re-  
 pentance proceeds from *godly sor-  
 row*, and faith *worketh by love*, do  
 not these holy exercises imply or  
 include submission to the will of  
 God? Most certainly. Well, then,  
 when we are "praying for an inter-  
 est in Christ," there is no promise  
 that we shall have it, *until* we have  
 prayed in the exercise of repen-  
 tance, faith and holy submission.—  
 No one has any ground to *expect*,  
 that he shall have "an interest in  
 Christ, till he has prayed thus, and  
 is able, by self-examination, to look  
 back and see that he has thus pray-  
 ed. So far, therefore, from there  
 being no room for submission in  
 praying for the promised blessing  
 of an interest in Christ, it is impos-  
 sible to pray acceptably for this  
 blessing, without submission.

But, adds Mr. Fuller, "God does  
 not require us to be lost forever." What, not upon sup-  
 position we die in our sins? And  
 no one knows that he shall not die  
 in his sins, who does not know,

fair; and they took them wives of all whom they chose. The sons of God were those of the family of Seth, of whom we read lately, that they called upon the name of the Lord. (iv. 16.) The daughters of men were of the race of Cain, whose parents having gone forth from the presence of the Lord, or turned their back on religion, were a kind of atheists. This was a conjunction between the seed of the woman, and the seed of the serpent; which must needs be unnatural and mischievous. The object of a good man's choice should be, a *helpmeet*. We need to be helped in our way to heaven, and not hindered and corrupted. Hence God forbade all such alliances with idolaters (Deut. vii. 3, 4): and hence also Christian marriages were limited to those *only in the Lord*. (1. Cor. vii. 39.) The examples which we have seen of the contrary, have fully justified these restrictions by their lamentable effects. They corrupt and ruin many a promising character; and we see by this history, that they were the first cause of the ruin of the world!

3. The great offence which God took at this conduct, and what grew out of it. *The Lord said, my Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.* Had the sons of God kept themselves to themselves, and preserved their purity, God, it may be supposed, would have spared the world for their sakes: but they mingled together and became one people. This He considered as a heinous crime. The name by which they are called is worthy of notice—*man*. Seeing the sons of God have become one people with the daughters of men, they have lost their honourable distinction, and are called by the common name of the

species. The special notice taken of the conduct of professors, rather than of others, is likewise observable. *He also, or they also*, as some read it, namely, the sons of God, are *flesh*, i. e. they, as well as the others, are become corrupt. By the *Spirit of God* is meant, the Holy Spirit in the prophets, by which He preached and contended with the wicked. See Neh. ix. 30.—1. Pet. iii. 19, 20. But now, seeing the professedly righteous, who should have stood firm, had, as it were, joined the standard of the enemy, God resolved to give them all up together, or to decline any further strivings with them. Yet amidst all this displeasure, there is great long-suffering. *His days shall be a hundred and twenty years.* God would wait that time, ere He brought the flood upon them.

4. Observe the fruits of these unlawful mixtures, a sort of monstrous beings, whose figures were but emblems of their minds. They seem to have been fierce and cruel men. The word *giants* signifies *fellows*, or men who caused others to fall before them, like trees before an axe. So far as respects character, this was the natural effect of such intermarriages: family-religion is subverted; and the fear of God has a greater connexion with a proper regard to man, than many are willing to allow.

5. Observe the estimate which God makes of things. *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* Such is the case, when the church is gone and lost in the world. There were some hopeful appearances, when the sons of God began to call upon the name of the Lord: but now, a very few excepted, they are all gone. What a picture is here given of what the

world naturally is! It is evil; without mixture—only evil; without cessation—evil continually; from the very fountain-head of action—the thoughts of the heart; and this is not the exaggerated language of creatures—God saw it! 6. Notice the amazing displeasure of God against sin. *It repented the Lord that he had made man on the earth; and it grieved him at his heart!*—Was ever such language uttered! What words besides them, could convey to us such an idea of the evil of sin? It is true, we are

not to understand them literally; but they convey to us an idea, that the sin of man is so heinous, and so mischievous; as to mar all the works of God; and to render them worse than if there were none. No that if God had not counteracted it, there had better have been no world! Any created being, observing his works thus perverted, would repent, and wish he had never made them. O! the exceeding provoking nature of sin! What grace to forgive it, through the atonement of Christ!

### Religious Intelligence.

#### MASSACHUSETTS MISSIONARY SOCIETY.

"The annual meeting of this society was held on Tuesday evening last (May 30th) at the Old South Church. Prayer was offered by Rev. Mr. Coggeswell of Dedham. Sermon by Rev. Daniel Thomas of Abington, from Habakkuk, ii. 14. *For the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.* Mr. Thomas also offered the concluding prayer. At the previous meeting of the Society, for the choice of officers, &c. the following gentlemen were elected, viz. Rev. Leonard Woods, D. D. President; Rev. B. Emerson, Secretary; John Panchard, Esq. Treasurer; Rev. B. Emerson, Colonel Whipple, Auditors;—Isaac Warren, Esq. Rev. S. Walker, Rev. W. Fay, J. Panchard, Esq. Rev. Reuben Emerson, Rev. J. Edwards, Rev. S. Holmes, Rev. Jacob Ide, and Rev. C. Hitchcock, trustees." *Recorder & Telegraph.* While the Editors of the above paper give a syllabus of Rev. Pres-

ident Humphrey's sermon before the Pastoral Association, they barely mention the text of the Rev. Mr. Thomas' sermon before the Missionary Society. Perhaps they did not hear the latter; perhaps they did not think it sufficiently eloquent and popular to deserve an abstract; or perhaps they did not like some of the old-fashioned sentiments advanced in it, or at least, did not approve of their being preached in Boston, before such an enlightened and refined audience, at this day of benevolent exertion, when efforts are making to unite all evangelical denominations (including Wesleyan Methodists) in the work of propagating a liberal and catholic Christianity. After a pertinent Introduction, which, as an introduction should, led naturally and directly to the subject of discourse, Mr. Thomas proposed the following lucid plan, growing out of his text: I. To show what is to be understood by the knowledge of God. II. To show that God will make the knowledge of himself fill the earth. And, III. To show how

He will do this. These several heads were discussed in a very clear, plain, scriptural, and we think, able and interesting manner. There was such a perspicuity in the mode of expression, simple without being low, and elegant without being turgid, that the sentiments advanced were apprehended by the hearer, without an effort.—The greatness of the discourse consisted, not in the use of scientific and uncommon words, the rotundity of periods, the inversion of sentences, the flash of metaphors, or the intonations of utterance; but in the weight and number of the important, solemn and searching truths, brought within a small compass, and set in a clear, convincing and affecting light. There was no studied ambiguity to conciliate hearers of opposite views, no artful concealment of the preacher's own, no sickening delicacy in smoothing or shunning the plain and pungent phraseology of scripture: all was simple, frank, unreserved, as becomes

“The messenger of God to man.”

The sermon was heard with profound and increasing attention, as such sermons seldom fail to be, and left a deep, and we hope, lasting impression upon the minds of the hearers. It was such a feast to the lovers of truth, as is not, of late, often set before them, on similar occasions. The sermon ought to be printed; we hope it will be; in other times, we are sure it would be.

The Massachusetts Missionary Society is one of the oldest institutions of the kind in New-England. It was instituted in 1799. Though its Constitution comprised no creed, and any one might become a member by paying \$2, yet the original founders, and most of the mem-

bers, for several years, were of “the sect” denominated *Hopkinsian*. The officers, for the first year, were, Rev. Nathaniel Emerson, D. D. President; Rev. Samuel Austin, Secretary; Dea. John Simpkins, Treasurer; Rev. Messrs. David Sanford, Daniel Hopkins, Ezra Weld, Samuel Spring, Joseph Barker, Samuel Niles, John Crane, Samuel Austin, and Jonathan Strong, Trustees.

By the founders of this Society, the *Massachusetts Missionary Magazine* was published and conducted, for five years—a work more decidedly *Hopkinsian*, than any other periodical publication of the day. As the concerns of the Society were conducted with much wisdom and circumspection, and its labours crowned with much success, the number of its members increased, from year to year; till, in process of time, many, who either *were not*, or did not choose to *avow themselves to be Hopkinsians*, became united with the Society.—Such, at present, constitute a majority of those, who attend the annual meetings of the Society; and, of course, from this class, the officers of the Society are usually selected. In the mean time, the *object and measures* of the Institution have undergone a material change.—The object of the Society was thus originally declared, in the second article of the Constitution: “The object of the Society is, to diffuse the knowledge of the Gospel among the heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached.” In pursuance of this object, the first missionaries were sent into “remote parts of our country,” and some of them to the Aboriginal tribes. But this article of the Constitution has recently been altered; and the

us become exclusively devoted to its operations. For several years, nearly all the missionaries, have laboured in the mine; and these, instead of *itinerant*, as the first missionaries, are most of them *located*, as they are called, being pastors of churches in the neighbourhood, at the expense of the Society, in their own towns, and vicinity. For several years past, in the formation of the Society, more attention was paid to the *belief*, as well as to the *character* of the missionaries.

They usually came before the Board of Trustees to be examined, and to receive their commands and instructions, and to exhibit a journal of their labours. The business of the Board was conducted with more deliberation, which fully occupied the time, both of an annual and semi-annual meeting. But, of late, the executive business of the Society is done with such haste, that the semi-annual meeting of the Trustees is dispensable, and the whole plan of the Board for the missionary year, is completed, in a few hours, amidst hurry and bustle of election and other business. Then the same men, who were engaged in the affairs of this Society, have their attention distracted with the concerns of the Education Society, the Tract Society, the Temperance Society, the Convention, the Association, and the Prudential Committee of the A. B. C. F. M. Less time, however, is now spent as the business of the Board is greatly diminished, and they have relieved themselves of the trouble of inspecting reports of missionaries and of the orders on the Treasurer being left to the discretion of the Secretary and Treasurer; and the annual Report of the

Board is not read to them before it is presented to the Society; and a considerable portion of the missionaries, is selected and appointed to their several stations by "the Committee for Missionary purposes," consisting of the President, Secretary, and one or two others. That the transactions of the Institution should thus be "a matter of confidence," rather than of responsibility, seems to be not only accordant with the popular method of conducting Charitable Institutions, at this day, but satisfactory to the members of the Society, generally; as but few (perhaps 20 or 30) think it worth while to attend the annual meetings, and fewer still appear to feel much interest in the forms of business passed through.

From the Recorder and Telegraph.

REVIVAL IN NORWICH, VT. S. PARISH.

For some years past, religion in this church and society has been in a very languishing state. About the middle of March last, a revival commenced. Previous to this, the church, as a body, had for a long time been criminally conformed to the world. Unhappy divisions and personal controversies existed among the brethren; a settlement of which seemed to defy all human effort. On the subject of discipline there was a difference of opinion, and every discussion of the subject was attended with unchristian feelings, and seemed only to involve us in greater difficulties. Yet, it is believed, there were some in the church who mourned over the desolations of Zion—and whose earnest cries to God for help, became more fervent as these difficulties increased. A revival had commenced in the College and village of Hanover, about a mile from us across the river. Some from this



side went over, and appeared to partake of the good spirit which prevailed there. We were, in turn, visited by some from that side.— Certain young men, who had been members of the Military Academy while it was in this place, and had associated with our youth, and who were known to have been very thoughtless and gay; having now been brought by the Holy Spirit to feel the bitterness of sin and the preciousness of a Saviour's love, came over and helped us. The necessity of a revival was now much insisted on. Yet many seemed to think we could not have one at present: that "the time had not come, in which the Lord's house could be built." It was said, "we must have a great deal of discipline in the church first." And we were on the point of having a Council to settle existing difficulties.

While things were in this state, at a conference on Wednesday evening (the solemnity of which indicated a revival) the members of the church were requested to tarry after the meeting was dismissed, to hear read a remonstrance signed by a part of the church. This did not produce the unhappy effect that was feared. Instead of going into any discussion of the subject matter of the paper which had been read, some of the brethren spoke and said, "Let us stop where we are, and consider what we are doing. Are we not carrying matters too far?" The word "we," in such a connexion, seemed to make a good impression. It was a word we had not been, for some time, in the habit of using in that way. The language had been too much, "*We* have done right, and *you* have done wrong." But now the query was stated, "Have we not *all* done wrong?" A solemn pause ex-

sued, and the countenances of every one seemed to say, "It is to be feared we have." A day of fasting and prayer was mentioned. After being reminded of our obligation as Christians, we concluded to take the subject of keeping a day of fasting and prayer into consideration, and decide upon it the next Sabbath. Before Sabbath came certain female members, who had been as exemplary as any in the church, requested the minister, who is at present preaching to them, to draft a confession which they wished to sign and have read before the congregation. On the following Sabbath, it was agreed by the church to observe the next Friday as a day of fasting and prayer, and that the reading of any confession by any of the members, should be postponed till the next Sabbath.

Friday was the day of our regular church-meeting; and there was a case of discipline then to be acted on, respecting which it was believed there were different and very strong feelings. On this account, some, although they felt like fasting and prayer, almost dreaded the approach of the day.

In the mean time, the brethren who had been at personal variance, were brought together. They felt, in some degree, the responsibility of their situation. They dreaded the guilt of standing in the way of the Holy Spirit. Their private differences were settled. They gave each other the hand of fellowship. A sense of duty had led to this. Though they appeared sincerely to forgive each other, there was not yet that deep sense of sin, that pungent feeling of repentance, which was desirable. Friday came, and the church "were all with one accord in one place." For a considerable time we sat in silence.— The Bible and our Covenant lay

before us. Before a word was spoken, many were seen wiping away the falling tear. It was the tear of penitence. It was justly observed by one, that it was good to stand still: "and see the salvation of God." The Holy Spirit now "rent the heavens and came down, and the mountains flowed down at his presence." God appeared in his glory to build up Zion. We read Daniel's prayer and our covenant. But little comment was necessary. The Spirit did the work. The ground on which we stood seemed holy. All seemed sensible of the special presence of God. All seemed to feel, "how dreadful is this place!" There was not a dry eye—and some wept bitterly. All were willing to confess, and willing to forgive. The whole body appeared melted into repentance.

Here was a scene at which holy angels rejoiced, and at which evil spirits trembled; for they both perceived what the consequences would be. They both knew that Satan was about to lose many of his subjects, and that God was about to raise up many new and eternal monuments of his mercy.—On the following Sabbath, oral public confessions were made by a number of the brethren, and the written confession before alluded to was read, it being signed by nearly all the church. Thus marvellously did God restore this church to its Christian standing, in the consciences of impenitent sinners. Thus did he take his cause into his own hands to plead. Sinners saw that he had done this. They began to tremble. Fearfulness surprised the hypocrite. They felt their miserable props begin to give way. They saw that divine grace was making professors better than they: that Christians had an Advocate with the Father, and that

they had none. The school-house, which is a large one, was soon found too small to contain all who came, and who came as they did of old, because it was noised that Jesus was in the house. We removed our conferences to the meeting-house.

There are now, we have reason to hope, in this small society, not far from 50 subjects of this work of grace. As many as twelve family altars have been erected since the revival began. Though it has not been confined to any age, an unusual proportion of heads of families have been interested. Many Universalists have found their system radically defective, and have renounced it. The work still continues, though not so powerfully as some weeks ago. It prevails quite extensively in the North Parish; and in almost every section of the town there is more or less seriousness.

The subjects of the work do not generally speak of any remarkable joy bursting in upon their minds at once—but seem slow to hope, fearful of self-deception, and quite anxious to know more of the entire depravity of their own hearts and to feel more fully that they have not made themselves to differ from others, but that it is God, "who has no pleasure in the death of the wicked," and "who has mercy on whom he will have mercy."—We desire the special prayers of all who pray in faith that God will not withdraw his Spirit from us. Let all who love the Saviour, by these facts be more impressed with a sense of the mercy and patience and covenant-faithfulness of God: and remember, that in the hour of the greatest darkness and difficulty, he may be ready to make the wrath of man to praise him, and the remainder to restrain. Let all who have

an interest at the throne of grace take encouragement from what the Lord has done for this people, even though every thing around them looks unpromising; and pray, "It is time for thee, Lord, to work—for they have made void thy law."—When, under such circumstances, the Lord takes the matter in hand; when he thus vindicates his cause, the whole honour and glory must and will be given to him.

JAMES R. WHELOCK.

Norwich, S. P. May 22, 1826.

*Bible Societies.*—There are 3000 Bible Societies in the world, all founded within 20 years. Their annual receipts are about \$4,500,000. More than three millions of Bibles, in 140 different languages, have been distributed over the globe, by these societies.

*American Bible Society.*—Receipts in the month of April, \$6744. Issues, 3817 Bibles and 4976 Testaments—value, \$5373.

*Massachusetts Bible Society.*—The Bible Society of Massachusetts held its anniversary on Thursday, April 24, at the Church in Chauncey Place, where a discourse was delivered by Rev. Dr. Codman, of Dorchester, from Romans, xv. 4.

*Persian Bible.*—Mirza Jaffa, a learned Persian, who passed some time in England, and of whom favourable views are entertained, has been appointed oriental Professor in the College at St. Petersburg, and is translating the Old Testament into Persian.

#### ORDINATIONS AND INSTALLATIONS.

1826, Feb. 22d, Installed Rev. L. H. FROFORD, as pastor of the Congregational Church in Brentwood, N. H.—Sermon by the Rev. Abraham Burnham of Pembroke, from John, v. 35.

1826, May 13th, Installed Rev. REuben SMITH, as pastor of the 2d Congregational Church in Burlington, Vt.

1826, May 24th, Installed Rev. DANIEL DANA, D. D. as pastor of the 2d Presbyterian Church in Newburyport, Mass. Sermon by Rev. S. P. Williams.

1826, May 17th, Ordained Rev. JESIAH TUCKER, as pastor of the 1st Congregational Church in Madison, Me.—Sermon by Rev. Mr. Thurston of Wintthrop.

1826, May 31st, Ordained Rev. HENRY WOOD, as pastor of the Congregational Church in Goffstown, N. H. and, at the same time, Rev. JACOB LITTLE of Bessewen, as an evangelist.

#### POETRY.

From the Christian Mirror.

##### THE GRAVE YARD.

Stranger, tread softly here;  
Tombs are beneath thee, and the dead  
reposing  
Each in his narrow cell,  
Break not their slumber, nor the gloom  
surrounding  
Their peaceful last abode.

The dead forgotten lie;  
Dark in their dwellings, they know not  
the living,  
The living know not them;  
Yet we must join them, for new tombs  
are opening,  
And we are called away.

Friends have before us gone,  
Beloved, lamented; ah, who has not  
weeping,  
Sigh'd o'er some loved one's grave!  
The frequent tear-drop and the weeds of  
sorrow,  
Though mute, speak loud of death.

Here youth and beauty sleep,  
The pride of mortals—mortals, now be-  
hold them,  
Stripped of their transient charms;  
The worm feeds sweetly where smiles  
once were playing,  
Where now the dark eld rests.

The voice of mirth is hushed;  
The gay light spirit, that with joy once  
bounded,  
Is fled, forever fled,  
Nought here reposes but the mouldering  
relics  
Of animated clay.

Peace to the bones of men!  
Time swiftly passes; a few years revolv-  
ing,  
Eternity returns,  
Then from their slumber Heaven the  
dead awaking,  
Death shall be known no more. R.

THE  
**HOPKINSIAN MAGAZINE.**

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**SERMON.**

**PSALM, lxi. 18.—***If I regard iniquity in my heart, the Lord will not hear me.*

In these words the Psalmist has reference to prayer. This appears from the verses preceding and following. "I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer."

There is a sense, in which God hears all the prayers of the children of men, whether righteous or wicked; whether offered in faith or unbelief, with holy or sinful hearts.—He is in every place, beholding the evil and the good: no creature, no action of any creature, is ever hidden from him: He hears every word that is spoken, either by his friends or his enemies: yea, there is not a thought in any man's heart, but He knows it altogether.

But for God to hear prayer, in the sense of the text, is the same as to accept it, and grant an answer of peace; and for Him not to hear prayer, in this sense, is the same as to reject it, and refuse to give it a gracious answer.

The heart is the seat of moral action. It consists of those affections and voluntary exercises, which are of a moral nature, and for which men are accountable and deserving of either praise or blame. To regard iniquity in one's heart, is the same as to approve or love iniquity, or to have some evil affection, or sinful desire, motive, end or intention. To regard iniquity in the heart, is to have a wicked heart.—David evidently meant to say, that if he should offer a prayer with a sinful heart, the Lord would not accept and answer his prayer. And if David might, with truth, say this of himself; then it may, with equal truth, be said of every other person; for there is no respect of persons with God. Hence the doctrine taught in the text, appears to be this:

God will not accept the prayers of those, who pray with sinful hearts. I shall,

I. Enquire what it is to pray with a sinful heart? And,

II. Enquire why God will not accept the prayers of those, who pray with such a heart? I am,

I. To enquire what it is to pray with a sinful heart.

Holiness and sin, like light and darkness, are opposite, and always

exclude each other. A holy heart consists of such affections and exercises, as the Divine Law and the Gospel require : a sinful heart consists of such affections and exercises, as the Divine Law and the Gospel forbid. From whence we may easily ascertain what it is to pray with a sinful heart. And,

1. To pray without supreme love to God, is to pray with a sinful heart. The Divine Law, which is the great rule of conduct to all intelligent creatures, which is holy, just and good, and never can be repealed or altered, requires men to love God with all the heart.—The Gospel requires the same.—Our Saviour, in his Sermon on the Mount, repeated, explained and enforced the law of love. Whoever is destitute of supreme love to God, regards himself more than the Supreme Being, and values his own interest and happiness, more than the glory and blessedness of God. This is to make an idol of self.—He, who does this, would rob God of his glory and felicity, if able, rather than resign his own interest and happiness. All who pray in the exercise of such supreme self-love, pray with a sinful heart.

2. To pray without benevolence, or charity towards one's fellow-creatures, is to pray with a sinful heart. The Divine Law requires men to love their neighbours, i. e. their fellow-creatures, as themselves. Thus Christ explained the second and great commandment in the Law; and thus it is inculcated, throughout the Gospel. The parable of the Samaritan, shows that all our fellow-men are to be considered as neighbours. And accordingly, Christ enjoins love to our enemies, as well as to our friends, and lays down this golden rule, "Whatsoever ye would that men should do to you, do ye even so to

them." He, who is destitute of interested love to his fellow-creatures, prefers his private interest that of thousands. He seeks his own things exclusively. He would not relinquish his own happiness to save a nation from misery. He is void of that charity, which "seeketh not her own." All his feelings and affections are selfish and self-did. If he prays, it is with a sinful heart.

3. To pray without entire submission to the will of God, is to pray with a sinful heart. Such submission is included in that supreme love to God, which the Divine Law demands. He, who loves God more than himself is willing that God should dispose of him and others, as will be most for his own glory and blessedness. In the Gospel, we are expressly required 'submit ourselves to God.' Submission to the sovereign will of God sanctioned by the example of Christ who subjoined to his importunate and repeated prayer, "Father, I will, but thine be done." To pray without such submission, with a willingness to have one's petition denied, if God shall see fit, for his own glory and the general good, deny it, is to pray with a sinful heart.

4. To pray without true repentance for sin, is to pray with a sinful heart. If he, who has a holy heart loves God supremely; then he will condemn and loathe himself for his transgressions of God's Law. The least degree of true love to God, leads to godly sorrow for sin; and godly sorrow ever worketh repentance. He, who has true repentance for sin, is unfriendly to the Law and government of God, and feels disposed to justify himself for his transgressions. He is not willing to "accept the punishment of his iniquities, and to

as if he could by no means love God, should He see fit to execute his holy Law, and deal with him just as he deserves. His carnal mind is not subject to the Law of God. If, therefore, he prays, it is with a sinful heart.

5. To pray without faith in Christ, is to pray with a sinful heart. Supreme love to God, which reigns in every holy heart, will lead one to love and honour Christ, even as he loves and honours God the Father. Unbelief, which rejects Christ, is real opposition to God, who hath appointed the Lord Jesus, as the only Mediator between God and man. Unbelief can exist only in an evil heart, which departs from the living God. Besides, He, who prays without faith in Christ, must necessarily pray in his own name, as though he were deserving of Divine favour, for his own goodness. He is self-righteous. He has a sinful heart, the very reverse of that humble and contrite spirit, which God will not despise. I am,

II. To enquire why God will not accept the prayers of those, who pray with a sinful heart?

That He will not, is plainly asserted in the words of the text, "If I regard iniquity in my heart, the Lord will not hear me." The same truth is either expressly asserted, or obviously implied, in many other passages of sacred scripture. But why will not God accept the prayers of such, as pray with sinful hearts? It is not because they are *undeserving* of the favours which they ask; for so are those, who pray with holy hearts. All have sinned, and come short of the glory of God; and no one, by his present holiness, makes atonement for his past sins. He, whose heart is the most holy, does no more than his present duty, and is but an "unprofitable servant." All mankind

are, and always will be, undeserving of the least favour from the Divine hand. The following may be some of the reasons, why God will not accept the prayers of those, who pray with sinful hearts:

1. Sin is utterly offensive to God, in its own nature. He declares, that it is 'the abominable thing, that his soul hates.' As moral agents always act from their hearts; so all the actions of those, whose hearts are sinful, must be evil and offensive to God, and none more so than their prayers, which ought ever to be without hypocrisy, and without iniquity. Hence we read, 'that the sacrifice, or prayer of the wicked, is an abomination to the Lord.' A prayer, though good as to the words, yet proceeding from a sinful heart, must be exceedingly offensive to that God, who looketh only on the heart, requireth truth in the inwards parts, and cannot bear to be mocked. And as God is greatly displeased with the prayers of such as pray with sinful hearts; so it is suitable that he should express his displeasure in a proper manner.—If He did not, He would seem to practice the same insincerity, which He so much detests in others. But how should God express his abhorrence of the prayers of those, who pray with a sinful heart, otherwise, than by refusing to accept and answer them.

2. The impartiality of God, as the great moral Governor of the world, seems to require, that He should not accept the prayers of such as pray with sinful hearts.—That there may be no respect of persons with God, who judgeth righteously, as becomes a holy Sovereign; it is necessary that He should make a difference between the righteous and the wicked, between those that serve Him, and those that serve Him not: it is nec-

essary that, instead of looking on the outward appearance, like men, He should look on the heart, and treat all mankind according to their real characters. The real characters of men, are not to be determined by their words, or external conduct, but by the feelings and affections, the designs and intentions of their hearts. "As a man thinketh in his heart, so is he."

Now, should God show equal favour to those, who pray with sinful hearts, as to those, who pray with holy hearts; how would his treatment of mankind appear, in the light of the great day, when all hearts will be laid open, and all characters exhibited in a true light. How, upon this supposition, would his conduct appear in the eyes of all holy creatures? What evidence would there be, that the righteous Lord loveth righteousness, and hateth iniquity? What evidence would there be, that without respect of persons, God hath given to every man according to his works? For the sake of his own honour, and the glory of his character, as the holy and righteous moral Governor of the world, God refuses to hear the prayers of all, who pray with sinful hearts.

3. Should God accept the prayers of such as pray with sinful hearts, He would virtually reward them for sinning. God may be said to reward those, on whom He gratuitously bestows favours, as an expression of his approbation of their characters and actions. Whatever favours, therefore, He bestows upon men, in answer to their prayers, may be considered as rewards. But, all the prayers, offered up with sinful hearts, are just so many acts of sin. Men always act from their hearts, whenever they act as rational, accountable creatures; and, of course, their actions are always

holy or sinful, according to the state of their hearts. Should God, therefore, accept the prayers of those who pray with sinful hearts, He would reward them for sinning. This would be tempting men to sin by holding out to them the highest encouragement to transgress and regard iniquity in their hearts. But, "God cannot be tempted with evil, neither tempteth He a man."

4. It is impossible that God should hear and answer the *real* prayers of such as pray with sinful hearts. Whatever form of words one may use in his address to the throne of grace, his real prayer is what he sincerely desires in his heart. Prayer, whether acceptable or not, is always 'the offering up of the desires of the heart.' What, then, are the real desires of a man who pray with sinful hearts? If they pray without repentance and faith in Christ, they must desire to be accepted and rewarded for their own good deeds; when they have not done any good deeds, but only evil ones, continually: and if they had done ever so many good deeds they could not be rewarded for them, until their evil deeds are 'forgiven freely by God's grace through the redemption that is in Christ Jesus;' which cannot be until they 'believe in Christ, with the heart, unto righteousness.'

Again, those who pray with sinful hearts, desire to have their sins forgiven, on account of their being sorry for them; when they are not sorry for sin itself, but only for having, by sin, exposed themselves to punishment. If they saw a way for them to escape the curse of the Law, they would not be sorry that they had sinned.

Again, they desire to be excused from perfect obedience to the Law of God, and from a compliance with

the self-denying terms of the Gospel. A sinful heart is the carnal mind, which is not subject to the Law of God, and the evil heart of unbelief, which rejects the terms of the Gospel. But God can neither repeal his Law, nor abolish the terms of the Gospel, without forfeiting his character and abdicating his throne.

Finally, those, who pray with sinful hearts, desire God to make them happy, both here and hereafter, without holiness. They desire happiness, but feel altogether averse to holiness. There is nothing more repugnant to the feelings of a sinful heart, than the idea of exercising that disinterested love, which the Law and the Gospel require, and in which all holiness consists. But, it is naturally impossible, that God should make men happy, either in this world, or the world to come, without holiness. Should He give them all the kingdoms of the world, without a holy heart, they would only be the more discontented. And should He admit them to heaven, with sinful hearts, they would find nothing there to gratify their selfish desires, but every thing to disgust and pain them. The immediate presence of a holy God, would be to them as a consuming fire.

It is, therefore, altogether impossible that God should accept and answer the prayers of such as pray with sinful hearts. Though they make many prayers, God will not, and cannot hear them.

#### INFERENCES.

1. It follows, from what has been advanced, that God will not accept any of the prayers of impenitent sinners. Previous to repentance and conversion, the hearts of men are void of holiness and full of evil. This the scriptures declare, and observation and experience confirm. If, therefore, impenitent sin-

ners, whether moral or vicious, stupid or awakened, ever pray, they do it with sinful hearts. God, therefore, never accepts their prayers. We accordingly read, "The Lord is far from the wicked; but He heareth the prayer of the righteous. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." This was so plainly taught and so fully understood, that it was not questioned by the Jews, in the time of Christ, notwithstanding their traditions and perversions of scripture; and hence the man born blind, said to the Scribes and Pharisees, without fear of contradiction, "Now we know that God heareth not sinners."

2. If God will not accept the prayers of those, who pray with sinful hearts, then sinners ought to repent before they pray. For sinners to presume to pray before they repent, is to do that which is sinful in itself and highly displeasing to God.

When the apostle perceived, that Simon the sorcerer, was in an impenitent state, he thus exhorted him, "Repent of this thy wickedness, and pray God."—A similar exhortation should be given to all impenitent sinners. It is the duty of all men to pray. "I will, says the apostle, that men pray every where." It is right to urge upon impenitent sinners the indispensable duty of prayer. They must pray, or perish. Those only, who "call upon the name of the Lord," have any reason to expect salvation. But it is quite as important to tell sinners *how* to pray, as to inculcate the duty. This Paul did, "I will that men pray every where, lifting up holy hands, without wrath and doubting." The scriptures do not authorise any one to direct sinners to pray with such hearts as they



have. To direct them to pray, or to do any thing else, with a sinful heart, is to go aside from scripture, and to flatter them with the vain hope of pleasing God and recommending themselves to his favour, by a sacrifice which he has pronounced an abomination. "God now commandeth all men, every where, to repent." And hence the exhortation which Peter gave to the Jews in the temple, at the hour of prayer, should be given to all impenitent sinners, "Repent and be converted, that your sins may be blotted out."

Instead of directing enquiring sinners to pray Christ to give them his Spirit to change their hearts, the ministers of the gospel should address them in the language of the prophet, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit;" or in the language of Christ and his apostles, "Repent and believe the gospel—Repent and be converted—Believe on the Lord Jesus Christ, and you shall be saved."

3. If God will not accept the *prayers* of such as pray with sinful hearts; we may hence conclude, that He will not accept any of their services. If the sinfulness of their hearts is a reason why God should reject their prayers; it is an equally good reason why He should reject all their religious performances. As mankind always act from their hearts, God justly views all the actions of those, whose hearts are sinful, as evil and odious. Hence Christ says, "A corrupt tree cannot bear good fruit—An evil man, out of the evil treasure of the heart, bringeth forth evil things:" and the apostle says, "They that are in the flesh cannot please God—There is none that doeth good, no, not one."

No services can be pleasing & acceptable to God, but such as flow from that love, which is the fulfilling of the Law, and the essence of obedience; for He justly requires mankind, 'whether they eat, or drink or whatever they do, to do all his glory.'

4. We may learn from this subject, why God accepts and answers the prayers of those, who pray with a *holy* heart. It is expressly said in scripture, that God "heareth the prayer of the righteous;" that "he is nigh unto them that call upon him in truth;" and that "every one that asketh, receiveth."

God does not accept the prayers of the righteous, because He views them as meritorious. Neither prayers, nor other services, though flowing from pure and holy hearts, make atonement for past sins, bring God in debt, and lay Him under obligation, in point of justice, to show favour to those who render them.

But, the prayers of such as pray with holy hearts, are right and good in themselves; as such, God is pleased with them, and feels disposed to express his approbation by rewarding those who offer them. And this He can do, through the mediation of Christ, consistent with the holiness of his character and the honour of his Law. Hence

5. We may see, in what respects the doctrine advanced in this discourse, is *discouraging*. It does tend directly to discourage those who desire to pray with sinful hearts, and to mock God with such hypocritical performances as He views and pronounces abominable. But this doctrine does not discourage any, who would pray, as men ought to pray, "lifting up their hands, without wrath and doubting." It encourages all, who believe it, to pray without ceasing,

such a manner as God will accept and answer. And surely, to encourage men to pray in any other manner, must tend to displease God, and to deceive and destroy the souls of men.

6. This subject may teach us, why saints do not more frequently receive gracious answers to their prayers. It is not because they do not pray frequently, or earnestly, or with an expectation of receiving the things that they ask; but because they do not more frequently pray with holy hearts. It is true, that saints pray less than they ought, and with less engagedness and confidence in the promises of God; but the reason they do not, is the inconstancy of their holy affections. If they always prayed with holy hearts, they would always be heard and accepted. If the prayers of saints were not sometimes offered with sinful, selfish hearts, like those of the wicked, God would always accept them, and bestow the particular favours, which they ask, as far as consistent with his glory and their good. Hence James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

7. It appears from what has been said, that saving grace is always bestowed *unconditionally*. Saving grace is that, which men experience, when God renews their hearts, and makes them willing to comply with the terms of the gospel. But, as God rejects the prayers and all the services of un-renewed men; it must be evident, that He never bestows his saving grace upon any, in consequence of any thing previously done by them, or recommending them to his favour, or rendering them more worthy of such a favour, than others. And accordingly Paul writes, "Not by works of righteousness which

we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

8. If God has good reasons for not accepting the prayers and other religious performances of the wicked, then He will have good reasons for excluding them from heaven, at the last day. Some have thought it difficult to see, why God should turn all the wicked into hell; when some of them have done so much in religion, and have even gone so far as to make many prayers. They have thought, that between the least saint, and the most religious sinner, there can be but little difference. But our subject shows the difference to be wide and essential. The least saint does, sometimes, exercise holiness, and pray with a penitent, believing, submissive heart; but the most moral and even devout sinner, always has a selfish, evil heart, which renders all his performances evil and criminal. At the day of judgment, therefore, all men will see the reasonableness and justice of separating between saints and sinners, and of consigning all the wicked to the place prepared for the Devil and his angels.

In view of this subject, let saints be excited to abound more and more in all prayer and supplication in the spirit. No duty is more plain, or more important. In answer to the prayers of his people, God has purposed to convert sinners and build up Zion. There is always need of prayer; but especially in a season of deep declension, when error and iniquity abound.—Be fervent, persevering, and above all sincere in your supplications and intercessions; and God will hear and answer, and do more and better than you are able to ask, or to think.

Let sinners begin to pray in such

a manner as to please God. Perhaps you have never yet prayed at all, certainly never with a penitent, believing, holy heart. But why should you longer neglect this reasonable service? Why should you longer regard iniquity in your hearts? God has erected a throne of grace upon the sufferings and death of his well-beloved Son, and invites you to call upon his name and live. How will you escape, if you neglect so great salvation?—You must pray or perish; for “God will pour out his fury upon the heathen, and upon the families that call not upon his name.” Amen.

For the Hopkinsian Magazine.

ON THE SUPERIORITY OF MEN TO  
IRRATIONAL ANIMALS.

[Concluded from page 133.]

1. Are men endowed with perception, reason, memory, and the other powers and faculties which have been mentioned? Hence we learn the foundation of moral obligation. This is a subject which has been much controverted, and concerning which various opinions have been entertained. Nor is the point yet settled to the satisfaction of all. The question is often put, Why *ought* we to love and obey God? Why *ought we* to love our fellow-men? Why ought we to speak the truth? Some would say, We ought to do all those things because God has commanded us to do them. But this answer is not satisfactory; for there is a previous question. Why ought we to obey the commands of God? Merely God's commanding a thing does not make it right, and his merely forbidding a thing does not make it wrong. Right and wrong are founded in the nature of things, and not in the mere will or pleasure of any being in the universe.—

If God should command us to hate him, we should not be under moral obligation to hate him; or if he should command us to hate our fellow-men, we should not be under moral obligation to hate them; or if he should command us to speak that which is false, with a design to deceive and injure any man, we should not be under moral obligation to obey such a command. God appeals to men to judge with respect to the rectitude of his conduct and the righteousness of his commands and prohibitions. “O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.” “Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, Is not *my* way equal? Are not your ways unequal? The question still returns—What is the foundation of ought and ought not, or of moral obligation? Our subject gives a short, plain, and full answer to all these queries. We ought to do some things and ought not to do others, because we are *Men* possessed of rational and moral powers, by which we are capable of knowing what is right and wrong in the nature of things. If we were not men and possessed of mental powers and faculties, which render us capable of knowing what is right and what is wrong in its own nature, no moral obligation could take hold of us, or bind us in the least degree. But the bare knowledge of what is right binds us to do it, and the bare knowledge of what is wrong binds us to avoid it. If it should be asked, why could not God make it *right* for us to do what is *wrong* in the nature of things, or make it *wrong* for us to do what is *right* in the nature of things, the reason in both cases is, because we are men and *know* what is *right* and what is *wrong* in the nature of

hings, and so long as we *know* his distinction between right and wrong, our knowledge lays us under moral and immutable obligation to do what is right and avoid what is wrong, independently of the will or law of God to the contrary.—Moral obligation, as we have said, does not result from the bare *will* of any being whatever, but from the nature of moral beings and their mutual relations to one another, which they are capable of knowing. We are never under moral obligation to do any thing but what we *feel we ought* to do; nor under moral obligation to refrain from doing any thing but what *we feel we ought* to refrain from doing. A superior being might lay us under a *natural* obligation or necessity of doing what we feel and know we *ought* not to do; or he might lay us under a natural obligation or necessity of not doing what *we feel and know we ought to do*. God has power to govern us, as we govern the horse and mule, with bit and bridle; but not by moral laws, were we not *moral* agents, and capable of knowing the difference between moral good and evil. Hence it appears that all *moral* obligation is founded in the nature of things, and cannot result from the mere will, authority, or law of any Being in the universe.

2. It appears from the nature and moral capacity of men, that they are under moral obligation to be *religious*. Their capacity for knowing, loving, and serving God, lays them under moral obligation to know, to love, and serve him.—Only draw the character of God, and describe his power, his wisdom, his goodness, his justice, and his supremacy before the mind of the most ignorant and uncultivated savage, and as soon as he understands and believes the great and

amiable character of the Creator of the world, he will feel that he *ought*, that he is *morally bound* to love him and pay him religious homage and worship. Or in other words, that he ought to love the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength, as well as to love any of his fellow-men. He will feel that he *ought* to love and serve his Maker as really as he ought to do acts of kindness and justice towards mankind. There is not a man in the world, who is not capable of knowing that the worship of God is a reasonable service. Religion, therefore, is not the invention of politicians, nor the effect of priestcraft, but is the dictate of every man's conscience. No nation has been found so ignorant, stupid, and barbarous, as to be entirely void of all sense of moral obligation to be religious. Though a great part of mankind have lost the knowledge of the proper object of religious worship, yet they have not lost all sense of the duty of religion.—This possesses the minds of men in general, and leads them to worship false gods, rather than none. Nor is it possible to eradicate all sense of their moral obligation to worship and adore some being whom they consider as supreme, without destroying their intellectual and moral powers. Whilst these remain, they cannot help feeling their moral obligation to pay religious homage to some superiour being. Let but the proper object of worship be known, and every man in the world would feel that it is as much his duty as interest, to fear, love, obey, and serve God, and what he could not neglect without wounding his own conscience, and plunging himself in guilt and misery.

3. If the rational powers and faculties of men lay them under

moral obligation to do their duty ; then the commands of God bind *bad* men as well as *good*. Our obligation to obey God does not arise from our disposition or inclination to obey him, but from our *capacity* to obey him. If a man hates God, this does not destroy his obligation to love him. If a man loves sin, this does not destroy his obligation to hate it. If a man hates holiness, this does not destroy his obligation to love it. If a man is inclined to lie, this does not destroy his obligation to speak the truth. If a man has no heart to get wisdom, this does not destroy his obligation to improve the price in his hand to get it. If a man has no heart to pray, this does not destroy his obligation to pray. Christ spake a parable to this end that men *ought* to pray and not to faint. Let men's character be what it may, they *ought* always to pray. They cannot be released from this obligation. As they are capable of seeing their own wants, of feeling their own dependence, and of knowing God's all-sufficiency, they are under indispensable, moral obligation to pray for every temporal and spiritual blessing which they need. It is true, they cannot be bound to pray wickedly, which is an abomination to God. Every one must know and acknowledge what David did. "If I regard iniquity in my heart, the Lord will not hear me." Every one knows that the want of sincerity is no excuse for hypocrisy. The vilest wretch on earth knows that his vileness does not destroy his moral obligation to be truly virtuous and pious. The divine commands bind all men, whether righteous or wicked, to pay universal obedience to the known will of God. To tell sinners, then, that their prayers and all their conduct are an abomina-

tion to the Lord, does not imply that they *ought not* to pray, or do any other duty. It does not imply that their moral obligation to obey one of the divine commands is abated, or destroyed. Let their character and dispositions be ever so corrupt, they are still bound by divine authority to cease to do evil and learn to do well. And this turning from sin to holiness is their first duty, which they are under moral obligation to perform before they perform it ; so that they have no right to say, as they often do, that those who forbid them to pray sinfully, forbid them to pray at all. For they are capable of turning from sin immediately, and their ability to turn from it, lays them under moral obligation to turn and pray immediately with holy love and submission to God.

4. Since all men are possessed of rational powers and faculties, they are all under moral obligation to believe the existence and perfections of the only living and true God. He has given them the capacity of discerning cause and effect, and of course of reasoning from cause to effect. When they look around upon the world, and the multitude of the visible objects contained in it, they are capable of seeing that they must all be the effects of some wise, powerful, and benevolent cause, who brought them out of nothing into existence. The world bears plain and incontestible evidences of the being and perfections of its Creator, which all men are capable of seeing and believing. All men in all parts of the world are capable of tracing effects to their causes, and by this mode of reasoning, of demonstrating the existence of their Maker. So the apostle expressly asserts : "The invisible things of him from the creation of the world are clearly seen, being

understood by the things that are made, even his eternal power and Godhead; so that they (the heathen) are without excuse," who deny his existence. The world bears so many marks and signatures of infinite power, wisdom, and goodness, that men who possess the powers of reasoning and tracing effects to their causes, are utterly inexcusable, if they do not see and believe that it owes its existence to a wise, powerful, benevolent Cause. Voltaire and the other atheistical French philosophers were extremely criminal in denying the existence of the Creator and Governor of the world; and so are all the atheists at this day. All men in all other cases reason from effects to their causes. Who can examine any piece of machinery, without discovering the hand and the ingenuity of the artificer? But there is unspeakably more power, more wisdom, and more goodness displayed in the works of creation, than ever have been or can be displayed in the works of art. And we have higher evidence of the existence and perfections of God, than of any other existence, but our own.

5. Since men are endowed with rational powers, it is absurd for any to deny the truth and divinity of the Bible. It bears the image and superscription of the Deity. Its precepts and prohibitions, its promises and threatenings, and the wise and gracious scheme of redemption which it unfolds, all unitedly carry conviction to every man's reason and conscience, that it is the word of God and not the word of men.—It must have come from God, or from false or wicked impostors.—But could such men write such a book as the Bible? Or if they could, would they have written such a book? It is just such a book as mankind need, and just such a book as

they might have reasonably expected God would have given them, if he had been pleased to reveal his mind and will to them. And it comes with just such credentials as are best adapted to gain belief. If men would examine this sacred volume rationally and impartially, must they not discover plain and incontestible marks of its divine original? But on the other hand, what marks can they discover of its coming from false and wicked impostors? What motives could they have in writing a book, which represents God as the greatest and best of beings, which represents good men as the excellent of the earth, and which represents bad men in the most odious colours? It becomes Deists to show themselves men, and exercise their noble rational powers in examining the authenticity and inspiration of the holy scriptures.—They have no more right to disbelieve, without reason, than others have to believe, without reason.—They have no right to despise and reject the Bible without reading it through, as Thomas Paine said he did, and as many other novices in infidelity probably do. The Bible claims to come from God, and men are under moral obligation to examine its claim rationally and impartially; and if they do this, we are not concerned about the consequence.

6. Since men possess rational and moral powers, it is absurd and criminal for any to deny the distinction between virtue and vice. This distinction is founded in the nature of things, and every man has a conscience or moral faculty, by which he is capable of seeing the distinction between right and wrong, selfishness and benevolence, virtue and vice. But this distinction has often been denied by those who discard divine Revelation. They have justified

the grossest vices and immoralities, and condemned humility and other Christian graces and moral virtues, as human weaknesses. They say that what is called virtue by one nation is called vice by another, from which they pretend to conclude, that there is no essential distinction between them; but this is very superficial reasoning, because it is well known that every nation calls some things right and some things wrong, some things good and some things evil, and some things virtuous and some things vicious; which proves that all nations do in fact see and acknowledge the distinction between virtue and vice. Though they differ in respect to some particular things, yet that difference may be accounted for, by tradition, or education, or moral blindness. Some in the prophet's day were involved in such moral ignorance, that they called good evil and evil good, put darkness for light and light for darkness, and put bitter for sweet and sweet for bitter. And this is the case in every nation at the present day.— But yet they admire and applaud justice, honesty, and liberality; and condemn lying, stealing, murder, and other crimes and vices. To deny the distinction between virtue and vice is contrary to reason, conscience, and the common sense of all mankind, and must be owing to moral ignorance and the criminal blindness of the heart.

7. Since men possess rational and moral powers of mind, they have no right to disbelieve the immortality of the soul. This some of the wisest pagan philosophers denied. Even Cicero expressed his doubts whether the soul would exist after death. Most of the Deists in Europe, if not in America, are what are called *mortal* Deists, and maintain that the soul dies with the

body. But as men, they have no ground for this opinion. Their noble, moral, intellectual powers, which constitute them moral agents and accountable beings, afford them a strong presumption, that they shall continue to exist after death, and be rewarded, or punished for their deeds done in the body. It is true, indeed, this evidence of the immortality of their souls does not amount to strict demonstration, but it does amount to the highest probability, and lays them under obligation to believe their accountability and future existence, and to prepare for it. It is absurd and criminal for men to say, "Let us eat and drink, for to-morrow we shall die and cease to exist." Reason and conscience give all men a presentiment that they shall exist in a happy or miserable state after death. It becomes them as men, who possess noble intellectual powers and faculties, to show themselves men, and duly prepare for all that awaits them in every future stage of their existence. And it must be extremely dangerous and criminal, to employ all their abilities to convince themselves and others, that they may safely live and die, like the brutes that perish. Hence,

8. This subject teaches the vast importance of *self-knowledge*. A pagan could say, the precept "*Know thyself*," came from heaven." The apostle puts the solemn question to Christians, "Know ye not your own-selves?" All men are capable of knowing their own themselves, and it must be folly and absurdity in the extreme for any men, and especially for Christians, and even for heathens to be ignorant of themselves. But no knowledge has been so much neglected, by the learned and unlearned, the wise and unwise, the great, the rich, and the prosperous, as *self-knowledge*. Men have been

nquisitive in all ages, and spent much time, and thought, and expense, to acquire a large stock of every species of knowledge, respecting the improvements which mankind have made in arts, sciences, and literature. But while they have gained the knowledge of these things, they have been grossly ignorant of themselves.— Every man carries a little world within himself, by knowing which he might know all the rest of mankind, and form a just estimate of the whole world and of all who live in it. For as in water face answereth to face, so does the heart of man to man. By knowing his own intellectual powers, a man may know the intellectual powers of all men. They all have the same mental powers, though not in the same vigour and activity. They all have the same native corruption of heart, which leads them to forget and forsake God, to pursue lying vanities, and to neglect their own eternal good and the eternal good of others. When any man becomes acquainted with his own heart, and is brought out of darkness into marvellous light, he knows more about God, about himself, about his fellow-men, about the world in which they live, the objects which they pursue, and the effects and consequences of their living here and hereafter, than he could learn by merely searching the history of the whole world. If men would only seek after self-knowledge, which is so easy to attain, it would fill their hearts with gratitude to God for making them wiser than the beasts of the field and the fowls of heaven, and giving them such a noble, rational, and immortal existence; for sending his Son to save them from their guilty and lost condition; for doing them so much good, while they are evil, and abusing his fa-

vours; for preparing them to know, love, serve, and enjoy him forever. And at the same time, it would fill them with humiliation and self-abasement for all the injuries they have done to God, to Christ, to the holy Spirit, to saints, to sinners, and to themselves. Since you are men, why will you not seek to know and show yourselves men!

9. Since all men have rational powers and faculties, it is easy for God to give sinners a true knowledge of themselves, and humble them in the dust for living and acting as the horse and the mule, which have no understanding. It is only for God to open the eyes of their mind and turn their attention to their own powers and faculties, and their abuse of them, and it will make them appear more vile than the brutes that perish. Such a view of themselves has led many to wish that God had not made them men. And it would be infinitely better for sinners, if they were not men, if they continue to neglect to act as men, and employ all their rational powers in contending with their Maker and opposing his interests and their own forever. Be entreated then to awake from your stupidity and show yourselves men. But if you despise this admonition, God has told you, that you alone must bear the tremendous consequences.

Whether sinners will hear, or forbear to hear, the text we are to remember is addressed to saints, and forbids them to be as the horse and mule, which have no understanding. If you will awake out of stupidity, God promises to guide you by his eye, and lead you to employ all your powers and faculties, gifts and graces, in promoting his glory, the good of your fellow-creatures, and your own future and eternal felicity.

PHILANTHROPOS.



### REVIEW.

**ARTICLE III.** A Sermon on the Doctrine of the Trinity. By E. Cornelius, pastor of the Tabernacle Church, Salem. 8vo. pp. 43. Andover, Flagg & Gould, 1826.

The doctrine of the Trinity lies at the foundation of the Christian system. If this doctrine be set aside, the Covenant of Redemption, the Atonement of Christ, and the renewing and sanctifying influences of the Holy Spirit, are excluded. The doctrine of the Trinity is very *practical*, as well as *mysterious* and *sublime*. It is intimately connected with our feelings and affections towards God, and with every act of our devotion and worship. A doctrine of such importance, ought to be frequently illustrated and proved, especially at this day, when so many, 'spoiled, as we apprehend, through philosophy and vain deceit,' discard it, and thus extinguish the glory of the gospel, and deprive the Christian of his hope for eternity. A discourse on this subject can seldom be unseasonable. But, as the subject is deep, it ought to be treated with a skilful hand, lest counsel be darkened by words without knowledge.

The text, selected by Mr. C. is **EPHESIANS II. 18.** *For through him we both have access by one Spirit unto the Father.*

After a very suitable introduction, stating the vastness of the subject, and urging the duty of giving implicit credence to the testimony of scripture; the following natural plan of discourse, is proposed, in simple and perspicuous language:

"I. What the doctrine of the Trinity is.

II. The proof of it.

III. The practical importance of it."

After observing, under the first head, that the doctrine of the Trinity "is *not* that there are three supreme, independent Gods," nor that God "merely acts in three essentially different ways, or in three prominent and peculiar relations," the former implying *more*, and the latter *less*, than is comprised in the true doctrine; Mr. C. thus states his view of the doctrine: "The doctrine teaches the **FACT**, *That the Father, the Son, and the Holy Spirit, are the one, only living, and true God; and that there is, in the Divine Nature, or Godhead, a foundation for such a distinction, as authorizes the separate application of the personal pronouns, I, thou, and he, to each of them names; and requires Divine attributes and honours to be distinctly ascribed to the Son, and to the Holy Spirit, as well as to the Father.*"

This statement of the doctrine is clear and full, and, as we think, scriptural and correct. The observations, which follow this statement, are so good a specimen of Mr. C's style, and, at the same time, so just and weighty; that we cannot forbear to quote them:—

"This the doctrine teaches *simply* as a fact; to be received, or rejected, according to the nature and degree of the evidence which is brought in support of it. The reality of such a distinction in the Godhead, is, however, as independent of any *explanation*, which may be given of it, as the reality of God's existence is independent of any explanation, how he exists.—The credibility of a fact does not necessarily depend upon the possibility of explaining it in a satisfactory manner, but on evidence. What philosopher of modern time doubts, that certain bodies possess the properties which are called mag

sm and electricity; or that all things possess what is called gravitation: Yet what philosopher has been able to do more than to describe these attributes of matter, as they are? The mind of Newton did not attempt any thing beyond this. The scriptures reveal many things of God's acts, which they do not undertake to explain. They tell us that God is eternal, omniscient, omnipresent, and omnipotent; but what can we comprehend of things *infinite* in time or duration? They teach us that God is a Spirit; that he creates all things from nothing; that he will raise the dead; and bring every thought, feeling, and action to judgment—but what do we know of these things, except that they are realities? Yet they are only believed and confided in, by those who receive the testimony of the scriptures, as though they admitted a solution of every difficulty. So may the doctrine of the Trinity be fully credited, though the fact which it asserts should remain forever unexplained. All that can reasonably be demanded is, that the terms in which it is expressed contain nothing in itself absurd, and that it have the testimony of the word of God for its support."

In exhibiting *proof* of the doctrine, under his second head, Mr. C. first endeavours to show, "that the statement alleges nothing in itself absurd." The absurdity, with which the doctrine is charged by Unitarians, is, that it teaches, that *three* Gods are *one* God; which is saying that three and one are, *numerically*, the same."

To repel this charge, Mr. C. observes, 'that the doctrine, as he has stated it, does not assert that *three* Gods are *one* God; nor does it imply, that there are more Gods than *one*.' This we believe. But, we

very much doubt, whether Mr. C.'s mode of reasoning, to show that his doctrine does not *imply* the absurdity alleged, is conclusive. He says, "Before such an allegation can be proved, it must be shown, either, that the proposition represents God as three, *in the same sense* in which he is represented as one; or that the distinction which is supposed in the Divine Nature is impossible. The former cannot be shown, because the statement represents God as three, in reference only to the distinction, *be it what it may*, which exists between the Father, Son, and Spirit; and as one, in reference to their union in the same Godhead; that is, it represents him as three, in *one* sense; and as one, in *another* sense." This is true, understanding his proposition, as we think the terms import, that there is a *personal* distinction in the Divine Nature; for we believe, it may be shown, that to say, there are *three Persons in One God*, is not the same as to say, there are *three Gods in One God*. But, Mr. C. does not pretend to know *what* the *distinction* in the Divine Nature is; he only professes to know, that it is *not* a distinction of *Gods*, or of three different *ways*, or *relations*, in which God acts. But, so long as he does not know *what* the distinction is; how can he make it *appear*, that it is not a distinction, which is the same *in sense*, as that in which he represents God to be One? If he say, the scriptures assert, that there is but One God; it may be replied, in his own words, that "no human intellect can show, in what the Divine Unity consists;" and for ought we know, therefore, it may not be a Unity of *Nature*, but only a unity of *affection, design and action*—a union consistent with the supposition of *Three Divine Beings*.

Mr. C. proceeds: "To assume the latter part of the alternative, relating to the impossibility of such a distinction as the statement asserts, would be taking for granted the main point in dispute, and is what no one can affirm, who does not presume to know all those distinctions of which the Divine Nature is capable." We admit, that to *assume* this, simply, without proof, would be taking for granted the main point in dispute; but to attempt to *show* this, we must needs think, would be perfectly fair and allowable, in Mr. C.'s opponents, whenever he shall inform them *what* "the main point in dispute" between him and them, is, or, in other words, *what sort* of a distinction in the Godhead it is, which *he* affirms, and *they* deny. 'No one, says Mr. C. can affirm the impossibility of such a distinction as the statement asserts, who does not presume to know all those distinctions of which the Divine Nature is capable.' Very true; because, as he understands his own statement, it does not assert what the distinction is; and surely, no one can affirm the impossibility of it, until he is informed of the *nature* of it.—But is it a conclusive mode of reasoning, and such as ought to satisfy a candid Unitarian, to say, 'There is a *distinction* in the Divine Nature of *some sort*; but I pretend not to tell of *what sort* it is, and, therefore, you cannot affirm it to be absurd, or impossible, without presuming to know all those distinctions of which the Divine Nature is capable.' Even did one know all the distinctions of which the Divine Nature is capable; still he might be unable to affirm, that a supposed distinction is impossible, till some one tells "in what that distinction consists," or of what kind it is; and until this is done, equally

unable must every one be to affirm that the distinction is possible, and not absurd.

Mr. C.'s statement is, that there is "a foundation for such a distinction, as authorizes the separate application of the personal pronouns, I, thou, and he," to each of the three names, Father, Son and Spirit. Surely, then, there is a foundation in the Divine Nature, for a *personal distinction*; and if Mr. C. instead of declining to say what the distinction is, had undertaken to show, that a *personal* distinction is neither absurd nor impossible; we have no doubt he would have succeeded. It is as easy to conceive of three Divine Persons, as of three human persons. The *mystery* of the Trinity, lies not in the *distinction* of Persons, but in the *union* of three Persons in one Godhead, one Divine Nature, or Being; as the mystery of Christ's Divinity, lies not in the *distinction* of two *natures*, but in the *union* of the Divine and human natures in his *one Person*; or as the mystery of man, consists in the union of two natures in his individual person, and not in the distinction between his body and spirit.

Mr. C. may have been led, as others have been, to speak of the distinction in the Godhead, as he does, by the language of Professor Stewart, in his letters to Mr. Channing. The Professor thus writes: "The common language of Trinitarian Symbols is, "*That there are three PERSONS in the Godhead.*" In your comments upon this, you have all along explained the word *person*, just as though it were a given point, that we use this word here, in its *ordinary* acceptation as applied to man. But can you satisfy yourself that this is doing us justice?" p. 21 (2d edition.) "I could heartily wish,

indeed, that the word *person* never had come into the Symbols of the Churches." p. 23. "What then, you doubtless will ask, is that distinction in the Godhead, which the word *person* is meant to designate? I answer without hesitation, that I do not know. The fact that a distinction exists, is what we aver; the definition of that distinction is what I shall by no means attempt." p. 24. "I confess myself unable to advance a single step here, in explaining what the distinction is." *ibid.* "In regard to this distinction, we say, '*It is not a mere distinction of attributes, of relation to us, of modes of action, or of relation between attributes and substance or essence, so far as they are known to us. We believe that the Scriptures justify us in these negations. But here we leave the subject. We undertake not at all to describe affirmatively the distinction in the Godhead.*'" p. 25.

As it is not our object, at present, to review Professor Stewart's Letters, but Mr. Cornelius's Sermon, we would only observe, on the preceding quotations, that we perceive no more reason, why the term *Person* should be discarded in a statement of the doctrine of the Trinity, or why it should not be understood "in its ordinary acceptance," than why the terms *being, knowledge, or goodness*, should be discarded, in speaking of God, or should not be understood in their ordinary acceptance. The word *person* is not synonymous with *being*. The term *being* is universal in its extension; the term *person* is limited to intelligent agents. Now, because there is but one person found in any human being; it does not from hence follow, that there can be but one

person in any being in the universe.

We apprehend the difficulty felt by Professor Stewart, arose from confounding the distinction in the Godhead, with that, whatever it may be, in the Divine Nature, which is the ground of that distinction, or rather with the ground of the union of the three Divine Persons, in One Divine Essence, or Being. Mr. C. does the same, p. 25. "As applied to the Trinity, it (the word *Person*) denotes simply, *that* in the Divine Nature, be it what it may, which lays the foundation for ascribing the characteristics of the true God to the Father, to the Son, and to the Holy Spirit, and for applying to each the personal pronouns, I, thou, and he." The ground of the union of Three Persons in the Divine Nature, has not been revealed, and is incapable of comprehension or explanation, but the distinction of Three Persons in One Godhead, has been revealed, and may as easily be defined and understood, as the distinction between any three human persons.

Though Professor Stewart thinks the distinction in the Godhead undefinable, yet his arguments, if they prove any thing (and we think most of them powerful and conclusive) prove a distinction of persons in the Divine Nature. It is so with the arguments of Mr. C. which are not the less cogent for being common, and which are well arranged, and happily expressed. After these, several objections are answered in a satisfactory manner; in answer to the last of which, the following observations struck us, as worthy of particular attention: "I am aware how common it is to plead

the simplicity of other views of the Divine Nature, as a reason for rejecting the doctrine of the Trinity. But let us not be deceived. There is a simplicity which is not of the Gospel. No religion is more simple, none more opposed to every thing like mystery, than Deism. Yet Deism is not the religion of the Gospel. It was not thus that Paul reasoned on this most profound of subjects. Neither the unbelief of the Jew, nor the learning and philosophy of the Greek, could prevent him from saying, wherever he went, "without controversy, great is the mystery of godliness; *God was manifest in the flesh.*"

We are fully of Mr. C.'s opinion, that "there needs be no difficulty in comprehending this doctrine, so far as correct views are necessary to correct practice." But we cannot so readily say with him, that "Christians may adopt whatever methods of explanation and illustration they please; these should never be made the standard of a Scriptural faith. The great and visible bond of their union should consist in acknowledging the *fact*, that supreme and Divine honours are due to the Father, to the Son, and to the Holy Spirit, and in a correspondent practice." p. 37. Those, who hold, that the *One Person* of the Father dwells in the Son and Spirit, or that God exists in Three Divine Natures in One Person, may, consistently, for aught that we can see, *unite* in "acknowledging the *fact*, that supreme and Divine honours are due to the Father, to the Son, and to the Holy Spirit." We do not consider the man, who denies the distinction of *Three Equal and Divine Persons* in the Godhead, as having "a scriptural faith" in the great doc-

trine of the Trinity, whatever else he may say, or do.

Under his third head, Mr. C. is in a very clear and forcible manner, illustrates the practical importance of the doctrine discussed: after which, he concludes with a short, but impressive peroration.

Commending the Sermon to the attentive perusal of such of our readers as may be able to obtain it, as a work of no ordinary excellence; we close with the following extracts for the edification of such, as may not have opportunity to read the entire discourse.

—"The doctrine of the Trinity is of fundamental importance:

In the *first* place, it is essentially connected with the question of religious worship. There can be but one lawful object of religious worship. He who worships any other being, or who does not worship God according to his *true* character, is an idolater.

In the *second* place, the importance of the doctrine will appear yet more manifest, if we consider the necessary connexion which it holds with other truths and facts revealed in the Scriptures. To select but a single point for illustration. How different must be the views which men form of the mediation of Christ—according as they believe or reject the doctrine of his real and proper Divinity?—Whatever views affect the dignity of Christ's person, affect in the same degree his qualifications to make an atonement for sin.

I add, *thirdly*, that it is no less deeply connected with our hopes as immortal beings. If the worship of the only true God has any thing to do with our present character, or our future prospects; if it can have any influence on the

in of our acceptance with whether we trust in Christ as at atoning sacrifice for sin or rely upon some other for pardon and eternal ben in the doctrine of the at the foundation of our as immortal beings. If we this way of salvation which has provided through his "there remaineth no more ce for sin." There is but viour, and one way of sal-

If we mistake here, our s, or may be, fatal."

the *Hopkinton Magazine*.

RIGHT OF PRIVATE JUDGMENT  
MATTERS OF RELIGION.

umer times, liberty of con- and the right of private ent in matters of religion, enied, both by ecclesiastics liticians. Of late, they have ery generally admitted, and as been said and written in efence. But the nature and of these rights, in reference ous society, have not been rly ascertained : and claims een instituted, which appear ubversive of those very prin- so often pleaded in their t.

right of private judgment ters of religion appears to right which every individual ink. and to avow his thoughts e subjects, without being lia- any civil inconvenience on count.—There can scarcely doubt remaining with re- o the power of the civil mag- to interfere with the relig- niments and private judg- f the subject : this is now enerally and very justly ex-

of late, the subject has ta- other turn ; and men have

pleaded not only an exemption from civil penalties on account of their religious principles, in which the very essence of persecution consists, but also an exemption from the control of a religious society with which they may stand connected for any tenets which they may think proper to avow.— The right of private judgment now frequently assumed, is, a right in every individual, who may become a member of a Christian church to think and avow his thoughts, be they what they may, without being subject to exclusion, or admonition, or the ill opinion of his brethren on that account. Any thing inconsistent with this, is thought to be repugnant to that liberty wherewith Christ has made us free. But this appears to be highly extravagant.

*First.* This supposed right of the individual, is contrary to the principles on which Christian churches were originally founded. Not only were those, who disbelieved the gospel, refused admission to a Christian church ; but those, who perverted the gospel, or maintained pernicious errors concerning it, were subject to admonition and exclusion. The apostle Paul directed, that a heretic, after the first and second admonitions, should be rejected. And in his epistle to the churches of Galatia, he expressed a wish, that those who troubled them by subverting the gospel of Christ, and introducing another gospel, were cut off. The church at Pergamos is reproved for having those among them, who held the doctrine of Balaam, and of the Nicolaitans. If the churches of Galatia complied with the apostle's desire, their false teachers might have exclaimed against them, as invading the right of private judgment, and with as much justice as

some in later times have done against the censures of their brethren. And had the church of Pergamos been formed on the principles above mentioned, they might have replied to the solemn message of our Lord, in some such manner as the following: 'Why are we blamed for having those *among us*, who hold the doctrine of Nicholas? It is sufficient for us as individuals to think for ourselves, and leave others to do the same. We cannot refuse these men, without invading the right of private judgment!'

If it be objected, that inspiration rendered the judgment of the apostles infallible, and that therefore their conduct in this case is not a rule for us; it may be replied, that if the Apostles were infallible, the churches were not so, and the blame is laid on *them* for having neglected to exclude the characters in question. Besides, this objection would tend to prove that primitive Christians, on account of the infallibility of the apostles, *did not possess the right of private judgment*; and that the right sprung up in consequence of our all being equally fallible! But this is contrary to the declaration of an apostle: *Not that we have dominion over your faith, but are helpers of your joy.* Hence it appears, that admonishing, or excluding from the primitive church, those who held pernicious errors, was not reckoned to be subversive of the right of private judgment; and the churches being exhorted to such discipline by the apostles, was exercising no dominion over their faith.

*Secondly.* Not only is this supposed right of private judgment inconsistent with apostolic practice, but it is also *contrary to reason, and the fitness of things.* All so-

ciety is founded in mutual agreement. It is no less a dictate of reason, than of the word of God, that *two cannot work together except they be agreed.* No society can subsist, unless there be some specific principles in which they are united. In political societies, these principles will be of a political nature; and in those of religion, of a religious nature. According to the degree of importance in which those principles are held by the parties associating, will be their concern to maintain and act upon them; and the terms of admittance, or continuance in such society, must be regulated accordingly.—A community must entirely renounce the name of a Christian church, before it can act upon the principle here contended for; and those who entirely reject Christianity, ought, nevertheless, to be admitted or retained in fellowship, if they *choose* it; since in becoming infidels, they have only exercised the right of private judgment."

Whether it be right for us to think the worse of any person on account of his erroneous principles, must depend on a previous question, namely, Whether he *be* better or worse for the principles which he imbibes? If he be not, then it must be allowed that we ought not to think so of him; but if he be, we undoubtedly ought to think of one another according to truth.—To say that no person is better or worse in a moral view, whatever be his principles, is to say that principles themselves have no influence on the heart and life; and that is as much as to say, that they are of no importance. But if so, all those scriptures which represent truth as a means of sanctification, ought to be discarded; and all the labours of good men to discover

truth, and of the apostles to disseminate it, yea, and those of the Son of God himself, who came into the world to bear witness to the truth, were useless and in vain.

ANDREW FULLER.

#### ERROR OF DR. CHALMERS, EXPOSED.

Dr. Chalmers introduces his sermon on 1. John, iv. 19, thus:—"Some theologians have exacted from an enquirer, at the very outset of his conversion, that he should carry in his heart what they call the disinterested love of God.—They are for having him to love God, and that on the single ground that he is lovely, without any reference to his own comfort, or even his own safety. Strange demand that they make on a sentient being, that even, amidst the fears and the images of destruction, he should find room in his heart for the love of complacency." The ground of the sinner's returning love to his Almighty Sovereign, he states in another paragraph in the sermon: "But there is a harmony between the processes of grace and of nature; and in the same manner as in human society, the actual conviction of a neighbour's good will to me, takes the precedence, in point of order, of any movement of gratitude on my part; so, in the great concerns of our fellowship with God, my belief that he loves me, is an event prior and preparatory to the event of my loving him."—Again—"But let all this burst upon the eye of a sinner, and let the truth and righteousness of God, out of Christ, stand before it in visible array, along with the other glories of character which belong to him—the love of moral esteem, you may say, ought to arise in his bosom; but it cannot. The affection, in such circumstances, is impossi-

ble. The man is in terror; and he can no more look with complacency upon his God, than he can delight himself with the fair form of a landscape opened to his view, by the flashes of an impending volcano." Other passages there are of a like import in the sermon.

Thus, according to Dr. Chalmers, the sinner cannot, it is impossible, and it is preposterous to require it of him, to love God in the first place, as being what he is, as amiable in his own nature, and in the spirit and upon the basis of love. How does this strip the blessed God of his rights, deny his glory, place him in the wrong in the demands of his law; and what a quieting opiate it is to the selfish sinner! I must first be convinced that God loves me with an intent to make me quit of the penalty of his law and to raise me to glory, before I can have the least measure of love to him. But it is impossible to know this in such an order. What evidence of it can exist, if I now hate God with all my heart? Most certain it is, that there never was, and never will be, any saving religion, but what has its foundation in this prior thing, the disinterested love of God. How much to be lamented it is, that so popular a writer should inculcate errors so gross! DR. AUSTIN.

#### CALVINISM.

"That religion which makes the best citizen, is the best religion for society." This is the remark of one, who inveighs bitterly against Calvinism. Let the Edinburgh Reviewers, who will not be suspected of any very strong prejudices in favour of Calvinism, decide its merits by the above standard. *Editor Ch. Mirror.*



"Predestination, or doctrines much inclining towards it, have, on the whole, prevailed in the Christian churches of the west, since the days of Augustine and Aquinas.—Who were the first formidable opponents of these doctrines, in the Church of Rome? THE JESUITS; the contrivers of courtly casuistry, and the founders of lax morality. Who, in that Church, inclined to the stern theology of Augustine? THE JANSENISTS; the teachers and the models of austere morals. What are we to think of the morality of Calvinistic nations, especially of the most numerous classes of them, who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated with its spirit? Here, if any where, we have a practical and decisive test of the moral influence of a belief in Necessarian opinions.—In Protestant Switzerland, in Holland, in Scotland, among the English Nonconformists and the Protestants of the North of Ireland, and in the New-England States, Calvinism was long the prevalent faith, and is probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic opinions. Yet, *where are communities to be found, of a more pure and active virtue? These are striking facts.*" [Ed. Rev.]

#### PAROCHIAL VISITS.

"I heard complaints on the subject of a Minister's not visiting his people. This is a charge, which is sometimes well founded, and sometimes not so. The Minister of a large congregation would need to have twenty bodies, animated with twenty souls, and to be in twenty places at the same time, and to be cheerful, lively, spiritual,

and entertaining in them all, and yet not satisfy the claims of the inconsiderate. When is a Minister to study and prepare for the pulpit? How is he to bring forth things new, as well as old, if he does not increase his store? I can recollect that I endeavoured to gratify in this way, but I could not. It was not in my power to be out always, to go every where, or to prolong my visits to a degree that my friends wished. If Pastors can satisfy their own consciences, they must disregard unreasonable complaints."

*Memoirs of Kingsbury.*

From the Connecticut Observer.

#### EXTEMPORANEOUS PREACHING.

A great deal is said about extempore preaching. Many persons think their ministers would do much better if they would lay aside the practice of writing sermons and speak as lawyers do. If a minister preaches without notes, he is considered as a much greater man than those who write and read their sermons. And references are made to ministers among the reformers, and among other denominations, as either possessing greater talent, or more of the Spirit than our own. But, Mr. Editor, there is a great error in judgment about this thing. The truth is, almost any body can extemporize, while comparatively few men can compose. A well written sermon is only the fruit of a thorough education, and is one of the highest efforts of the human mind. Place many a popular extemporaneous preacher at a table with a pen and his Bible, and require of him a well composed sermon, and he could not produce it. This fact ought to make those congregations which have pastors who are capable of doing this, from week to week, value the blessing they possess most highly. Such pastors will preach

he Gospel with great variety. Sel-  
dom will a man write the same  
things twice; while an extem-  
poraneous preacher, for want of some-  
thing else, will repeat it an hun-  
dred times. Such a man too will  
give every subject a thorough in-  
vestigation. It is his object when  
he folds his paper. But this can  
seldom be said of an extempora-  
neous preacher. There is some-  
thing in his life which almost nec-  
essarily leads to mental indolence;  
to depend on his powers when he  
shall meet his audience. If there  
is something in his manner more  
engaging than in that of him who  
writes, let the latter catch it as far  
as possible; but if he would not be-  
come a poor preacher, in matter,  
let him hold fast to the practice of  
writing his sermons, and let his  
people prize him the more for do-  
ing it.

J. T. M.

#### THE TASTE OF THE AGE.

Extract from a Review in the *Christ-  
ian Mirror*:

The prevailing taste of this age,  
s, in many respects, bad. There  
is very little close and solid think-  
ing. Men are not looking for deep  
views, profound investigation, in  
works now issued from the press.  
What is not sparkling and moving,  
cannot gain a hearing. Even a-  
mong the graver part of readers,  
the demand is made for intelli-  
gence, biography, travels, voyages,  
and other works, which do not re-  
quire fixed and patient attention.  
There is a great dread of elaborate  
discussion—a mental indolence,  
which is attempting to bring into  
disrepute all those works, which  
are best suited to make enlighten-  
ed, substantial Christians, by rais-  
ing a hue and cry of metaphysics  
against them.

#### ANECDOTE OF MR. FULLER.

It is related of this worthy man,  
remarkable for his ingenuousness  
and simplicity of manners, that on  
a tour which he made for the pur-  
pose of soliciting donations for the  
Baptist mission in India, he called  
on a certain wealthy lord in Eng-  
land, who was not personally ac-  
quainted with Mr. Fuller, but had  
heard of his disinterested labours  
in the cause of missions, and the  
report of his talents and piety. Af-  
ter he had stated to him the object  
of his visit, the lord observed, that  
he thought he should make him no  
donation: and Mr. Fuller was pre-  
paring to retire; when the former  
observed that there was one man,  
Andrew Fuller, to whom, if he  
could see him, he thought he would  
give something for the mission.—  
Mr. F. immediately observed, "My  
name, Sir, is Andrew Fuller."—  
On this the nobleman, with some  
degree of coldness, gave him a  
guinea. Observing the indiffer-  
ence with which the money was  
presented, Mr. Fuller, looking the  
nobleman in the face with much  
gravity, addressed him with this  
interrogation, "Does this gift, Sir,  
proceed from your heart? If it does  
not, I wish not to receive it." The  
nobleman melted and overcome  
with this honest frankness, sponta-  
neously took from his purse and  
presented him ten guineas more,  
with this remark, "*there, Sir,  
this comes from my heart!*"

It was an important idea with  
Mr. Fuller, to enforce this senti-  
ment, that men should do good  
from a good motive. On a certain  
occasion, when he had preached a  
charity sermon, after stating to his  
hearers their duty in the case, he  
warned them against giving from  
the opinion of thereby meriting the  
favour of God; and instead of flat-

tering them in order to draw from them their money, he plainly stated to them: "If any of you propose to give with such a corrupt motive, *I warn you of the danger of such conduct.*"

#### THE PHILOSOPHER.

Sir Isaac Newton set out in life a clamorous infidel, but on a nice examination of the principles of Christianity, he found reason to change his opinion. When the celebrated Dr. Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied and well

understand—but you should talk of Christianity, for you have not studied it. I have, and am certain you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak what they have never studied, and what in fact they are entirely ignorant of. Dr. Johnson, therefore well observed, that no honest man could be a Deist, for no man could be so, after a fair examination of the proofs of Christianity. On the name of Hume, being mentioned to him, "No Sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

### POETRY.

#### VERSIFICATION OF THE 72D PSALM.

[By James Montgomery.]

HAIL to the Lord's Anointed !  
Great David's greater Son ;  
Hail, in the time appointed,  
His reign on earth begun !  
He comes to break oppression,  
To let the captive free ;  
To take away transgression,  
And rule in equity.  
He comes with succour speedy,  
To those who suffer wrong ;  
To help the poor and needy,  
And bid the weak be strong ;  
To give them songs for sighing,  
Their darkness turn to light,  
Whose souls, condemn'd and dying,  
Were precious in his sight.

By such shall He be feared,  
While sun and moon endure,  
Belov'd, obey'd, rever'd ;  
For He shall judge the poor,  
Through changing generations,  
With justice, mercy, truth,  
While stars maintain their stations,  
Or moons renew their youth.

He shall come down, like showers  
Upon the fruitful earth,  
And love, joy, hope, like flowers,  
Spring in his path to birth :  
*Before Him, on the mountain,*  
*Shall Peace the herald go ;*

And righteousness in fountains  
From hill to valley flow.

Arabia's desert ranger,  
To him shall bow the knee :  
The Ethiopian stranger  
His glory come to see ;  
With offerings of devotion,  
Ships from the isles shall meet,  
To pour the wealth of ocean  
In tribute at his feet.

Kings shall fall down before Him,  
And gold and incense bring ;  
All nations shall adore him,  
His praise all people sing ;  
For he shall have dominion  
O'er river, sea and shore,  
Far as the eagle's pinion,  
Or dove's light wing can soar.

For Him shall prayer unceasing,  
And daily vows, ascend ;  
His kingdom still increasing,  
A kingdom without end :  
The mountain-dews shall nourish  
A seed in weakness sown,  
Whose fruit shall spread and flourish  
And shake like Lebanon.

O'er every foe victorious,  
He on his throne shall rest,  
From age to age more glorious,  
All-blessing and all-blest :  
The tide of time shall never  
His covenant remove,  
His name shall stand forever,  
That name to us is—Love.

THE

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## SERMON.

JOHN VI. 47.—*Verily, verily, I unto you, He that believeth on hath everlasting life.*

These were the words of Christ to the multitudes that followed him on occasion of his feeding the thousand with five loaves and fishes. They contain an important doctrine, which some proud Christians deny, and others evade. It is necessary, therefore, to explain and establish this doctrine, both for the conviction of those who disbelieve it, and the confirmation of such as misimprove it. This will be attempted in the ensuing discourse.

The meaning of our Lord's declaration in the text, is not dependent upon the context, but is very obvious in itself.

To believe on Christ, is to exert that true faith, which worketh love. It is to exercise that faith, which flows from supreme love to God, and follows humble repentance for sin. This faith includes the knowledge of the truth respecting the person, character and office of the Saviour, and a cordial approbation of it. Hence it is called believing *with the heart*; it is thus distinguished, on the one hand, from a mere speculative

belief, and, on the other, from a vain confidence in the favour of the Redeemer. Believing on Christ, is called *receiving* him, and *coming* to him. It is not a mere passive conviction of the Divine mission of Jesus of Nazareth, but an active and cordial reception of him, as the Lord our righteousness, and an unreserved submission to him, as King in Zion. Those, who believe on Christ, have been born of God.

Everlasting life is more than endless existence; for this is common to all men, whether believers or unbelievers, saints or sinners. Everlasting life is endless happiness in heaven. This, our Lord declares, every one who believeth on him, *hath*. Some suppose, that by this mode of expression, Christ means, that he who believes on him, *has holiness*, which is *spiritual life*. But, as true faith necessarily includes holiness, this construction makes our Lord's solemn declaration amount to no more than this, He that believes, does believe, or, He that is holy, is holy. Besides, if this were his meaning, why did he use the term *everlasting*, instead of saying, simply, he that believeth, *hath life*?

The expression is figurative. It is common, in sacred scripture, as

well as in other writings, to speak of that as *present*, which is *certainly future*. Thus the apostle speaks of saints as already saved: "By grace are ye saved—we are saved by hope." The plain meaning of our Lord's declaration in the text, is this: He that has true faith in Christ, is sure to obtain endless happiness: or, in other words, *Between the first exercise of faith, and eternal life, there is an infallible connexion.*

This doctrine our Lord represents as very important, and worthy of special attention: "*Verily, verily, I say unto you, He that believeth on me, hath everlasting life.*"

The connexion between the first exercise of faith in Christ, and eternal life, needs both explanation and proof. Both will be attempted in the ensuing discourse. I am,

1. To explain the connexion, which is supposed to subsist, between the first exercise of faith and eternal life.

1. It does not imply, that it is impossible, in the nature of things, for a true believer to perish. There is no natural and *necessary* connexion between faith in Christ, and eternal life. It is as possible, in the nature of things, that a believer should be lost, as it was that Adam should fall from that state of perfect holiness, in which he was created, or as that some of the holy Angels should fall into sin and perish forever.

2. It is not implied that the first exercise of faith will secure salvation, if it be not followed by continued and habitual exercises of holiness. If a person, after having believed in Christ, should fall habitually into sin, and ever after live and die in unbelief and enmity against God, he would be lost. It is declared in scripture, that the

unrighteous shall not inherit the kingdom of God—that he, who endureth to the end, shall be saved—that if any sin wilfully, after having received a knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation—and that it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame. There is no such connexion between faith and eternal life, as will secure salvation, without perseverance in holiness. The connexion implies, that believers will certainly continue in the habitual, though inconstant exercise of faith and holiness, until they leave the world.

3. The supposed connexion between faith and eternal life, does not imply that there is something in the nature of the first exercise of true faith, which will produce perseverance in holiness. The first exercise of faith does not produce the second. One holy exercise is never the efficient cause of another. If there were such a connexion as that of cause and effect, between one holy exercise and another; it would be impossible for a holy creature ever to sin. The fall of Adam, and of a part of the Angels, proves, that the holy exercises of a creature, do not sustain, towards each other, the relation of cause and effect. There is no natural, or necessary connexion between them. Because one's present exercise is a holy one, it is not the more certain, simply on

that account, that his next exercise will be a holy one. Men are dependant, and not self-determined: they live, and move, and have their being in Him, who worketh all, in all. God is the only efficient cause in the universe. Hence,

4. The infallible connexion between the first exercise of faith and eternal life, does imply, that God is immutably determined to bestow eternal life upon every believer; in pursuance of which determination, He will influence him by his Holy Spirit to persevere in holiness to the end of life. The inseparable connexion between the first exercise of faith in Christ, and eternal life, is established by the decree, and effected by the agency of God. It remains,

II. To prove that such a connexion is established.

1. That there is an inseparable connexion between the first exercise of true faith and eternal life, may be argued from the terms of the gospel. In the gospel, salvation is offered to lost men, upon the condition of faith in Christ. Our Lord himself said, in the commission which he gave his apostles, just before his ascension to heaven, "He that believeth and is baptized, shall be saved." When the trembling jailor put the serious question to Paul and Silas, "Sirs, what, must I do to be saved?" They answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." These, and other similar passages, prove that true faith in Christ, is the condition of salvation. With this condition, every believer, upon his first exercising faith in Christ, complies; and thus secures the salvation of his soul. Accordingly, Christ declares, in the text, "Verily, verily, I say unto you, he that believeth in me, hath everlasting life."—

Agreeably to which, Paul writes to the Romans, "There is therefore, now no more condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." i. e. Those who exercise such a faith as produces a holy life, as all true faith does, shall never come into condemnation; their salvation is certain, agreeably to the words of Christ, John, v. 24. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

2. The infallible connexion between the first exercise of faith, and eternal life, may be proved by those passages, which contain promises and declarations, that true believers and regenerate persons, shall be made to persevere in holiness. Faith is the gift of God. Believers have been born of the Spirit. They are regenerate persons, or saints. And it is frequently promised and declared, that all such shall be made to persevere in faith and holiness to the end of life. Our Lord said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." Paul, writing to the Philipian believers, says, "Being confident of this very thing, that he who hath begun a good work in you, will perform it, until the day of Jesus Christ." Peter, in his first epistle, asserts, that all saints 'are kept by the power of God, through faith, unto salvation.' And to mention but one passage more, the apostle John asserts, that "whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot

sin, because he is born of God."— Let this passage be explained as it may, it must import at least as much as this, that the regenerate do not sin habitually, or constantly, as others do; but that the work of sanctification, being once begun in their hearts, is continued, and will be carried on to the end.

3. It is evident from scripture, that all those, who truly believe in Christ, were chosen, or elected to salvation; from whence it follows, that the connexion between the first exercise of faith, and eternal life, is infallible. That those, whom God chose, or elected to salvation in eternity, will certainly be saved, is a truth, which must be admitted. The purpose of God according to election, as well as all his other purposes, shall stand. God's decrees are immutable and unfrustrable. If, therefore, it be made to appear, that the first exercise of faith in Christ furnishes indubitable evidence of one's election; it will be proved, that such exercise is inseparably connected with eternal life.

And here it may be observed, that there is no intimation in scripture that God ever renews and works faith in any besides the elect. Though it is possible for God to renew those, whom He means finally to harden and destroy; yet it does not seem reasonable to suppose that he ever does. It is difficult to see what propriety there could be in such a mode of conduct. It cannot be necessary for God to renew and sanctify any whom He does not design to save, in order to show that holy creatures are dependant on him, for their continuance in holiness, and that there is a possibility of their apostacy and ruin; for this has been made sufficiently apparent by the defection of a part of the An-

gels, and the fall of the first human pair. But it is needless to argue a point, which the sacred writers have settled. Christ is represented as saying to the impenitent Jews, "Ye believe not, because ye are not of my sheep."— This implies, that none, who are not Christ's sheep, none who were not given to Him by the Father, ever truly believe. In his epistle to the Ephesians, Paul represents all renewed persons and believers, as 'chosen in Christ before the foundation of the world, and as predestinated, according to the purpose of him, who worketh all things after the counsel of his own will.' But, his words, in the eighth chapter of the epistle to the Romans, are the most express, and settle this point beyond all controversy: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

4. The last argument, which will at this time be adduced, to prove the inseparable connexion between the first exercise of faith in Christ, and eternal life, is this; that those, who are spoken of in scripture, as *apostates*, are represented as never having been sound believers. The stony-ground hearers, mentioned in the gospels, who endured but for a time, and then fell away under persecution, never had any *root in themselves*; they were false converts, whose faith was dead, being destitute of true

The foolish virgins in the tale, who were finally shut out from the marriage by the Bridegroom, never had any oil in their lamps. They represent professors who never had any true, holy faith in the Saviour. Judas, Simon Magus, and Elymas the sorcerer, had, at best, a mere speculative belief of the truth respecting Christ, which was no more or better than the faith of Devils. Alexander and Hymeneus, it appears, were such as concerning faith had a shipwreck; they never truly received Christ, but put it off and refused to exercise faith with a good conscience. To name no more, those apostates, mentioned by the apostle John, and whom he denominates *Antichrists*, never had any true faith. "They went out from us," he says, "but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Now, if all who apostatize from the profession of faith in Christ, and finally perish, were always hypocrites and destitute of a true and living faith in the Lord Jesus; the inference is irresistible, that all true believers, all who have ever exercised a true and cordial faith in the Son of God and Saviour of lost men, will persevere in holiness and be kept by the power of God through faith unto salvation. A true believer in Christ, ever true, or ever will be lost. He, who complies with the condition of salvation, will finally inherit the promised blessing. Between the true exercise of a true and living faith in Christ and eternal life, God has established an indissoluble connection. [TO BE CONCLUDED.]

For the Hopkinsian Magazine.

ON THE ORIGIN OF MANKIND.

It is the design of this dissertation, to trace the origin of mankind, and exhibit the evidence there is of their having sprung from but one stock. The apostle says, Acts xvii. 26, "God hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The truth of this declaration will appear; if we consider,

I. The great *similarity*, which is visible among the various nations of the earth. Here many points of resemblance deserve particular notice.

The first is, that they all have the same *exterior form*. The nations of Europe, Asia, Africa and America, bear a very great resemblance to each other, in this respect. They have the same number of eyes and ears, the same number of hands and feet, and nearly the same shape, size, features, and countenance. This similarity among all nations plainly indicates, that they have sprung from one blood; for if they had originated from different sources, there is no doubt but they would have discovered it, by a greater diversity in their forms, features and limbs.

All nations resemble each other in their mode of moving. They all walk erect. This is owing to nature, and not to habit or custom; for no nation has ever been discovered, however barbarous and uncivilized, who have walked in any other than an erect posture; which is a mode of walking peculiar to the human species, and which



seems to point out their dignity and superiority above all other creatures that move upon the earth.—Ovid, a heathen poet, takes notice of this peculiarity, in his description of the creation of man. He says, "When other animals look down towards the earth, man only is endowed with a countenance erected towards heaven, that he may contemplate on God, and behold the heaven from whence he originated."

All nations resemble each other in the *use of speech*, or power of articulation. Although every nation has a distinct language of their own, yet they all agree in this, that they have a language which can be written, spelt, and articulately pronounced. But none of the lower species have the power of speech or articulation. The *sounds* they make, by which they express their feelings, cannot be written, spelt, or articulately pronounced. Speech is a prerogative that all nations possess, by which they are able to express that *brotherhood* which subsists between them, by virtue of deriving their origin from one blood, or the same common stock. Indeed, Naturalists tell us, that no animals have organs fitted for speech or articulation, and that mankind resemble each other in this important respect, by the mere gift of nature.

All nations resemble one another in their *intellectual powers and faculties*. The most savage and uncultivated nations appear to possess the same native powers of the mind, that the most civilized and polished nations possess. The natives of Africa and America have discovered such ingenuity, taste, and learning in those branches of knowledge, which individuals among them have had opportunity to cultivate, that the natives of Eu-

rope and Asia, have no reason to deny or be ashamed of their blood relation to them. Nothing is wanting to raise the most stupid and ignorant people to a level with the most refined, but a proper culture of their minds. All nations are by nature very nearly equal, at least as equal as brethren of the same family commonly are; which is a strong evidence of their originating from the same common stock.

One nation resembles another in their *moral dispositions*, as well as in their intellectual powers. They are all equally involved in the same corruption and depravity of heart. It is as true of nations as of individuals, that they have all gone out of the way, there is none that doeth good, no, not one. It is true, indeed, that the same moral corruptions do not equally prevail among all nations. But there is no greater difference in their national vices, than what naturally results from their laws, education, employments, and circumstances. And as these have varied from age to age; so the same nations have varied in their national criminality and guilt; which proves that the same native propensity to sin, equally possesses all nations, at all times. This is not strange, if all nations have originated from the same corrupt fountain; but it is very strange and unaccountable, on the supposition of their having different originals.

All nations resemble one another in their birth, growth, decay, and dissolution. They all come into the world in the same feeble and helpless condition. While infants they are wholly dependant on others for sustenance and protection.—Their growth is very slow and gradual. They are many years in coming to maturity of size, strength, and activity. They are continual-

able to fatal casualties and accidents. Or if they escape these, age infallibly brings on a dissonance, and reduces them to the state of death. Now since mankind resemble one another in so many important respects, it is natural to conclude, that they have derived their origin from one blood and common stock.

It will further appear, that all nations have sprung from one and the same source, if we consider the *variance* in which they have generally been involved for many ages.

According to the account of ancient nations have given of themselves, they were once in a state of profound ignorance and barbarism. They had no *written* laws, nor civil compacts. Custom or usage was their only rule in their civil and public concerns. And after they began to have some few laws, they were unwritten, but promulgated only by their Bards or Poets, who were their principal legislators. Nor were they less ignorant in *arts*, than in laws. The Egyptians, Persians, Phenicians, Greeks, and several other nations, acknowledge that their ancestors were once without the use of fire. In consequence of this, they lived on raw flesh, and natural productions of the earth, having no household utensils, by which they could dress their food.

Not knowing the use of fire, they could neither refine brass, nor iron, nor any other metals, nor make instruments to cultivate the earth.—They could not raise grain, nor convert grain into meal, nor meal into bread. They were necessarily ignorant of all the useful arts.—If they were still longer ignorant of the *sciences*. There were no regular physicians till after the time of Moses. The Egyptians had a custom of exposing the sick in

places of public resort, where every person was required to acquaint himself with the situation of the sick, and tell what he knew as the best remedies in such cases as appeared. The sciences of philosophy, astronomy, and even common arithmetic, were almost unknown. The most ancient nations could not count further than ten; and thus they learnt by counting their fingers. Hence all nations have counted by tens, for which no other reason appears, but their learning to enumerate by their fingers.

Having considered the *ignorance* of ancient nations, let us now consider the slow progress they have made in knowledge, learning and civilization. It is more than four thousand years since the flood; and in all that time, mankind have had opportunity of making improvements in all kinds of knowledge. But in all that long period, they have brought neither laws nor government, neither arts nor sciences, very near to even human perfection. And many nations are still sunk in gross ignorance, notwithstanding the great and rapid advances some more modern nations have made in every species of the useful and elegant arts and sciences. This slow progress of knowledge in the world affords a strong presumption, that all nations have sprung from one single family. It must have been a work of time, and of great labour and difficulty, for mankind to spread over almost the whole surface of the earth.—While any people are removing from place to place, and at great distances, they cannot cultivate the arts and sciences, but rather lose some of the knowledge they had before removing. And this will appear still more evident, if we consider the *manner*, in which the knowledge of arts, laws, and gov-

ernment has spread among different parts of the world. No one nation can boast of having originated all their own arts and literature. These have been gradually handed down from age to age, from one nation to another. We derived our knowledge in letters, laws, and the arts of living from Britain. Britain derived her knowledge from France and other nations. France, and indeed all Europe, derived their knowledge in the arts of life and literary improvements from Rome. The Romans we know derived their learning and refinement from Greece. And the Greeks derived much of their knowledge in the sciences and arts from the Phenicians and Egyptians. Cadmus carried the alphabet from Phenicia into Greece. In a word, letters, laws, and arts may be traced up to the Chaldeans, Egyptians, Phenicians, and Chinese. These undoubtedly were the first nations, after the flood, that formed themselves into a fixed and civilized state, and had leisure to make improvements in the arts of living. Now, if we put all these things together, we must see reason to conclude, that all nations are but so many branches of one and the same family. Nor can we account for these things, if different nations are different species, and derive their origin from different sources. On this supposition, we might have expected, that they would have differed much more from one another in their civil, literary, and moral improvements, than we find they have done from time immemorial. If they had actually sprung from different originals, we might have expected, some would have been vastly older than others; that some would have been acquainted with many things that others were totally ignorant of; that some would have originat-

ed all their own arts and sciences; and that some would have kept themselves entirely unconnected with the rest of the world. This leads me to observe,

3. That it is evident that all nations have originated from one blood, because the further back we trace their origin, the more they become blended together, and mixed into one. There is no nation but the Jews that appears unmixed. The English, French, Spaniards, Germans, and indeed all the nations of Europe are so blended, that none of them can trace out their national origin. Our nation will be soon mixed with almost every other nation on earth, and then it will be very difficult to trace the origin from whence we sprang. All tradition, monuments, and history, unite in reducing all nations to one original family; nor is there a possibility of proving more than one original stock from whence all nations have proceeded. If different nations have originated from different sources, it is very strange, that not one of them has been able to retain the knowledge of their distinct origin. But if they are all of one blood, it is not strange, that every nation has lost the knowledge of the distinct branch of the great family from whence they descended. They separated gradually; sometimes of choice; sometimes for convenience; and sometimes of necessity, being captivated by a foreign nation, and necessarily mixed among them. It is by no means strange, that they should not *mark*, nor *remember* the various means and causes of their gradual separations. But if different nations are different species and have derived their origin from different sources, it is strange that they have not been *able* and *disposed* to retain the knowledge of their differ-

ent originals, and that they are now obliged to acknowledge their relation to each other, and are incapable of disproving it. This amounts very nearly to demonstration, that they are all of one blood, and offsprings of one and the same family. Though nothing more needs to be said to establish this fact, yet since some have denied it and raised several objections against it, I will examine their weight and pertinency.

Some have said it was impossible for one family to spread over all the world, as we find the nations of the earth have done. To this I reply,

1. That it was easy for one family to scatter into any inhabitable parts of the earth where they could travel by land. The natives of this country can travel hundreds or thousands of miles, as individuals, or tribes, in a very short time. The Goths and Vandals and other rude nations spread from the northern regions, and overran the Roman empire in a very few years. God divided the earth in the days of Peleg, and directed the descendants of Noah's three sons, Shem, Ham and Japheth, to disperse and go to the several and distant places of their destination. And though the children of Ham at first disobeyed the divine direction, yet they were afterwards compelled to disperse into distant parts of the world, like the other branches of Noah's family. After this first dispersion, it is easy to see, that they might gradually spread into any parts of the world where they could go by land.

2. As to those nations, who have inhabited Iceland, and this western continent, we can conceive of various ways by which they came to these places. It has been conjectured, and not without some probability, that many islands were

once connected by some small isthmus, to the main land; and that this was the case in respect to the continents. If this be true, then the difficulty is entirely removed. But if this be not true, it is easy to suppose, that those on the continent, could devise means to get to the nearest islands. And as navigation was early discovered by this means, they could get to remote islands and continents. The Phenicians were the first nation that learned the art of navigation, and though they were destitute of the compass, yet they made long voyages, even to the pillar of Hercules at the Straits of Gibraltar. And though it is not probable, that the ancient nations made long voyages in order to discover new islands, or new countries; yet as they were very liable to be cast away, so it is very natural to suppose, that they were *often cast away*, and thrown upon new islands; and even upon the coasts of this western continent; or at least upon some of the islands near it, from whence they could easily find their way to it. So that the peopling of America and the islands, affords no solid objection against the truth of fact, that all nations belong to one and the same large family.

Some nations presume to carry their antiquity several thousand years higher than others. The Babylonians, Egyptians and Chinese, have been guilty of this folly, for folly it is,

1. Because they have no history or monuments to prove their great antiquity. Their state of ignorance can be clearly ascertained, and to have continued much longer than that of other nations. If they were really so much older than other nations, as they pretend to be, it might be expected, that they could prove it, by their great

knowledge in their arts of living, and by authentic histories of their ancient greatness, glory and refinements. But this is out of their power.

2. It is folly for them to claim such high antiquity, since the most ancient and faithful historians bear full testimony to the contrary. And even their own historians never claimed such extraordinary antiquity, till after the days of Alexander, when learning had risen to a considerable height, and there was light enough to refute their vain pretensions.

It is further objected, that the great *diversity* in the customs, manners and complexions of different nations, is inconsistent with the supposition of their all descending from one original stock.

It is easy to answer, that all these things may be accounted for by the different circumstances in which different nations have been placed, and the different climates in which they have lived. We know, that different *circumstances* have great influence in forming the customs, and manners, and even moral habits of mankind. It is natural to suppose, that nations who have long been placed in different circumstances, should form different customs, manners, and habits, when left to the sole guidance of the dim light of nature. As to the diversity of complexions, this may be chiefly owing to the different climates in which they live. Warm climates have a tendency to darken the complexion, and cold climates to lighten the complexion. Besides, a multitude of accidental causes may concur to form this distinction among different nations. And after all, it is not, perhaps, more difficult to account for *national* differences in the respects that have been mentioned,

than to account for *family* differences, in the same respects. The truth of fact is, against which there can be no solid reasoning, that all nations are of one blood, and descendants of one original stock.

PHILANTHROPOS.

[To be concluded.]

From the Christian Disciple, Vol. II. for 1814.

A LETTER FROM ONE CLERGYMAN TO ANOTHER, ON A MOST INTERESTING SUBJECT.

REV. SIR—I write that there may be no misunderstanding between us, on the subject of our late conversation, and that if I must fall under your censure, as a person destitute of true religion, it may not be from a misapprehension of my real views. The subject of debate, you will remember, was, “whether humility naturally leads a true Christian to view himself as the chief of sinners;” and to use such expressions as this: “It seems to me no one has a heart so wicked as mine;”—and “whether it be proper for ministers to cultivate such ideas.” From the surprise you manifested on my taking the negative side, I have been led to suppose that you formerly had a favourable opinion of my religious character, and that my dissent from you on this subject has sunk me low in your esteem. As it is my intention to be frank in this letter, I now wish you to understand, that it is not in my heart to call in question your piety, or the piety of Christians in general, who agree with you on the questions before us. I have, Sir, been brought to believe, that if *true religion* and *erroneous opinions* cannot exist in the same person, there is not *one* religious character in our world; that it is no more true, that no man liveth and sinneth not, than it is,

that no man living is free from gross errors on subjects intimately connected with religion.

I will first state what I am willing to admit, and then give some reasons for my dissent from your opinion.

I am willing to admit,

1. That Christian humility leads a person to be attentive to his own heart, and to become better acquainted with himself, than he can be with the hearts of others. Self-acquaintance and humility mutually tend to promote each other.

2. True humility disposes a person to observe the expressions of divine mercy, which he daily receives, and to compare the kindness of God, with the returns he makes to the divine Benefactor.—This contrast gives him an impressive view of his own unfruitfulness, and his want of love and gratitude. As he naturally has more acquaintance with his own defects, coldness, and wandering of affection, than he can have of these in other Christians, whose walk is apparently upright and circumspect, it will be very natural for *each of this class* to esteem his brethren as better, or more pious, than himself.—This pious self-inspection and self-acquaintance produces that lowliness of mind, that moderate estimation of a person's own piety, and that esteem and charity for others, which the gospel requires.—See Philip. ii. 3.

3. It is admitted, that many pious Christians were once enormous transgressors, and in a view of what they *have* been, they may naturally adopt the strong language of Paul: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom *I am chief*." It is however believed, that this language had respect to

what he *was while a persecutor* of the friends of Christ, and not to the *then state of his heart*. Although he had obtained the forgiveness of God, he could never forgive himself, that he had indulged such a blind and malignant zeal against the friends of Jesus. Perhaps, Sir, there is more reason for some, at this day, to adopt similar language, than they now imagine.

4. Some persons, after conversion, and a public profession of religion, have committed atrocious offences, by which they have brought reproach on themselves, and on the cause of religion.—When a spirit of contrition takes place in their hearts, it will not be unnatural for them to adopt language similar to that under consideration.

5. Some pious Christians are constitutionally inclined to gloom and melancholy, and apt to put the most unfavourable construction on almost every thing which relates to their own character, or circumstances. Besides, those who are not *habitually* thus inclined, may be so *occasionally*. These facts will account for many exaggerated views and expressions respecting their own vileness; and this too without any impeachment of their moral integrity, or any evidence in favour of your hypothesis.

I shall now assign my reasons for dissenting from you in opinion.

1. I cannot admit, that true humility is of a nature to lead people to view things directly contrary to the truth of facts. But if Christianity be in its nature excellent, if it really *reforms the heart and life*, and the true Christian really views himself as the chief of sinners, or his own heart, in its present state, as more vile than any other person's, he views things directly contrary to the truth of facts, and is

certainly under a delusion. Surely, Sir, it can be no recommendation of humility, to represent it as of such a deluding tendency.

2. If it were habitual with true Christians to entertain such views of themselves, it would be impossible for them to make a profession of religion in *sincerity and uprightness*. For it may be presumed, no Christian views every profane and profligate character within the circle of his acquaintance, as in any measure fit to come to the table of the Lord. And if the true Christian views himself as one of the worst of his species, he must be guilty of falsehood, if he professes to have *any true religion at heart*. If he views his own heart as more vile than any other person's, he must view himself as the most unqualified person for communion with Christ or his saints. Can a person *honestly* profess to be in a state of penitent reconciliation with God, while at the same time he really views his own heart as a *sink of filth and wickedness*, no better than the heart of the *wilful blasphemer*? Is there not, sir, something like strong delusion in this business? and has your doctrine no tendency to prevent many persons of honest minds from making a profession of religion?

3. Would not almost any person, who uses such language, or any advocate for the use of such language, view himself as injured and defamed, if another person should represent him, as having the *most vile and wicked heart* of any of the sons of men? But if he really *views himself* in this light, why should he feel injured, to find that others have the same opinion of his character?

4. If your sentiments be according to truth, how is it possible that real Christians should hesitate in

regard to admitting to their fellowship, the most abandoned wretches that tread the ground? If they view themselves as having the most wicked hearts, they must view these profligate characters, as more fit for a place in the church than themselves. This, it is believed, must certainly be the consequence, unless the Christian infers from the fact of his viewing himself as the *most vile*, that he is really a *good person*. But, then, what shall we do with this contradiction in his own views of himself? Does he *still* view himself as the *most vile*, while he infers from this view, that he is really *renewed and better* than the profligate? Is there not, Sir, reason to fear, that *some persons* make use of your sentiment for self-deception, and for deceiving others? Having brought themselves to use such language, do they not infer from it their own safety, and recommend themselves as pious persons to those of your opinion?

5. Is it not a fact, that those, who adopt your views of the nature of humility, are very apt to question the religion of any man, who doubts the propriety of a Christian's saying, that he views his own heart as the vilest of all? Now, Sir, if you are sincere, in saying, that you view your own heart as the *most vile*, how came you to be so jealous of me, that my religion was vain? You profess to believe, that none but *good people* have a right to preach the gospel; yet you preach the gospel, while professing to view your *own heart* as the worst: Not only so, you doubt my having any true religion, because I cannot adopt such language. Does it then appear, that you really view your *own heart* to be *more vile than mine*?

6. I have another question to

ask, which you may set down among the reasons for my dissent. Is it not an awful truth, that too many ministers and private Christians, who adopt your views of humility, are nevertheless very uncharitable in their feelings and conduct towards Christians of other sects? In how many instances do they refuse fellowship with other ministers and other Christians, whose walk is as blameless as their own? How could this be, if they were really in the habit of viewing themselves as *more vile* than any other people? Is it not manifest, Sir, that, in contradiction to their professed views of their own hearts, they really esteem themselves *much better* than any who dissent from their opinions.—Although I do not wish they should view themselves as the *most vile creatures on earth*, I sincerely wish they had enough of gospel humility, to produce more gospel charity; and more of that kind and forbearing spirit, in which consists much of the glory and the blessedness of the Christian religion.

As the subject of the letter is one in which many are concerned, I shall send it to you through the medium of the Christian Disciple, should the Editor have no objection.

Yours with brotherly esteem,

From the same.

ANSWER TO THE LETTER FROM ONE CLERGYMAN TO ANOTHER.

MR. EDITOR—I send you a few observations in answer to a “letter from one clergyman to another,” published in your Number for January, Vol. ii. page 25. I am “dissatisfied with some of the sentiments expressed” in that letter; but you, Sir, will judge whether my reply be

sufficiently “well written and candid” to merit “a place in your columns.”

MINIMUS.

The question in dispute is very fairly stated, viz. “Whether humility naturally leads a true Christian to view himself as the chief of sinners?”

It will probably be granted, that humility consists in such *low thoughts* of one's self as a person *ought* to entertain, together with corresponding feelings of heart; agreeably to the apostle's exhortation, Rom. xii. 3. “I say to every man that is among you, not to think of himself *more highly* than he *ought* to think; but to think *soberly*.” By one's viewing himself as the chief of sinners, I suppose is meant, that, by looking into his own heart, and comparing his own sins with the sins of others, he *appears* to himself to be the chief of sinners. In this sense, a person may view himself as the chief of sinners, while, at the same time, he *believes* it possible, and even probable, that there may be greater sinners in the world than himself. Indeed, a person's viewing himself as the chief of sinners, in the sense explained, is consistent with his having evidence to believe that there *are* greater sinners than he. The pains of a person in distress may *appear* to him greater than those of any other person, while at the same time he sees reason to *believe* that the pains of others are greater than his own. The sorrow of a person in affliction may *appear* to him greater than that of any other, while he sees reason to *believe*, that the sorrows of some others are greater. The question before us rightly understood, I apprehend to be, not whether every Christian, in the exercise of humility, thinks he sees sufficient evi-



dence to believe, that he is the greatest sinner in the world, but whether a Christian, in the exercise of humility, appears to himself a greater sinner than others appear to him to be?

The question being understood in this sense, the writer of the letter concedes what seems to amount to an affirmative answer. He concedes, that "Christian humility leads a person to be attentive to his own heart, and to become better acquainted with himself, than he can be with the hearts of others." This concession is as correct as it is candid. For every person may look directly into his own heart; but no one can look into the hearts of others. "Man looketh on the outward appearance." A Christian must form his opinions of the hearts of others, by their *external actions*; but he forms his judgment of his own heart, by attending to his internal feelings, motives, affections, and volitions. In these, all sin as well as holiness, essentially consists. External actions, considered separately from the exercises of the heart, are mere motions. The heart forms the character. "As a man thinketh in his heart so is he." If, therefore, the sinful exercises of a Christian's heart, appear worse to him when truly humble, than those of others, he must view himself as the chief of sinners. But so the sinful exercises of his heart do appear to him; for "he is better acquainted with his own heart, than he can be with the hearts of others." He has an immediate view of the selfishness, pride, hypocrisy, and enmity of his own heart; but he can only *infer* the wickedness of the hearts of others from their *external actions*. Such an inference must be vague, and as to the degree of turpitude and criminality, often inconclusive. No

one can tell how much lighter other sins against, what temptations he is under, what motives, feelings, and designs. Sinful exercises of heart, viewed by the eye of humility appear more odious than any external actions. Hence, as every Christian is sanctified but partially has many evil exercises of heart, it follows, that every Christian, in exercise of humility, must appear to himself as the chief of sinners. It is not necessary to recite the "enormous transgression" of Christians, before their conversion, nor to suppose their "constitution" inclined, either habitually or occasionally, to gloom and melancholy in order to account for their such an expression as this; *seems to me no one has a heart as wicked as mine,*" or such expressions as those of Agur and St. "Surely I am more brutish than any man;" "—Sinners, of whom I am chief."

The above observations, if true, will furnish an answer to the *objections* of the writer of the letter, against the opinion of the brother.

*Objection 1.* "I cannot see that true humility is of a nature to lead people to view things directly contrary to the truth of facts."

*Answer.* There is no need of admitting this in order to emit the sentiment in question. It is not maintained that humility leads people in all instances to believe that their hearts are worse than the hearts of others; but to view them as appearing worse than the hearts of others. And so they appear. And is it "contrary to the truth of facts," for Christians to view things as appearing as they do appear? The writer admits that it is "very natural for *each* in *this class* (the class of hu-

Christians) to esteem his brethren as better, or more pious than himself," agreeably to St. Paul's words, Phil. ii. 8. But why is not this as contrary to the truth of facts, as for a Christian to view his heart to be worse than the hearts of other men? In the same sense in which a Christian ought to esteem all his brethren as better than himself, he may esteem himself as worse than all other men.

*Obj. 2.* "If it were habitual with true Christians to entertain such views of themselves, it would be impossible for them to make a profession of religion in *sincerity and uprightness*."

*Ans.* This objection would be well founded, if it were maintained, that Christians view their hearts, as *at all times* worse than the hearts of all others. But this is not maintained. As Christians have some sinful exercises of heart, so they have some holy exercises of heart, which are totally different from all the feelings and affections of impenitent sinners, and afford evidence that they have been born of the Spirit, and are qualified to own Christ before men. While, therefore, their sins appear to them greater than the sins of others, they may at the same time have the full assurance of hope, that they have passed from death unto life.

*Obj. 3.* "Would not almost any person, who uses such language, or any advocate for the use of such language, view himself as injured and defamed, if another person should represent him, as having the *most vile and wicked heart* of any of the sons of men?"

*Ans.* Perhaps he might, and that justly. For he might reasonably consider others as having no more ability to look into his heart, than he has to look into the hearts of others. He might, therefore, have

a right to consider those who thus judged and set him at naught, as being destitute of the Christian spirit, and employed in the service of the arch accuser of the brethren.

*Obj. 4.* "If your sentiments be according to truth, how is it possible that real Christians should hesitate in regard to admitting to their fellowship the most abandoned wretches that tread the ground?"

*Ans.* If Christians were not conscious of having some *holiness*, as well as many sinful exercises of heart, they might indeed consider the most abandoned wretches as being no more unfit for membership in the Christian church, than themselves. But while their sins appear to them exceedingly sinful, they hope that they do sometimes exercise repentance and faith, which neither profligate sinners, nor moral sinners, nor any other unrenowned men ever, exercise.

This sentiment may have been misused, and what Christian sentiment has not? It is apprehended, however, that it has not more frequently been used for "self-deception and for deceiving others," than the opposite one, *that humble Christians appear to themselves less sinners than others*. This sentiment may be used in deceiving such as "trust in themselves that they are righteous and despise others," and in settling upon their lees, stupid, moral sinners, who have never seen the plague of their hearts, and "thank God that they are not as other men."

*Obj. 5.* "Is it not a fact, that those who adopt your views of the nature of humility, are very apt to question the religion of any man who doubts the propriety of a Christian's saying that he views his own heart as the vilest of all?"

*Ans.* Suppose it be a fact, it may not hence follow that they are in

consistent with themselves. Their own hearts may appear to themselves worst of all, while they consider themselves as saints, and some others as sinners. And if it be the nature of humility to lead Christians to entertain low thoughts of themselves, and to view themselves as the chief of sinners, then those who discard this sentiment, certainly give some reason to apprehend that they have never seen themselves, and been truly convinced of sin, and humbled for it.

*Obj. 6.* "Is it not an awful truth, that too many ministers and private Christians, who adopt your views of humility, are nevertheless very uncharitable in their feelings and conduct towards Christians of other sects?"

*Ans.* If it be a truth, it is unquestionably an *awful* truth; and if *any* Christians of our sentiments are uncharitable, it will be granted there are *too many*. But if this proves any thing against our sentiment, it proves too much; for what sentiment can be named, that has not been *professed* by some uncharitable persons? Besides, the writer of the letter charitably admits, that those of our sentiments, who feel and act uncharitably, are hypocritical, and do not view themselves as they pretend. "For," he adds, "how could this be (how could they be so uncharitable) if they were *really* in the habit of viewing themselves as *more vile* than any other people?"

For the Hopkinsian Magazine.  
DECLENSION IN THE CHURCHES OF  
NEW-ENGLAND.

[*An Extract.*]

The declension in these churches has long been viewed with deep concern. Formerly they were distinguished by their evangelical or-

der, discipline, and purity. But alas! "*How is the gold become dim, and the most fine gold changed!*" Is it not a lamentable, but notorious, fact, that in a large proportion of these churches, there is not merely a remissness, but an almost total discontinuance of Christian discipline? Nay, is it not even the avowed sentiment of some, who are set as watchmen on the walls of our Zion, that what has generally been understood by Christian discipline, neither can be, nor ought to be, maintained in the churches? Are not those passages of the Christian code, which have been considered as containing the laws, and enforcing the importance of the discipline and order of Christ's house, explained away or disregarded; while the passage in the memorable parable of the wheat and tares, "*Let both grow together until the harvest,*" is applied in its full latitude, to the church? \* In one word, is it not evidently a design, systematically prosecuted, to abolish, as much as possible, the distinction between the church and the world, and to model the churches completely upon worldly maxims, and in conformity to worldly views? Is it not in pursuance of this design, that the doors of the churches are thrown wide open, and members, after admission, are allowed to walk "*after the rudiments of the world,*" totally exempt from disciplinary restraint? How affecting must this be to all the true children of Zion! With what propriety may they adopt the ancient lamentation, "*Remember, O Lord, what is come upon us, consider and behold our reproach. Our inheritance is turned unto strangers, our houses to aliens.*"

\* Is it not astonishing, that this parable should be applied to the *church*; when it is expressly applied by Christ, not to the *church*, but to the *world*?

How much like burlesque would it appear to apply the description in Canticles, to the body of these churches: "*Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.*" Alas! where is the beauty, the comeliness, the terror? To what are the churches terrible? Are they like an army in array against error and ungodliness? Do they contend earnestly for the faith once delivered to the saints? Do they impress awe upon the ungodly? Do they, by their parity, their order, their holy discipline, command respect from the world? Or is it to such only, as wish to walk greenly to the laws of Christ, that they are terrible?

Having lost their proper character, have not the churches ceased to be regarded as *sacred enclosures*? And is it not for this reason, that people, who make no pretensions to the power of godliness, and manifest no disposition to conform their lives to the holy and self-denying precepts of the gospel, can approach the Christian mysteries, without compunction, and even claim admission to them, as their inalienable right?

Such being the state of the churches, regarded as the common of the world, or as a city of which all are equally free; the men of the world hold themselves at liberty to interfere in all their concerns.—Hence, if any particular church, impressed with the importance of evangelical purity and order, proceeds upon Christian principles, and opens the doors of its communion to such only, as, in a judgment of charity, have been washed with the washing of regeneration, and renewed by the Holy Ghost; immediately becomes obnoxious to popular odium and hostility. It is told, in an imposing tone, that

other churches do not hold their doors so close; and is denounced as illiberal and bigotted, as arrogant and arbitrary. Such are the consequences of any noticeable act of interior discipline. If a church deal with any of its members, who walk disorderly; the attention, and the animosity of the public mind are immediately roused. Multitudes interest themselves warmly in the cause of the disciplined persons; and the proceedings of the church, however conformable to the spirit and precepts of the gospel, are blazoned abroad, as intolerably tyrannical, oppressive, and cruel. In a word, if a church do not govern itself by the maxims, and conform to the spirit of the world, but aim to maintain the order and discipline of the gospel, and to exhibit a distinction between the kingdom of light and the kingdom of darkness; it is sure to be surrounded with enemies and overwhelmed with obloquy. This, indeed, is no more than what should be expected. The kingdom of Christ is not of this world; and therefore, the world hateth it. Whenever it appears in its true light and in its proper character, it will be opposed by all the avowed enemies of the gospel. But, if this were all, complaint should be silent.

If it were from the open and avowed enemies of the gospel, if it were from the non-professing world only, that a church, built and ordered upon evangelical principles, had to sustain opposition; its condition would be happy indeed.—But has it not adversaries still more formidable, because more advantageously circumstanced? If churches and ministers, professedly of Christ, are ready to espouse the popular cause in opposition to the obnoxious church, and to avail

themselves of all the advantages of their situation to weaken its hands and to crush it to the dust; how unhappy must be its condition, how arduous its struggle, how discouraging its prospects? If there be churches and ministers, who, symbolized completely with the world, and determined to reduce all others to their own level, are ready, upon every occasion, to combine influence and effort with those who are without and with the disaffected within, to suppress evangelical order and discipline; what can a single church do?—Do? It can stand: And if it hold fast and be faithful, it will stand; for God will hold it up. But its struggle must be arduous and painful indeed.—An open enemy upon his own ground, is but little to be dreaded, in comparison with professed friends and allies within the lines, who in the hour of battle will betray the cause and join the hostile standard. And can it be, ought it to be dissembled, that in the present state of things, a church, which wishes to maintain the purity and order, the doctrine and discipline of the gospel, has infinitely more to fear from those, who, *according to profession*, ought to be more than common friends and allies, than from the whole host of openly avowed infidels, and all the rest of the world combined!

DR. SAMUEL WORCESTER.

#### FULL ATONEMENT AND FREE PARDON.

Christ in his sufferings and death, made complete atonement for the sins of mankind. In other words, he rendered to the law, character, and government of God, such peculiar honour, as to make it consistent with their unchangeable nature and glory, that sinners should,

on the proper *conditions*, be *forgiven*. But the atonement inferred no obligation of *justice*, on the part of God, to forgive them. They were still sinners, after the atonement, in the same sense, and in the same degree, as before. In no degree were they less guilty, or less deserving of punishment.

The supposition, incautiously admitted by some divines, that Christ satisfied the demands of the law by his active and passive obedience, in the same manner as the payment of a debt satisfies the demand of a creditor, has, if I mistake not, been heretofore proved to be unfounded in the scriptures. We owed God our obedience, and not our property; and obedience, in its own nature, is due from the subject himself, and can never be rendered by another. In refusing to render it, we are criminal; and for this criminality we merit punishment. The guilt, thus incurred, is inherent in the criminal himself; and cannot, in the nature of things, be transferred to another. All that, in this case, can be done by a substitute, of whatever character, is to render it not improper for the lawgiver to pardon the transgressor. No substitute can, by any possible effort, make the transgressor cease to be guilty, or to deserve punishment. This (and I intend to say it with becoming reverence) is beyond the ability of Omnipotence itself. The *fact*, that he is *guilty*, is past; and can never be recalled.

Thus it is evident, that the sinner, when he comes before God, comes in the character of a sinner only; and must, if strict justice be done, be therefore condemned. If he escape condemnation, then; he can derive this blessing from *mere mercy* only, and in no degree from *justice*. In other words, every

essing, which he receives, is a free gift. The pardon of his sins, as acquittal from condemnation, and his admission to the enjoyments of heaven,\* are all given to him freely, and graciously; because God regards him with infinite compassion, and is, therefore, pleased to communicate to him these unsearchable favours. DR. DWIGHT.

\* We admit, that "admission to the enjoyments of heaven" is a favour bestowed *freely* upon penitent believers; it we see not how it is bestowed *graciously*, in the proper and strict sense of the term. After believers are fully "pardoned" and "acquitted from condemnation," why may they not be admitted to heaven, on the same ground, as that of the continuance of the Angels in that happy place? The pardon of the penitent, is of *grace*; but the reward of justified believers, is of *goodness*.—EDITOR.

For the Hopkinsian Magazine.

#### HOW TO ADDRESS SINNERS UNDER CONVICTION.

In *Mr. Boston's fourfold state*, are the following passages: "Do that you *can*; and it may be, while you are doing what you *can* for ourselves, God will do for you that you *cannot*." Again, "Let us believe as we can, in obedience to God's command; and while we are doing so, although the act be at the beginning but natural, yet in the very act, promised and purchased grace strikes in and turns it into a supernatural act of believing." Following him by "promised grace," in this passage, to mean, that which was promised to Christ on behalf of those who were given him by the Father; yet the language is scriptural and dangerous, as giving the sinner to understand that his inability is something that excuses him, and that in doing what he *can*, while in enmity to God, he obeys the divine command, and is at least in a more hopeful way of

obtaining supernatural grace. The apostles exhorted sinners to *repent and believe the gospel*, and to nothing short of it; making no account of their inability. If we follow their example, God may honour his own ordinances by accompanying them with his Holy Spirit; but as to any thing being done in *concomitance* with the endeavours of the unregenerate, we have no such idea held out to us in the oracles of God.

It is God's ordinary method, indeed, prior to his bestowing that supernatural [special] grace, which enables [inclines] a sinner to repent and believe the gospel, by various means to awaken him to reflection, and to the serious consideration of his condition as a transgressor of the divine law. Such convictions may last for a considerable time, and may issue in true conversion; but they may not: and so long as the way of salvation proposed in the gospel, is rejected, or neglected, in favour of some self-righteous scheme, there is nothing truly good in them. They are as the *noise* and the *shaking* of the dry bones, but not the *breath of life*. They are the means by which God prepares the mind for a welcome reception of the gospel; but they contain no advance towards Christ, on the part of the sinner. He is not nearer the kingdom of heaven, nor less in danger of the wrath to come, than when he was at ease in his sins. Nay, notwithstanding the outward reformation, which such convictions ordinarily produce, he is not upon the whole a less sinner in the sight of God, than he was before. On the contrary, "He who continues, under all this light, and contrary to the plain dictates and pressing painful convictions of his own conscience, obstinately to oppose and reject

Jesus Christ, is, on the account of this his impenitence and obstinacy under this clear light and conviction of conscience (whatever alteration or reformation has taken place, in him, in other respects) *more guilty, vile and odious in God's sight, than he was before.*"\*

For a minister to withhold the invitations of the gospel till he perceives the sinner sufficiently, as he thinks, convinced of sin, and then to bring them forward as something to which he is entitled, holding up his convictions and distress of mind as signs of grace, and persuading him on this ground to think himself one of God's elect, and warranted to believe in Christ, is doing worse than nothing. The comfort which the apostles presented to awakened sinners, consisted purely in the exhibition of Christ, and the invitations to believe in him.—Neither the company addressed by Peter, nor the Philipian jailor, were encouraged from any thing in the state of their own minds, though each was deeply impressed; but from the gospel only. The preachers might and would take encouragement on perceiving them to be pricked in their hearts, and might hope for a good issue; but it had been at their peril to encourage *them* to hope for mercy any otherwise, than as believing in the Son of God.

The hyper-calvinists, who set aside the invitations of the gospel to the unregenerate, abound in these things. They are aware that the scriptures do invite sinners of some sort to believe in Christ; but then they conceive them to be *sensible* sinners only.—It is thus that the terms "*hunger, thirst, labour, heavy-laden,*" as used in the invitations of scripture,

\* DR. HOPKIN'S *True State of the Unregenerate*. p. 6.

are considered as denoting *spiritual* desire, and as marking out the persons who are entitled to come to Christ. That the invitations of the gospel should be addressed to sinners, *as the subjects of those wants and desires*, which it is adapted to satisfy, such as the thirst for happiness, peace, rest, &c. is no more than might be expected. It had been strange if living waters had been presented to them who in *no sense* were thirsty, or rest to them who were in *no sense* weary and heavy-laden; but it does not follow, that this thirst and this weariness are *spiritual*. On the contrary, they who are invited to buy and eat without money and without price, are supposed to be "spending their money for that which is not bread," are admonished as "wicked" men, to forsake their way, and invited to return to the Lord under a promise of abundant pardon, on their so returning.—The "heavy-laden" also are supposed as yet not to have *come to Christ, nor taken his yoke, nor learned his spirit*; and surely it could not be the design of Christ to persuade them to think well of their state, seeing he constantly teaches that till a sinner come to him, or believe in him, he is under the curse. It is also observable, that the promise of *rest* is not made to them as *heavy-laden*, but as *coming to Christ with their burdens*.—There is no proof, that all who were "pricked in their hearts" under Peter's sermon, and who enquired "what shall we do?" believed and were saved. On the contrary, it seems to be intimated, that only a part of them "gladly received the word, and were baptized." Had they *all* done so, it would probably have been said, *then they gladly received his word, and were baptized*. Instead of this, it is said, "then

but gladly received his word, baptized, &c." implying, that were some, who, though not in their hearts, yet received the word of the gospel, and not baptized, and who might place under an impression the forgiveness of sins in the name of Jesus Christ was a hard task. There are many, it is to be said, who, at this day, feel it to be a heavy burden, and yet bring it to Christ; but lay it on some self-righteous resting and so perish forever.

ANDREW FULLER.

the R. I. Religious Messenger.

SCRIPTURAL-TYPES.

When reflecting on the subject of types, as often brought to view by preachers and theological writers when we have been told, that a patriarch or Jewish saint was a type of Christ, or such a rite in the Old Testament, a type of one in the New; we have often found ourselves at a loss to know whether the assertion were true or false. If by type, is meant a resemblance which bears some resemblance to something else, the assertion may be very true, though not instructive. For in that sense every man is a type of Christ; Jewish rites, divinely instituted, are entirely dissimilar, as to appearance, to anything that bears no resemblance whatever to Christ. But what may thus be said to prove any thing, proves nothing. Something more, then, than a bare resemblance, between things, is necessary to constitute a type, of the other, in the scriptural sense. We undertake, therefore, that the resemblance must be *designed*, in order to authorize making one event or characteristic typical of another. But the question may return upon us, how

shall we know when there is a *designed* resemblance? You may know it, when the inspired writers inform you of it: and you cannot possibly know it in any other way. Here must the landmark be fixed. Here must the line of demarcation be drawn, which is to separate the region of truth from the region of conjecture. All beyond this boundary is dark and uncertain.

That there must be some standard to guide us on this subject, is evident from the discordant and endless variety of types, which are palmed upon us as scriptural.—They are varied and multiplied, according to every man's fancy. In this way, a grievous tax is imposed on honesty and good nature: and this tax operates as a bounty upon scepticism. Many are hence driven off to the ranks of infidelity.—Those who handle the sacred oracles, are bound to do it with modesty and reverence. They should not treat them, as is sometimes done, with a license, which would be unpardonable even in human compositions.

Thus a respectable writer makes Gideon's victory and Sisera's fall both typical of the spiritual victories of the Church, because, forsooth, this victory and this overthrow are afterwards incidentally alluded to (Isaiah ix. 4. Psalm lxxxiii. 9) as instances in which God had afforded help to his people. The healing of Naaman, the Syrian, and the merciful visitation of the widow of Sarepta, are made by him to typify the admission of the Gentiles to the blessings of the gospel, because those facts are referred to by Christ (Luke iv. 25—27) though for a very different purpose. All the most eminent saints of ancient times are made types of Christ: the histories of Cain and Abel, of Jacob and Esau,



of Isaac and Ishmael, of Ephraim and Manassah, are made to prefigure the rejection of the Jews; and the fall and temporary banishment of Nebuchadnezzar to prefigure the present state of this people.—Such is a specimen of the types (and these not of the more extravagant kind) which are sometimes furnished for our edification. The general fault in the cases adduced, is converting mere examples, illustrations and resemblances into types and antitypes.

But we have advanced the position that a *Scriptural type* is a *designed representation of some future character or event*; and that the knowledge of what is such, is to be drawn, not from our imagination, but from the Bible.

Now as to the examples above cited, where is the evidence, that the former part of the example, in each case, was designed by God to be a type of the latter, and was made to exist for this purpose?

There is another necessary caution: even where there are rites in

the Old Testament, which are designed to be typical, it does not follow that they were so understood by the ancient Jews who practiced them. These rites were undoubtedly designed to answer present important purposes, as well as to point to something future. It is to be observed, also, that real types are generally carried too far. One thing is typical of another, in a particular respect. But the visionary interpreter carries the parallel throughout. Because there is a resemblance in one quality, he makes a resemblance in all.—Thus a man preaching from this text—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," makes the serpent a type of Christ and then proceeds to show how much Christ resembles a serpent! In the first place, there is no type here;—nothing but a comparison; and, secondly, the comparison extends merely to the manner and design of being lifted up; i.e. for healing and saving purposes. A. W.

## Religious Intelligence.

### BOMBAY.

A communication from Mr. Hall to the Corresponding Secretary, contains an extract of a letter which he had just received, giving an account of the hopeful conversion of a Pundit, in consequence of reading the Gospels of Mark and Luke while ill of a fever at Kittoor. The Pundit, in a long conversation with the gentleman who wrote it, spoke of the "books" as having "made him quite miserable, convincing him of the delusions in which he had been living, worshipping stocks and stones."

"This he said with every apparent degree of sincerity. He declared his resolution to renounce the worship of the impure deities Vishnu, Seva, &c. and to embrace that of Jesus. My heart was rejoiced to hear this. I trust his heart is under the workings of the Spirit. He has for some time been a favourite with me, from his zealous and conscientious discharge of the duties of the school. Since the time he first spake on the subject to me, he has been very assiduous in reading Tracts, and conversing on the subject, and his eagerness

ness, rather than diminishes. A great hopes of him; but indeed character is so deceitful that I must hope with trem-

On our leaving Vengorla, I two months leave to go to use. I expect him in another month, and hope to find him und— that is, retrogradely."

Our hopes—adds Mr. Hall—are revived, by reflecting, that we have distributed more than 600 Christian Books; and that the words of them, widely dispersed, may have been read with attention and concern; that a still larger number of the heathen have heard something of Christ, and his great salvation from our hands; and that the truth of God, disseminated, may, through the Holy Spirit, be now working in the hearts of many, a preparation to receive the truth as it is in Jesus.

SANDWICH ISLANDS.

A joint letter from the missionaries at the Sandwich Islands, dated Nahu, Oct. 15, 1825, says, writing to you, by the present opportunity, we might easily fill your pages with cheering accounts of the Lord has done and is doing to give success to missionary operations in these islands, though not equal to our desires exceeds what were deemed reasonable expectations. He seems to have enlisted most of the chiefs in the cause of reformation, and indeed the hearts of thousands of people to attend to instruction, many of whom have committed themselves to memory our Evangelical catechism, published in June. This has enabled us to print and distribute, since April last, 16,000 copies of our Elementary Lessons, many all of which are now used in schools. From this fact we conclude, that nearly that number

are under regular instruction in the different islands, though we regret that a considerable part of these, and multitudes of others who are ready to learn, cannot yet be furnished with competent instructors. At all the stations preaching is regularly maintained, and all the congregations have been recently enlarged.

Our congregation at Honoruru has increased to about 3,000, and about that number of men are now erecting a temporary thatched chapel, sufficiently large for the accommodation of from 4000 to 6000 hearers. In the mean time we worship in an open area, between the tomb of the late king and queen, and the mansion house occupied by the young king. Thus the altar of the Lord appears to be erected "between the living and the dead."—*Miss. Herald for July.*

Extract of a letter from the Rev. Daniel Tyerman, one of the deputation of the London Missionary Society, dated Canton, China, Nov. 29, 1825.

"We know of twenty-one islands in these seas (the South Seas) in which the gospel has been embraced—in which not an idolater remains. And while I would not hold them up as having arrived at perfection, I fear no contradiction when I affirm, that the inhabitants of those islands are the most universally and consistent Christians of any people on the face of the earth, so far as profession goes; and vast multitudes of them, I cannot doubt, are Christians indeed."

*Miss. Herald.*

*The wilderness shall bud and blossom as the rose.*

Extracts of a letter from an aged clergyman in the State of Ohio, showing the amazing progress of Christianity and civilization in that section of our country in which he resides.

When I first came into this part of the country, twenty-five years ago, it was a wilderness, both in a natural and moral sense. Not a church of any description or denomination. But let us mark the change, and see what God has wrought. There were but four ministers between the Ohio river and Lake Erie, in the year 1800, including myself. One of them was settled in Pennsylvania in 1799, the other two came the next year.—There are now between the Ohio and Alleghany rivers, and the Lake, five Presbyteries; two of them in Pennsylvania, consisting of thirty-one churches, under a Presbyterian form of government, embracing last year 3376 communicants, furnished with nineteen ministers. In the Connecticut Western Reserve, there was constituted by the last General Assembly of the Presbyterian Church, a Synod consisting of three Congregational Presbyteries; the Churches being mostly governed by Congregational principles, embracing eighty-five Churches, in which there were last year 2820 communicants, and thirty ministers. In the year 1825 the sum total stood thus: where in 1800 there were four ministers and four or five small Churches, there are now forty-nine ministers, one hundred and thirty-six Churches, and 6196 communicants.—*Rel. Intel.*

#### ORDINATIONS.

1838. May 31. Ordained, Rev. HENRY WOOD, as pastor of the Congregational Church in Goffstown, N. H. and at the same time and place, Rev. JACOB LITTLE of Boscawen, as an Evangelist.

1826. July 12. Ordained, Rev. HERMON ROOD, as pastor of the Centre-Church in Gilmanton, N. H. Sermon by Rev. Mr. Edwards of Andover, Mass. from 2. Tim. iii. 16.

1828. May 10. Ordained at Springfield, Mass. Rev. RUFUS ANDERSON, as

an Evangelist, and Rev. Messrs. JOSIAH BREWER, ELI SMITH, CYRUS STONE and JEREMIAH STOW, as Missionaries to the Heathen.

#### POETRY.

##### *The Christian and the Atheist.*

###### ATHEIST.

Christian, all your talk is folly :  
Priests have told a dreadful tale :  
Spleen and "moping melancholy"  
O'er your better sense prevail.

Gods, there are none in existence;  
Nature is a mystic dance;  
Formless, and without assistance,  
Worlds and systems, made by chance.

Chance, from gloomy chaos starting,  
Atoms from their centres hurl'd,  
And like sparks electric darting,  
Form'd this varied, nether world.

Chance, pure Chance, alone has made  
me;

Death is all the ill I fear :  
Future we shall ne'er invade me :  
All our joys and woes are here.

Priestly terror and damnation  
Are my daily sport and song :  
Chance but mark'd me for creation;  
Chance shall end it, right or wrong.

###### CHRISTIAN.

Atheist, softly! speak with candor ;  
Chance, perhaps, hath ears to hear :  
Chance, for such blasphemous slander,  
Yet may make you quake with fear.

Chance so great, replete with wonders,  
Yet may speak with mighty dread,  
Louder than ten thousand thunders,  
Calling up the sleeping dead.

Judgment, too, by Chance, may meet  
you ;

Guilt may sting with keen despair ;  
Fiends of hell in terror meet you ;  
Sin forever chain you there.

You may there with Devils walter,  
Death may fly from your embrace;  
Christ the Christian's hope and shelter,  
Ne'er may prove your hiding-place.

You, by Chance, may live forever ;  
Hell, by Chance, may be your home ;  
Christians' hope may cheer you never,  
Christ may never bid you come.

Hopeless, friendless, and forsaken,  
Sally drawn by Chance away,  
You may find yourself mistaken,  
In the great, decisive day !

\* \* SENEX JUVENIS is received, and shall have a place soon.

THE  
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**SERMON.**

[Concluded from page 173.]

JOHN, vi. 47.—*Verily, verily, I say unto you, He that believeth on me, hath everlasting life.*

**INFERENCES.**

1. If there be substantial evidence in the sacred scriptures, that God has established an inseparable connexion between the first exercise of true faith, and eternal life; then no passage of scripture, rightly explained, militates against this doctrine. The sacred scripture is consistent with itself;—otherwise it could not have been all given by inspiration of God.—To suppose that different passages of scripture, as they were meant to be understood, teach *opposite* doctrines, is to deny the infallibility of the sacred writers, and, consequently, their inspiration. To say, as some do, that men of all persuasions and all sentiments, have scripture for their various and contradictory opinions, is to take deistical ground. The scriptures, properly understood, support but *one* system of sentiments, the parts of which are intimately connected, and perfectly consistent with each other.

If, therefore, the doctrine of the certain perseverance and final sal-

vation of all true believers, has been established by scripture; it may be reconciled with every passage of the word of God.

I will here bring into view some of those passages, which have been thought most inconsistent with the doctrine of the saints' perseverance, and endeavour to show how they are to be reconciled to it.

EZEKIEL, xviii. 24.—“But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.”

This passage may be reconciled with the certain perseverance of the saints, in two ways:

*First.* It may be supposed, that by *the righteous*, is here meant, one professedly and apparently righteous, but not so in reality.—But as this, perhaps, is not the true sense of the passage, it may be observed,

*Secondly,* That it is not here asserted, that any righteous man ever did, or ever will, turn from his righteousness. It is only declared what would become of a righteous

man, in case he should turn from his righteousness, and become habitually wicked. In order to set this passage in opposition to the doctrine taught in our text, it must be proved that by a righteous man, is here meant one truly upright and godly, and that some such man has turned, or will turn, irrecoverably, from his righteousness. But neither of these, and much less both of them, has yet been proved.

HEBREWS, vi. 4—6.—“It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.”

This passage is near akin to the one just quoted from Ezekiel, and may be reconciled with the perseverance of saints, much in the same way. If the persons here described, are not real Christians, but only enlightened, awakened, convinced sinners, as some suppose; it is easy to see, that the passage presents no difficulty in the way of the doctrine under consideration. The apostacy of ever so many enlightened sinners, would never prove the perdition of one renewed saint.

But if the persons here described, are supposed to be real Christians, as it seems most probable they are; it is sufficient to observe, that it is not here said, that any such ever will fall away, but if they should, it would be impossible to renew them again unto repentance. It is implied, in this passage, that Christians, if they should apostatize, would perish; but it is not asserted that any of

them ever did, or ever will a warning to Christians, need and designed as the means of perseverance in holiness to the

MATTHEW, xxiv. 12, 13.—“because iniquity shall abound, love of many shall wax cold. he that endureth unto the end, same shall be saved.”

By the many, whose love wax cold in a time of declension and persecution, cannot be meant true believers; for their love and zeal are rather inflamed than cooled by the prevalence of iniquity. They will not follow a multitude to do evil, and the persecution which they experience, while it excites both their indignation and compassion, increases their ardour in the defence of truth and the promotion of righteousness. They are false professors, whose love is mercenary, who follow Christ for the loaves and fishes, that lose their love to Christ, when iniquity bounds, and persecution arises in the world's sake. While he, who has that true and living faith, which works by disinterested love, endures to the end, and will not be ashamed of salvation.

JOHN, xv. 1, 2.—“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away.”

To ascertain the sense of this passage, it is only necessary to answer the question, Who is meant by the branch *in Christ*, that beareth not fruit? Surely, a true believer cannot be meant; for he who is quickened by love, and yields the peaceable fruits of righteousness. A hypocrite, who professes Christ by profession only, is the branch that beareth not fruit. Every one, who is in Christ by true and holy faith, bears fruit to eternal life. Hence, our I

adds, v. 5. "He that abideth in me, and I in him, the same bringeth forth much fruit." This explains the 6th verse, "If a man abide not in me, he is cast forth as a branch, and is withered;" i. e. If a man be in Christ only by profession, and does not abide in him by a true and living faith, he is an unfruitful branch, that will wither in the heat of temptation, and is fit only to be cast away and burned.

The above passages are a fair specimen of all those, which have ever been thought inconsistent with the doctrine maintained in the preceding discourse, and are those, on which the opposers of the doctrine, chiefly rely. As these, so all the rest may easily be reconciled with the certain perseverance and final salvation of every true believer.

2. If it be taught in sacred scripture, that there is an inseparable connexion between the first exercise of faith, and eternal life; then there can be no valid objection brought against this doctrine. Objections may be raised, by ingenious men, against any doctrine of the Bible, and sometimes so plausible, as to appear to have weight, and so subtle, as to appear difficult to answer. But that no valid objection can lie against any scriptural doctrine, is as certain, as that all scripture is given by inspiration of God. Any one may rationally and safely receive a doctrine, plainly taught in scripture, although he may not be able, at present, to answer all the objections, which men of corrupt minds and destitute of the truth, may allege against it.

The doctrine of the perseverance and final salvation of all true believers, is pleasing, in itself, to all who have a hope that they are believers in Christ, and would be

universally received and approved, if it were not inseparably connected with the decrees of God, the election of grace, divine agency, and other doctrines, displeasing to the self-sufficient and self-righteous, who are unwilling to be absolutely dependant upon the sovereign grace of God for their salvation.

It has been objected against the doctrine in question, that it supercedes the use of means, and renders the exhortations and warnings addressed to saints in scripture, useless and insignificant.

But to this it may be replied, that the certainty of the end does not at all supercede the necessity of using means to attain it. It was certain that Paul and those with him on the wreck, would all get safe to land; for an angel had assured the apostle, that this would be the event. But this did not render it unnecessary for the sailors to stay and use their exertions to get the vessel to land. Their exertions were the very means appointed to save the crew. Hence Paul said, "Except these abide in the ship, ye cannot be saved."—The perseverance of believers in holiness, is necessary to their salvation. And to excite them to persevere, exhortations and warnings are necessary means. It would be strange reasoning to say, that means are unnecessary, because God has determined to make them effectual. Because God promised Hezekiah, that he should live fifteen years longer, it would have been very absurd for him to have inferred from that promise, that he no longer needed to eat and drink, and that he might safely run into the fire, or into the water. Though God has made the salvation of believers certain: yet they have natural power to destroy themselves, and there is danger, on their part,

that they will. They must watch and pray, and strive to enter in at the strait gate, and press toward the mark for the prize of the high calling of God in Christ Jesus.— They have reason to fear, lest a promise being left them of entering into rest, any of them should seem to come short of it. Unless they keep under their bodies and bring them into subjection, they will be castaways. If they draw back, it will be to perdition.

Again: It has been objected, that the doctrine of the infallible salvation of believers, has a tendency to confirm the false hopes of hypocrites. Those hypocrites, who deceive themselves as well as others, imagine that they have been converted and are true believers; and hence, embracing the doctrine, that there is a certain connexion between the first exercise of faith, and eternal life, they rest secure, while in the gall of bitterness and bonds of iniquity.

That hypocrites abuse the doctrine to this fatal end, is freely admitted. But what doctrine of the gospel do they not thus abuse? The doctrine in our text, does not furnish hypocrites with any rational ground of hope. It is the height of presumption for hypocrites and unbelievers to conclude that they shall be saved, because God is determined and has promised to save believers and saints.

I shall, at present, take notice of but one objection more; which is this, that the doctrine of perseverance has a tendency to render believers remiss in duty.

It may be replied, that this doctrine cannot have this effect upon any, who do not feel *sure*, that they are true believers. And how few are sure of this? But, suppose believers have, what they all might and ought to have, the full assur-

ance of hope, that they have passed from death unto life; still they know, that they are to be saved through sanctification of the Spirit, as well as belief of the truth, and that the doctrine of perseverance will not save them, unless they persevere. Besides, they see reason to expect, that their sins will bring upon them chastisements in this world, and greatly diminish their eternal reward in the next.

But, the proper answer to the above objection, is this; to suppose that a belief of the certainty of salvation, will render saints remiss in duty, is to suppose that they are prompted to duty, like the wicked men of the world, by motives of private interest merely: whereas the glory of God and the interest of Christ are their supreme and ultimate aim, in all their holy services. It is absurd to suppose, that real saints, who seek not their own things, but the things of Jesus Christ, should take occasion from the certainty of the salvation of believers, to omit any duty, or indulge in any sin; for this amounts to a denial of the distinction between saints and sinners, and between selfishness and disinterested love.

3. If there is a sure connexion between the first exercise of true faith, and perseverance unto eternal life; then those conversions, from which men may fall away and finally perish, are spurious and false.

The doctrine of perseverance is doubtless consistent with much imperfection in believers. The best of saints may sometimes fall into heinous sins, as did David and Peter. But if they fall, they shall rise again. God will carry on, progressively, the work which he has begun in their hearts, until the day of Jesus Christ. He will cause

hem, notwithstanding their lapses and backslidings, to grow, on the whole, both in knowledge and grace. "The path of the just is as the shining light, which shineth more and more unto the perfect day." Those, therefore, who habitually and irrecoverably fall away, were never truly converted.

There is a kind of conversion, not unfrequent, it is feared, at this day, and often mistaken for the new birth, from which men may, and often do, fall away. It consists in great hope and joy, on account of a belief, which the subjects of it, somehow, obtain, that Christ is theirs, that their sins are forgiven, and that they are in the road to heaven. It is a conversion from slavish fear to selfish hope, from the sorrow of the world to the joy of the self-deceiver. Such conversions are all a *delusion*. They take place without any change of heart; the ground of them is a hope without the least evidence to support it; and their fruits are merely rapturous joys and dead works.—It is, therefore, neither matter of wonder, nor of regret, that men fall away from such false conversions, which are among the most successful means which the adversary employs to people his kingdom.

4. If God has established an inseparable connexion between the first exercise of true faith, and eternal life; then it is not necessary that saints should be perfectly holy, when they die, in order to be saved. Imperfection at the close of life is as consistent with the perseverance of the saints, as imperfection at any other period.—The connexion between faith and eternal life no more depends upon the last act of one's life, than upon any preceding act. If it should be said, that no sins can be forgiven, which are not repented of in this

life; it may be replied, that there is no reason to suppose, that saints in general have ever been able to recollect and particularly repent of one of a hundred, if of one of a thousand of their sins. And who, then, can be saved? The truth appears to be, that the covenant of grace secures salvation to the penitent believer, though he can recollect but a small part of his sins, and will continue to add to them, more or less, as long as he lives: and though his last exercise in this world, should be a sinful one, yet his first exercise in the other world, will be a holy one.

5. We may infer from what has been advanced, the way in which believers may attain to the full assurance of hope. They may arrive at this very desirable attainment, by acquiring and perceiving evidence, that they have exercised true faith in Christ; for between the first exercise of true faith in Christ, and eternal life, there is an infallible connexion. If, indeed, there were not such a connexion, it would be impossible for saints ever to obtain any degree of hope, much less an assurance, of their salvation: for though they might have an infallible knowledge of their present faith; yet this would furnish no evidence of their salvation, since, for aught they know, they may fall away unto perdition.

But, as saints may have just as much evidence of their final salvation, as of their present faith; it is not impossible for them to attain to full assurance of eternal life. For, by proper and faithful self-examination, they may arrive at a knowledge of the reality and genuineness of their faith in Christ. Hence it is enjoined upon them, by apostolic authority, to examine, prove and know themselves, and to give all



diligence to make their calling and election sure. Thus the apostles and primitive Christians did. Paul was able to say, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him, against that day—I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." And John could say, "We know that we have passed from death unto life, because we love the brethren."

6. We may infer from what has been said, that the doctrine of the perseverance of the saints, viewed in a true light, is a doctrine of great practical importance. It tends to make saints humble and holy—to lead them out of themselves, and show them their entire dependence upon the sovereign grace of God, the constant agency of the Holy Spirit, and the all-sufficiency and faithfulness of the divine Redeemer. The doctrine of the certain perseverance and salvation of believers, rightly explained, teaches saints that they are 'not sufficient of themselves to think any thing as of themselves, but that their sufficiency is of God'—that neither their present exercises, nor their past experiences, give them any security for their salvation—that all their hope rests upon the purpose, promise, and power of God—and that they are as dependant upon God for every holy exercise, as sinners are for a new heart. At the same time, this doctrine tends to excite believers to watch and pray, to resist temptation, to keep their hearts with diligence, and to be fervent in spirit serving the Lord; since none but those who endure to the end, shall be saved. It also gives believers the highest encouragement to labour to enter into that rest that remaineth to the

people of God; as it assures them that He who has begun a good work in them, will carry it on, so that nothing shall ever be able to separate them from the love of God which is in Christ Jesus the Lord.

This doctrine is also calculated to detect hypocrites and self-deceivers; as it shows them, on the one hand, that their perseverance in a false faith, and in dead works will never save them, and on the other hand, that their apostasy from a Christian profession, is certain token of their perdition.

And finally, this doctrine of an infallible connexion between faith and eternal life, exhibits the most weighty motives to sinners, to embrace and obey the gospel. It teaches them, that if they will believe on the Lord Jesus Christ they shall certainly be saved; but that, if they remain in unbelief they will die in their sins, and be miserable forever. Such is the salutary, practical tendency of the doctrine of the saint's perseverance.

But, on the contrary, a denial of this scriptural doctrine, has a pernicious effect. It leads professors to depend upon themselves; and thus nourishes their self-sufficiency. A denial of this doctrine, leads professors to think they must be perfect, and often to imagine that they are perfect, and thus nourishes their self-righteousness and spiritual pride. A denial of the true doctrine of the saints' perseverance, flatters false converts that they are, and ungovernably apostates that they have been true believers; while, at the same time, it puts it entirely out of the power of the most sincere and faithful Christians to obtain as well-grounded hope of escaping the wrath to come, and greatly weakens the motive by which saints

are urged to repent and believe the gospel. Such is the pernicious effect of a denial of the doctrine of the saints' perseverance.

Let Christians, then, hold fast this precious doctrine of their faith, without wavering. And let them *live* agreeably to it. Let them be humble, and watchful, and diligent, working out their own salvation with fear and trembling, since it is God that worketh in them to will and to do of his own good pleasure. Let them not be high-minded, but fear lest they should seem to come short of the promised rest. Let them give diligence to add to their faith virtue—knowledge—temperance—patience—godliness—brotherly-kindness—and charity, and thus make their calling and election sure: for if they do these things, they shall never fall; but an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And let sinners be exhorted to come immediately to Christ, and have life. This is their incumbent duty, and highest interest.—While in unbelief, they condemn the glorious Saviour, slight the riches of divine grace, and lie exposed to aggravated and endless punishment. But if they will give Christ their hearts, and exercise unfeigned and holy faith in Him, as their God and Saviour, which is their most reasonable service; their everlasting salvation will, from that moment, be secure. For He, who is faithful and true, and who has all power in heaven and earth, has made the declaration, which none but He, in heaven or earth, could make, and which is of more worth to the penitent believer, than a thousand worlds, *Verily, verily, I say unto you, he that believeth on me, hath everlasting life. AMEN.*

For the Hopkinson Magazine.

# ON THE ORIGIN OF MANKIND.

[Continued from page 178.]

## INFERENCES.

1. If it be the truth of fact, that all nations are of one blood; then we may justly conclude, that the Bible is the word of God. This important truth is denied by multitudes among the different nations of the earth. They presume to call in question the inspiration and authenticity of the sacred Scriptures, and represent them as a cunningly devised fable. But this one plain fact which has been, perhaps, sufficiently established, that all nations are of one blood, completely refutes, in various ways, all their subtle objections and sophistical reasonings against the Bible. The plain and simple fact, that all nations are of one blood, confirms the certainty of the principal facts and events, which we find related in the sacred Scriptures. It confirms the plain and rational account, which the Bible gives of the first and great event, of the creation of the world. Some have denied, that the world ever was created. The greatest Pagan philosopher supposed the earth was eternal and never had a beginning. Other philosophers have attempted to prove the absolute impossibility of creation; and asserted that it is a plain absurdity to suppose, that God could produce something out of nothing, or produce something where nothing existed before. The same sentiment has been imbibed and propagated within less than thirty years past. But the Bible tells us that the world had a beginning, and that in the beginning, God created the heavens and the earth, the sun, moon, and stars; that he separated the waters from the dry land, and form-

ed the earth and the ocean; that he caused the earth to bring forth trees, fruits, plants, and herbs; that he created every beast of the field, every fowl of the air, every fish in the sea, and every monster in the deep; and that last of all, he formed one man and one woman, united them in a family state, and commanded them to multiply and replenish the earth. The Bible tells us that God thus created the whole world in six days; and this account must be true, if all nations are of one blood, and sprang from the same two parents. We cannot account for the existence and similarity of all nations, on any other supposition than this.

The Bible tells us, that after God had placed Adam and Eve in the garden of Eden, he gave them an express prohibition not to eat of the tree of life, which was in the midst of the garden, upon pain of death; but a subtle and malignant spirit in the form of a serpent, tempted them to eat of the forbidden tree, by which they forfeited the divine favour, and incurred the penalty of death, the proper wages of sin; and in consequence of the divine Constitution, they hereby entailed sin and guilt on all their posterity. This is the scriptural account of the first apostacy of mankind, and the sin and misery which have flowed from it, among all the nations of the earth; and this is the only account of the universal depravity, which carries its own evidence of its truth and certainty. Though men have sought out many inventions to account for the universal depravity of mankind; yet the Bible gives the only rational account of it, that by one man's disobedience all were made sinners. This must be true, if all nations are of one blood, and derive their origin from one man.

The Bible tells us, that after mankind became universally corrupt and had filled the earth with violence, God swept them all away by the flood, except one single family. The heathens have some dark traditions concerning this awful catastrophe, but they could never give any rational account of it. It cannot be credibly accounted for, but on the supposition, that all nations are of one blood, universally depraved, and universally deserve destruction. For if they were of different origins, one might be guilty and not another, and it would be unjust to punish the innocent with the guilty. But if they were all of one origin and involved in the same moral corruption, God might justly involve them all in one general ruin.

If all nations are of one blood; this shows the impracticability of palming the Mosaic history upon the world, if it were not true. For all nations being of one family, they were naturally and necessarily connected, and must have had intercourse with one another, and could have contradicted and disproved the whole account of creation, if it had been false; and they would have had strong motives to do it; but they never attempted to refute it; and only exposed their ignorance by their vague and groundless conjectures concerning the primeval state of man.

If all nations are of one blood; then it is out of the power of Deists to disprove the inspiration and authority of the Bible. They have no monuments, nor history so old as the Bible. Sanchoniathon is the oldest historian among profane authors, and only a few fragments of his writings have come down to us. But he wrote since Moses; so that the Old Testament is the oldest book in the world. The Deists,

therefore, have no histories to disprove the Mosaic history. Nor can they produce any ancient monuments, to show that different nations have sprung from different origins. But we have innumerable monuments, and the most ancient and authentic histories to prove, that all nations have sprung from one original source, agreeably to the Mosaic account of the creation, and of the dispersion of mankind after the deluge. The burden of proof lies on those who deny divine Revelation. It belongs to them to show how such a Revelation as the Bible contains could come down to us, without divine inspiration. It carries history back to creation, of which there is no other history to be found. There is no profane history that gives any account of the first man, Adam, nor of his state of innocence, nor of his first apostacy. They have no histories more ancient, than those of the Babylonians and Egyptians. How then can they disprove the Mosaic account of the creation, of the state of innocence, of the state of man after the fall, of the deluge, and of the general dispersion of mankind after the flood? They are all in the dark in respect to those great and interesting events, and must continue in the dark, while they deny the inspiration and authenticity of the Bible. This sacred volume is in our hands, and it is out of the power of infidels to take it out of our hands.

2. If all nations are of one blood and belong to the same original family, then that notion of patriotism which is generally imbibed and admired, is false and unscriptural. One nation has no more right to seek their own public interests exclusively, or in opposition to the public interests of other nations; than one member of the same family has to seek his own private in-

terest exclusively, or in opposition to the private interest of the rest of the family. It is, indeed, too common, that one member of the family seeks his own interest, in opposition to the interests of all the other members; but they never fail to complain of it as unkind and unjust; and every impartial person acquainted with the case, always forms, if he do not express, the same opinion. Brethren certainly ought to dwell together in union of affection, and of course, to seek each other's interest as their own. This is the law of love, which is founded in the reason of things, and which is sanctioned by divine authority. What is true, in respect to one branch of the large family of mankind, is equally true, with respect to every branch of it, even the largest branches. All nations are morally bound to seek each other's interests so far as they are known, and to refrain from doing any thing which they deem to be injurious to them. To feel and act in this manner is true patriotism. But it is not the patriotism, which ancient Greece and Rome practised and applauded, nor that which modern France, Britain, America, and other nations generally practise and admire. It is a national maxim, to be lovers of their own selves, their own country, and their own interests exclusively, and in opposition to the interests of all other countries and of all other nations. The by-laws (if I may so call them) of every nation, are built on this false, selfish, and sinful principle. No such principle is inculcated, or allowed in the Bible. Nations are under the same moral and divine obligation to exercise a disinterested regard to one another, that brothers are to regard each other in a kind and disinterested manner; for they are all of one blood and brethren of the same family.—

But who would think, in reading the history of nations, that they viewed one another as brethren, and bound to treat each other as such. It is shocking to read the history of the Jews, of the Babylonians, of the Romans, of the Greeks, of the French, of the English, and of the Americans. They have all been engaged in wars and fightings, and shed rivers of blood. Millions and millions have been slain by the sword, within a few years past, by those who call themselves Christians. And they have all professed to act as patriots. All selfish, cruel, inhuman patriotism ought to be condemned, as totally contrary to the spirit of the gospel and the filial relation that all nations bear to one another.

3. If all nations are of one blood and belong to the same human family; then they have no right to enslave one another. All men have natural and unalienable rights, which never ought to be taken from them by force and violence. But all nations have been guilty of this cruel and inhuman practice of trading in the souls of men. 'This vile traffic has been carried on for ages, and is still carried on in the most cruel and barbarous manner. Notwithstanding the extensive diffusion of both civil and religious light, respecting this subject, Christians as well as heathen nations persist in making, selling, buying and holding slaves. This is a crying sin among heathen nations, an aggravated sin among Christian nations, and still more heinous among Americans, who are so tenacious of their own public and personal freedom. They seem to think, that they originated from a different and nobler stock, than the Africans; and insist upon their right to make them slaves.— One would think, that no man of sense and honesty would really

maintain this absurd and unscriptural opinion. But many, very many men in the nation, who pride themselves for wealth, learning, and patriotism, are strong and powerful advocates for slavery, and carry their opinion into practice, by subjecting thousands and thousands of their African brethren to the meanest and most degrading servitude. This is a lamentation, and ought to be for a lamentation. It is a deep stain to our national character, and nothing but repentance and reformation can wipe it off.

4. Since all nations are of one blood and brethren of the same large family, God has manifested peculiar care, wisdom, and kindness, in fixing the various places of their residence in various parts of the world, in the best manner, according to their relations to, and connexions with each other. God has not left the settlement of this world to mere chance or accident, but wisely fixed every nation in its proper place. "As he hath made of one blood all nations of men, so he hath determined the times before appointed, and the bounds of their habitation." God divided the earth in the days of Peleg among the three branches of Noah's family, and ordered them to go to the several places of their destination. He fixed his own people in the place he had before appointed for their habitation. "Thus saith the Lord, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." It was not a matter of indifference with God, where he should fix the bounds of the children of Israel, or those of any other nation. He has located every nation that has been, is now, or ever will be in the world, in the wisest and best manner to answer his own purposes. And as he fixed the bounds of their habitations, so

he fixed their times. That is, the time when every nation should rise, or fall, or become mixt with any other nation. In a word, he appointed the times, when all the revolutions among the nations of the earth should take place. In these appointments, he has manifested peculiar care, wisdom, and kindness, in disposing of the large family of mankind. It requires great care, wisdom, and kindness in a parent to dispose of his numerous family, in the wisest and best manner. It requires more care, wisdom, and kindness in a Prince to dispose of his numerous subjects in the wisest and best manner. But it required far greater care, wisdom, and kindness in God to settle the innumerable children of Adam in their proper places in this world. All the nations of the earth are under strong obligations of gratitude to God for determining their times and the bounds of their habitation. Though they cannot see why they are placed as they are, yet God knows why, and they have reason to be satisfied with the divine allotment. They may know that if they are really contented, it will eventually be for the glory of God, and their own good.

5. If God has made of one blood all the nations of the earth, and they are all brethren of the same family; then he has exercised his absolute sovereignty in a very striking manner, in the government of the world. He has made great and innumerable distinctions among the nations and inhabitants of the earth. How differently did he treat the three branches of Noah's family, causing them to separate far and wide from each other, and fixing the bounds of their habitation in every different parts of the earth? How differently did he treat Isaac and Ishmael, Jacob and Esau? How

differently did he treat his own people, and all other nations? He has placed one nation in a warm and another in a cold country. He has placed one nation in a rich and another in a poor, barren country. He has raised one nation to great power, opulence, and dignity, and reduced many other people to servitude, poverty, and meanness.— He has placed families and individuals in ten thousand different circumstances. He has governed the whole world and all the inhabitants of it, in a mysterious and incomprehensible manner. All things have come alike to all; there has been one event to the righteous and to the wicked. The race has not been to the swift, nor the battle to the strong, nor yet bread to the wise, nor riches to men of understanding, nor favour to men of skill; but to human view, time and chance has happened to them all. We cannot conceive how God could have made more or greater distinctions among men in this life, than he has made, or how he could have made greater or more visible displays of his sovereignty in governing one and the same large family. But still it is denied by thousands, that God has a right to act as a *Sovereign* in this world, or in the world to come. Surely the *understandings* of men are darkened by the blindness of the heart; otherwise they could not help seeing and realizing the *sovereignty* of God, which he has so visibly displayed, for the express purpose of making the inhabitants of the earth to *know*, that he is God. God is as clearly to be seen in this world, as he ever has been, or will be, in any other world. Angels now look into this world to see the bright displays of his sovereignty, and of all his other perfections. The light here shines in darkness, but the darkness com-

prehendeth it not. God is passing before nations and kingdoms, kings and princes, high and low, rich and poor, every day in his amiable and awful sovereignty, filling the hearts of some with joy, and wringing the hearts of others with sorrow. And it is impossible for any one of the human family to be happy in this world, or the next, without seeing and loving his sovereignty.

6. Has God made of one blood all nations of men, and have they been so slow in coming to their present state of knowledge, holiness and happiness? then we have ground to think, that the world will stand many centuries longer. The earth is far from being fully inhabited. There is room for a far wider spread of the human family over the four quarters of the globe.— Their numbers may increase an hundred fold; their knowledge may increase with their numbers; and their holiness and happiness may increase in proportion to their numbers and knowledge. God has made men to dwell on *all the face of the earth*, and it will undoubtedly be covered with them for a thousand years at least. The earth will be filled with holiness and happiness, and the glory of God, as the waters cover the seas, and bear a lively resemblance of the world above. The great and glorious fruits of the sufferings and death of the divine Redeemer, will be astonishingly great in the eyes of the whole intelligent creation, when his kingdom shall come, and his will shall be done on earth, as it is in heaven.

7. Has God made of one blood all nations of men who now dwell on all the face of the earth, who have dwelt on the earth, and who will hereafter dwell on the earth? then the whole family of Adam will be immensely numerous. If the

seed of Abraham will be as the stars of heaven for multitude!— what will be the seed of Adam? Their numbers will be beyond human calculation, if not beyond human conception. This immense family are to have one universal and solemn meeting. For “when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered *all nations*: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” We shall all be placed in this solemn attitude on that great day, to hear our own doom, the doom of the whole human race, and of the whole intelligent creation. The division will be irreversible. The righteous shall go away into life eternal; but the wicked into everlasting punishment. “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, *what manner* of persons ought ye to be in all holy conversation and godliness.” Are we prepared to see what we must see; to hear what we must hear; and to be where we must be, to all eternity? We are upon trial, and the trial will soon close, in eternal joy or sorrow. Behold, now is the accepted time: now is the day of salvation.

PHILANTHROPOS.

For the Hopkinsian Magazine.

#### THE KNOWLEDGE OF THE TRUTH,

As I was lately walking the street, in one of the large towns in New-England, I overtook a gentle-

man, with whom I had often conversed on religious subjects. I soon asked him, how it was, that almost every person would give his opinion, with readiness and decision, respecting the doctrines and duties and preachers of the gospel. I observed, that on other branches of science, no person would give an opinion without systematic instruction and study; yet, on theology, which is the most important science, and includes, in its greatest extent, the knowledge of all beings and things, that ever exist, most persons are positive and confident in their opinions, in exact proportion to their ignorance, delusion and error. *Science!* said he—*there is no science in respect to religion. About religion there is nothing that can be called science.*—But, said I, there is no religion, without the knowledge of the truth; and in the knowledge of the truth on religious subjects consists the science of theology. Theological science is the foundation of religion. But if nothing can be known respecting religion, then religion is the mere vapor of ignorance and delusion. The gentleman then resorted to his own feelings, as the foundation and standard of his religious opinions, confidence and happiness.

When I returned home, I again looked into the Bible for instruction on this subject. And I soon found these texts: *Know, therefore, this day, and consider it in thine heart, that the Lord, he is God in heaven above and upon the earth beneath: there is none else. I will teach you ye good and the right way. Be ye not as the horse, or as the mule, which have no understanding. In the hidden part thou shalt make me to know wisdom. Understand, ye foolish, among the people; and ye fools, when will ye be wise? Behold,*

*I will pour out my spirit unto you; I will make known my words unto you. If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord and find the knowledge of God. They, that seek the Lord, understand all things.—They also, that erred in spirit, shall come to understanding; and they that murmured, shall learn doctrine. The priest's lips should keep knowledge and they should seek the law at his mouth. Jesus said to those Jews, that believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free. This is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent. We have received not the spirit of the world, but the spirit that is of God; that we might know the things that are freely given to us of God. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. I have not written unto you, because ye know not the truth, but because ye know it; and that no lie is of the truth.*

By these texts, and by other passages in the sacred scriptures, I was confirmed in the sentiment, that real Christians have a real knowledge of the truth on religious subjects. And I have been induced and excited, by the importance of this subject, to make an attempt to exhibit this interesting sentiment, as plainly and fully as I can. For this purpose, I shall,

I. Show what is meant by *truth*.

The word *truth*, is as commonly used and as well understood, as almost any word in our language.



Yet it is proper, in reference to my present object, to show what is meant by it. Truth, generally, signifies reality. If a man says that he thinks the Bible is the word of God, he speaks the truth, if such thoughts really exist in his mind. But if such thoughts do not exist in his mind, he speaks falsehood. If a man says he has been in Egypt and seen the pyramids, he speaks the truth, if it be a reality, that he has been there and seen those famous monuments of antiquity. But he speaks a falsehood, if he has not been there and seen those singular objects. If a man asserts that the earth moves round the sun, he speaks the truth; because the earth does really move round the sun. But if he asserts, that the sun moves round the earth, he speaks a falsehood; because it is not a reality, that the sun moves round the earth. If a man asserts, that virtue is truly amiable, his assertion is true; because it is a reality, that virtue is truly amiable.— But if he asserts, that virtue is not truly amiable, his assertion is false; because it is not a reality, that virtue is unamiable. If a man asserts, that God governs the world, his assertion is true; because it is a reality, that he does govern the world. But if he asserts, that some other being governs the world, his assertion is false; because it is not a reality, that any other being does govern it. In a word, any declaration, profession, or assertion, which is founded on reality, is true, but any declaration, profession, or assertion, which is not founded on reality, is false. Though truth is often used to signify various ideas; yet it always conveys the idea of reality, in distinction from what is not real, or is false. This the apostle plainly intimates, when he says, “no lie is of the truth.” A lie has no truth

in it; and truth has no lie in it.— Truth and falsehood are essentially different, and directly opposite.— Truth is founded on reality; but falsehood has no real foundation.

II. I am to show what is meant by *the truth*.

*The truth* is a phrase, which was probably very familiar to the primitive Christians; for it is often used in the New Testament. And it is generally used in the same sense, to signify the Gospel, which is founded in truth and contains a whole system of divine truth. We read, The law was given by Moses; but grace and truth came by Jesus Christ. Grace and truth here signify the Gospel in distinction from the law. The Lord Jesus Christ said to those, who professed to believe on him, If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free. *The word*, which he preached and they professed to believe, was the gospel. When he prayed the Father to sanctify his disciples, he said, Sanctify them through thy truth; thy word is truth. The truth of God must here mean the gospel of his grace. Paul often used the same phrase to denote the gospel. To the saints at Ephesus, he says, In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation. To the saints at Colosse, he speaks of the word of the truth of the gospel. To Timothy, he says, Study to show thyself approved unto God, a workman, that needeth not to be ashamed, rightly dividing the word of truth. James says, Of his own will begat he us with the word of truth. To the saints at Corinth, Paul says, In Christ Jesus, I have begotten you through the gospel. The truth, the word of truth, the truth of the gospel, and the word

of the truth of the gospel, are phrases of the same import, and are used by the inspired writers, to denote the gospel and its peculiar and essential doctrines. We know what John means by the truth, when he says, I have not written unto you, because ye know not the truth, but because ye know it; and that no lie is of the truth. He means what the other inspired writers mean by the same phrase. And by the truth they mean the gospel itself, which is emphatically *the truth*, as it contains and reveals the only system of truth in respect to God, his decrees and conduct and the creatures and events, which he causes to exist.

III. It is proposed to show what is meant by the knowledge of the truth. Knowledge consists in the perception of reality. When a person perceives what is real, he has the knowledge of what is true. When we know any truth by the perception of reality, we have in our minds, that certainty, which excludes mere probability, or conjecture. If two armies are to engage in battle, we may conjecture, or suppose, that the largest will obtain the victory. This conjecture, or supposition, may be probable, but it is not certain; and it leaves us in doubt about the result of the battle. But when we receive an official account of the battle, our conjectures and suppositions are removed by what is deemed certainty. Though there are different kinds of knowledge, yet certainty is implied in every kind of knowledge. Intuitive knowledge affords certainty. We intuitively and certainly know, that snow is white, that honey is sweet, that fire will burn wood, and water quench fire. And we as intuitively and certainly know, that two and two are equal to four, that the whole is

greater than a part, and that a body cannot exist and not exist, at the same time. Demonstrative knowledge affords certainty. By reasoning justly from cause to effect, we can demonstrate the certainty of God's existence, perfections, purposes and agency. Historical knowledge affords certainty. Though it be granted, that what is sometimes accounted historical evidence may deceive us; yet historical testimony may be founded on reality, and may afford such evidence, as shall produce a degree of certainty, that equals demonstration. We are as certain that there is such a place as Rome by historical evidence, as that there is such a place as Boston, which we have often seen.—We are as certain that there was a battle between the British and Americans, on the seventeenth of June, 1775, at what is called Bunker-Hill, though we did not see the battle, as we are that Hon. Daniel Webster delivered an address, on laying the foundation of the monument, which is designed to commemorate that battle, though we may have seen his face and heard his voice and beheld Lafayette on that splendid and affecting occasion. We may be properly said to know any truth which we clearly perceive by intuitive, demonstrative, or historical evidence. Whenever any persons perceive the evidence in favour of the gospel and its fundamental and peculiar doctrines, they have that knowledge of these subjects, which amounts to certainty. They then have in respect to the gospel, the perception of what is real and true. They know the truth; and that no lie is of the truth. Such a knowledge of the gospel rises above opinion, conjecture, or probability. It amounts to certainty; and consists in the perception of the realities, which are placed be-

fore our minds by the light of divine truth.

IV. It is proposed to show that Christians do certainly know the truth of the gospel. This sentiment may be evident from the following considerations:

1. They know that the gospel and its essential doctrines are true by the same evidence and with the same certainty, that they know many other things to be true. They know that all men are mortal. For Solomon says, The living know that they shall die. They know that wickedness and misery abound in this world. For John says, We know that we are of God and the whole world lieth in wickedness.—And Paul says, We know that the whole creation groaneth and travaileth in pain together. Again he says—We brought nothing into this world, and it is certain we can carry nothing out. But how do mankind know these things? By testimony, observation and experience. Such is the nature of the evidence from these sources in favour of these facts and truths, that it amounts to demonstration, or certainty. By arguments and reasons, which are derived from testimony, observation and experience, Christians know, that they are the creatures of God, that they are bound to obey him, that they have disobeyed him, that they deserve to be punished for their disobedience, that God has given his Son to die for their salvation, that they ought to repent and believe on his name, that they are so depraved they reject the offer of salvation through the death of Jesus Christ, until God renews their hearts by the Holy Spirit, that God bestows his saving influence upon his people for his own sake, according to his eternal purpose; and that they, whom he does not renew by his special grace will persist in

sin through life and destroy themselves by their voluntary wickedness, according to the holy and sovereign pleasure of God, who worketh all things after the counsel of his own will. These truths are primary and essential doctrines of the gospel. And since Christians know, that these doctrines are true, it is proper to say that they know the gospel is true; and that their knowledge amounts, not merely to probability, but to absolute certainty.

2. God appeals to the judgment of his people, for a decision on the most important subjects of religion. He says, "O house of Israel, are not my ways equal? are not your ways unequal?" We can see no propriety in this appeal, unless they could certainly know the truth respecting the ways of God and their own ways. Nor can we see any propriety in another appeal upon the same subject, unless they were competent judges of it. "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and in what have I wearied thee? testify against me." Will men, who contend about an important subject, submit the decision of it to those whom they know to be incompetent judges? Can we, then, suppose that God would appeal to his people for a decision of their mutual controversy, if he knew that they could not understand the nature and merits of the cause? His repeated appeals to their understandings and consciences amount to a demonstration, that God knew that they knew the nature, rectitude and obligation of his commands, and the nature, sinfulness and criminality of their disobedience.

The Lord Jesus Christ said to his hearers, Yea, and why even of yourselves judge ye not what is right? Again he said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? These questions are perfectly absurd if his hearers were unable to judge and decide respecting truth and duty. It would, indeed, be absurd for God to give any instructions, or commands to his people, if they could not know, that they came from him, that they were holy, just and good, and that they were clothed with his supreme authority.

3. Good men, according to the scriptures, do really know the truth respecting God and divine things. David says unto God, They that know thy name, will put their trust in thee. Again—O continue thy loving kindness unto them that know thee. To the pious person Solomon says, Thou shalt understand righteousness and judgment and equity; yea, every good path. Again he says, knowledge is easy to him that understandeth. By Isaiah God says, My people shall know me. By the same prophet he says of the way of holiness, The unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not err in it. By Jeremiah he says of his people, I will give them an heart to know me. Jesus Christ said to his disciples, It is given unto you to know the mysteries of the kingdom of heaven. Again he says—I am the good shepherd and know my sheep, and am known of mine. He also says, that his sheep know his voice. And again, If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. The apostle says, He that is spiritual, judgeth all things. Again

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he says, We have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. The apostle could not have conveyed the truth to the conscience of every man without conveying it to his understanding. John says to Christians, Ye have an unction from the Holy One, and ye know all things. The inspired writers, then, assure us, that, not only eminent Christians, but Christians, generally, have the knowledge of the truth. And it may be observed,

4. That real Christians, themselves, profess to have this knowledge. They profess to know the gospel of truth, to know that they are born of God, and to know that they have a title to eternal life.—When many of Christ's hearers withdrew from him, he said unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure, that thou art that Christ, the Son of the living God. Paul says, I know whom I have believed. Again, he says, We know that all things work together for good to them, that love God, to them, who are the called according to his purpose. John says, We know that we have passed from death unto life, because we love the brethren. And again, These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life. Now what reason could the primitive Christians have to speak so confidently respecting their knowledge of the gospel, of their own piety and goodness, and of their title to eternal life, if they did not perceive such

evidence of these things, as amounts to real certainty? If we may believe what they say, what the apostles say, and what God says, we must be convinced, that Christians have the knowledge of the truth. If Christians have the common faculties of rational beings; if they can understand the plainest facts, when they are placed before their minds by the light of truth; if they can learn and know any thing from the infallible testimony of the Holy Spirit in the sacred scriptures; if they can gain any knowledge from observation and experience; then the disciple, whom Jesus loved, had sufficient reason to address Christians in this manner;—I have not written unto you, because ye know not the truth, but because ye know it and that no lie is of the truth. SENEX JUVENIS.

[To be concluded.]

From the Christian Disciple, Vol. II. p. 137.

DEFENCE OF THE LETTER FROM ONE  
CLERGYMAN TO ANOTHER.

[In reply to Minimus.]

SIR—From a conviction that your sentiment was the occasion of uncharitableness, I was first led to examine its correctness. It is not my wish to wound your feelings; but as your answer has failed of convincing me, you will suffer me to reply. It will not be needful that I should remark on every thing in your answer. As the answer rests on one principle, if I can show that to be incorrect, the things which rest upon it will fall of course. The principle is concisely this: that a person may really *appear* to himself as the chief of sinners, while he *sees reason to believe* he is not. This you illustrate thus, "the pain of a person in distress may *appear* to him greater than that of any other person;

while at the same time he sees reason to *believe*, that the pains of others are greater than his own."

This principle is, I believe, founded in misapprehension, and by blending things together, which ought to be separately viewed.—"The pains of a person in distress" may be such, as to lead him inconsiderately to *say*, no other person ever endured pain so great as mine; but a moment's reflection may convince him of the contrary; and when "he *sees* the evidence to *believe*," that the pains of others have been greater than his own, it ceases to *appear* to him that his own are the greatest of all. At one time a person's attention is so fixed on his own *sins* or his own *pains*, that he makes no proper comparison between his state and that of others; then it is that his own seem the greatest; but, during this time, he does not "*see evidence to believe*" the contrary. When that evidence is clearly *seen*, it corrects the misapprehension.

It may also be observed, that a good person feels his own guilt, and his own pains, in such a *manner*, as it is impossible he should feel the guilt and pains of any other person. He feels them as *his own*; and this *peculiar feeling* may give rise to the incorrect and improper language which is adopted in both cases.

I admit, that "the heart forms the character;" that a Christian has more access to his own heart than to the hearts of others;—that "no one can tell how much light another sins against," &c. but I do not admit, that it hence follows, that "every Christian in the exercise of humility must *appear* to himself the chief of sinners." Let the Christian "in the exercise of humility" spend an evening in company with the ungodly

and hear them uttering the most horrid blasphemies against God, against Jesus Christ and his religion, and wishing damnation to all his followers. Will this Christian "*appear* to himself" the vilest monster in the company? Will he say, of all hearts mine is still the most wicked? Will he not rather fall before God, and adore that goodness which made him to differ, which gave him a heart to love and admire what others blaspheme?

In answer to my first objection, you say, "It is not maintained that humility leads people in all instances to *believe*, that their hearts are worse than the hearts of others; but to view them as *appearing* worse." But if humility be of such a deluding tendency, as to make things "*appear*" to us contrary to what we "*see reason to believe*" they really are, what disease of the mind could be more calculated to lead us to call good evil, and evil good, to put darkness for light, and light for darkness?

My second objection was—"If it were habitual with Christians to entertain such views of themselves, it would be impossible for them to make a profession of religion in *sincerity* and *uprightness*." To this you answer—"This objection would be well founded, if it were maintained that Christians view their hearts *at all times* worse than the hearts of all others; but this," you say, "is not maintained." It is however maintained that "*every Christian in the exercise of humility must appear to himself the chief of sinners*." Does it not then clearly follow from what you have admitted, and what you have asserted, that "to make a profession of religion in *sincerity* and *uprightness*," the Christian must take an opportunity to do it when he is *not*

"in the exercise of humility?"

It is granted that, "as Christians have some sinful exercises of heart, so they have some holy exercises of heart, which are totally different from all the feelings and affections of the impenitent, and afford evidence that they have been born of the spirit, and are qualified to own Christ before men." But does not this "*evidence*," resulting from "*holy affection*," make it "*appear*" to the saint, that there is something better in his heart, than there was formerly, or than there now is in the hearts of "*the impenitent*"?—While he has this evidence of a *renewed heart*, does his own heart still appear the vilest of all? If it be the nature of humility to make a person "*appear* to himself" the vilest of all creatures, must it not follow, that the more humble a person is, the more vile will he "*appear*" to himself to be; and the more unfit to profess religion? As it is only while "*in the exercise of humility*" that a person resembles Christ, will it not follow from your hypothesis, that the more a person resembles the Lord Jesus, the viler his own heart will appear to him; that the more goodness he really has in his heart, the more wicked it must "*appear* to himself?" Unless, then, he infers from his heart's "*appearing*" to him the vilest of all hearts, that it is *not* so in *reality*, how can he profess friendship to Christ, without acting in direct contradiction to his own views of himself? Must he not act on the evidence he has "*to believe*," that his *humility* has occasioned his heart to "*appear*" much worse than it really is?

I have no wish to have Christians think of themselves otherwise than "*soberly*, as they ought to think." We have all abundant reason to lie

low before God. I am not afraid that Christians will be, or "*appear*" to be, too humble. My fear is, that they will offend God, and dishonour religion, by an inconsiderate use of customary language, and saying things which will not bear examination. There is one view of the subject which I cannot omit to state, although I must state it with reluctance. It is this:—when it is the *fashion* for Christians to use the language in question, and when it is generally understood by them, that "every Christian in the exercise of humility must *appear* to himself as the chief of sinners," and that his heart must "*appear*" to him the most wicked of all hearts; what, under these circumstances, is the *import* of the language? Is it not plainly this, "*I am a humble Christian?*" If it be the known opinion of him who uses the language, that it is *humility of heart* which leads to it, I do not see how the conclusion can be avoided, that his saying, "*I appear* to myself the vilest sinner in the world," is equivalent to saying, "*I am a very humble Christian.*"

I doubt not, however, that in times of darkness and depression, real Christians may use such language in sincerity, without any consideration of its being supposed to import a humble mind. But I am unable to see on what ground a person can be justified in using such language, while he "*sees reason to believe*" the contrary.

It is pretty evident that your theory, and my objections to it, have led you to suppose you have evidence that I have never been "truly convinced of sin and humbled for it." Let me then bring your principle to the test. While you infer from my objections that I am destitute of humility, you probably infer that you have "evidence" to

*believe*" that my heart is really worse than yours. Now which heart "*appears*" to you the most vile, *yours*, or *mine*? Does not my heart "*appear*" to you as much worse than yours, as you "*see reason to believe*" it really is? Does it not "*appear*" to you just according to your *belief* respecting it? Is not the principle, then, on which your answer rests, evidently grounded in misapprehension.

Should you write again, be pleased to inform me how you go to work, to make things "*appear*" to yourself the reverse of what you "*see evidence to believe*" they really are; and also assign a reason, why there is not as much danger in *believing*, that there are others more vile than yourself, as there would be in its *appearing* so to your own mind.

#### A COUNTRY CLERGYMAN.

[To the above Defence, the following Reply was communicated to the Editor of the Christian Disciple; but which, for reasons, known to himself, he did not see fit to publish.—EDIT.]

#### For the Christian Disciple.

MR. EDITOR.—I regret that my answer to the Letter from one Clergyman to another, "has failed of convincing" the author of that letter; since, if it had succeeded, it would have saved him, and me, and you, and your readers, considerable time and trouble. But, as it is, a regard to what I view as a truth of some importance, induces me to solicit a place for the following lines, in your pages.—If I fail of convincing my Correspondent, I may possibly convince others.

Yours, respectfully, MINIMUS.

#### ANSWER TO THE LETTER OF "A COUNTRY-CLERGYMAN."

Dear Sir—I am happy in being totally ignorant of your person, and even your name; as it renders it impossible for me to write under the influence of personal prejudice,

or partiality. Since you have as entirely failed of convincing me, as I have of convincing you; I feel it a duty to both you and myself, to attempt an answer to your Letter.

You seem to admit, that my answer to your first letter will stand, if it be correct to say, that "a person may really *appear* to himself as the chief of sinners, while he sees reason to *believe* he is not." But, this principle, you say, you believe is "*founded in misapprehension,*" and misapprehension, arising from "*blending things together, which ought to be separately viewed.*"

Upon reading the above, I expected to see you next proceed to point out those things, distinct in themselves, which, in your opinion, I had blended. But, to my disappointment, instead of this, you only endeavoured to make it appear, that I had made a *distinction* between two things, which you suppose to be *one* and the *same*. If I understand you, it is the main drift of your letter, to show, that for a person to *see evidence to believe* that others may be greater sinners than himself, is the same thing, precisely, as to *appear to himself* to be a less sinner than they. Though this was not what I expected; yet, if you had *proved* it, instead of merely saying it, I should have been convinced.

Here it only seems necessary for me to perform the task, which you set me in the close of your letter, and which is this:—"Inform me how you go to work to make things appear to yourself the reverse of what you *see* evidence to *believe* they really are," and also, "assign a reason why there is not as much danger in *believing*, that there are others more vile than yourself, as there would be in its *appearing so* to your own mind."

As to the first particular, I believe I can easily inform you how I go to work to make two things *appear* to me *different*, which I see evidence to *believe*, are alike. It is only to view them at *unequal distances*, and through *different mediums*. When I view two men, the one at the distance of two rods, and the other at a distance of half a mile, they appear to me very different in size; though I have evidence to believe them to be of equal size. When I look at my paper with my naked eye, it appears to me white; but when I look at the same paper through my spectacles, it appears to me green; though I see evidence to believe, that there has been no change of colour in the paper. I grant that a *proposition* cannot appear *true* to a person, while he believes it to be *false*; but an *object* may appear to him either *greater*, or *less*, than he sees evidence to believe it is.—Thus, a humble Christian, "being better acquainted with his own heart, than he can be with the hearts of others," may appear to himself a greater sinner than others; while he sees evidence to believe that his sins are really less than the sins of some others, who possess a larger capacity, and are favoured with a greater degree of knowledge.

I may now, without difficulty, assign the reason, why it is less dangerous for one to *believe* others to be greater sinners than himself, than it is to *appear* to himself a less sinner than others. There is no danger in a person's believing others to be greater sinners than himself, when such belief arises from a low estimate of his own capacity and knowledge; but there may be great danger in a person's *appearing* to himself a less sinner than others, when such appearance arises



from a want of acquaintance with his own heart, or an overweening estimate of his own goodness.

I shall now close with a few miscellaneous observations upon different parts of your letter.

You ask, whether a humble Christian, in company with the ungodly and profane, will not "adore the goodness of God, which made him to differ?" Undoubtedly he will, and this in perfect consistency with his viewing his own sins to be greater than theirs; while he "has more access to his own heart," than to theirs, and duly considers the greater light, and the greater obligations to divine goodness, against which he has sinned.

You repeat, that if humility leads men to view themselves as the *chief of sinners*, it must be of a *deluding tendency*. But why so, any more than the laws of vision, which make an object near at hand, appear larger than an object of equal magnitude at a distance?

In my answer to your second objection, you represent me as *conceding* what I did *not* concede.—In quoting me, you left out the small, but important word, *as*: I said, "This objection would be well founded, if it were maintained, that Christians view their own hearts, *as*, at *all times*, worse than the hearts of others." Though Christians, when humble, always view their *sins* as greater than the *sins* of others; yet they do not view themselves as *always sinning*.—They have evidence, that *some* of the exercises of their hearts, are *holy*; which evidence justifies them in making a public profession of religion.

You ask, "Does not this evidence, resulting from holy affection, make it *appear* to the saint, that there is something better in his heart, than there was formerly, or

than there now is in the hearts of the impenitent?" I answer, yes: the saint, undoubtedly, views the *holy* exercises of his heart, as better than any of the exercises of the hearts of the unregenerate. But, then, I ask, in my turn, how does this prevent the *sinful* exercises of the saint's heart from appearing to him *worse* than any of the exercises of the impenitent? Of this one thing, you seem to be willingly ignorant, that the heart of a saint is neither *constantly holy*, nor *constantly sinful*—that holy and sinful exercises *succeed* each other in his heart, like light and darkness in the natural world, and never can *co-exist*. This being well understood, it is easy to see, that a Christian may consistently profess religion, while he appears in his own eyes, more and more vile, as his light and capacity increase, and his growing humility gives him an increasing sense of the turpitude and criminality of the *sinful* exercises of his heart.

It is your opinion, 'that if humility makes a Christian appear to himself the vilest of sinners; then every one, who appears thus to himself, has a right to conclude, that he is a very humble Christian.'—But this is altogether a mistake.—For mere *conviction of sin*, without any humility, is sufficient to make a person appear to himself, as one of the vilest of sinners, and has produced this effect upon thousands, antecedently to their being renewed and exercising one holy affection. But true humility, which involves love to holiness and hatred to sin, renders one's moral discernment more acute, and increases the sense which he has of his own vileness.

You say, "I am unable to see, on what ground a person can be justified in using such language,

viz. *I appear to myself the vilest sinner in the world*) while he sees reason to believe the contrary."—But why you should be unable to see this, I cannot tell, unless, in our view, the expression, "*I appear to myself the vilest of sinners,*" is precisely the same as the expression, "*I believe myself to be the vilest of sinners.*" But these two expressions may not be perfectly synonymous, in the apprehension of every mind. While the tint often appears to himself the chief of sinners; he knows that, in the sight of God, by whom actions are weighed in a just balance, the sins of men are greater or less, in proportion to the light they enjoy, and the consequent obligations they violate.

You suppose I consider myself as having evidence to believe, that my heart is really worse than mine. This is a mistake. In order to have such evidence, I must see, that your natural *capacity of light* are greater than mine; by which I am altogether unable to judge. This, I think, I have evidence to believe, that if either you, or I, should say, 'I have no sin,' it would be self-deception; and that, then, we sin, be it more or less, our sins are great and aggravated, not in proportion to the knowledge we have of truth, duty and obligation.

But, whether your capacity and light are greater or less; whether you are a saint or an impenitent sinner, I believe that true humility is a direct tendency to make my heart, when sinful, *appear to myself* as yours.

It is possible that you may have a *capacity of light*, united with a *heart*, which is before honest and true. Rev. and dear Sir, yours &c. &c. &c.

MEMPHIS.

#### CHRISTIAN HUMILITY.

The following Extract, from the private Diary of the celebrated Brainerd, contains one of the finest pictures of genuine Christian humility any where to be met with:

"God has made me willing," says Mr. B. "to do any thing that I can do consistent with truth for the sake of peace, and that I might not be a stumbling and offence to others.—For this reason, I can cheerfully forego and give up, what I verily believe, after the most mature and impartial search, is my right in some instances. God has given me that disposition, that if this were the case, that a man has done me a hundred injuries, and I (though ever so much provoked to it) have done him one, I feel disposed, and heartily willing, humbly to confess my fault to him, and on my knees to ask forgiveness of him, though, at the same time, he should justify himself in all the injuries he has done me, and should only make use of my humble confessions to blacken my character the more, and represent me as the only person guilty; yea, though he should, as it were, insult me, and say, he knew all this before, and that I was making work for repentance."

#### Ordinations.

The Rev. LEVI PACKARD has recently been ordained over the Congregational Society in Spencer, Mass. Sermon by Rev. Mr. Ide of Medway.

Ordained, in Poland, Me. Sept. 16, Rev. JAMES P. RICHARDSON, over the first Congregational Church and parish in that town.

#### ORDINATION "out of course."

From the R. I. Religious Messenger.

In Rehoboth, on the 12th September, Rev. THOMAS VERNON was ordained to the pastoral office of the Catholic Congregational Church and Society of that place. Introductory prayer by Rev. E. Fisk of Woontham; Sermon by Rev. J. Mann of Bristol; Closing Prayer by Rev. J. Wilson of Providence; Charge by Rev. T. Aldrich of Berkley; Fellowship &

the Churches by Rev. S. B. Townsend of Sherburn; Address to the Church and Congregation by Rev. W. Cogswell of Dedham; Concluding Prayer by Rev. T. Williams of Attleborough.—[Com.]

The Ministers above named, together with the Rev. Abraham Gushe of Dighton, the Rev. Sylvester Holmes of New-Bedford, and the Rev. Augustus B. Reed of Ware, with their Delegates, composed the Council at this novel ordination.—These same ministers, with the exception of Rev. A. B. Reed, composed the clerical part of the Exparte Council, which sat in November last, and in their Result say, "that it is expedient and necessary, that the ministerial connexion between the Rev. Otis Thompson and the Society, styled in their act of incorporation, 'The Catholic Congregational Church and Society in Rehoboth,' be dissolved; and *four* of whom, *viz.* the Rev. Messrs. Andros, Wilson, Mann and Williams, with delegates, composed the Exparte Council, which also convened in November last, at the call of two excommunicated persons, one brother under censure, and two others, and, in their Result, say, that "the Rev. Otis Thompson is hereby dismissed from his Pastoral relation to this Church." See Facts and Documents, pp. 42, 75.

Though the last named Council took it upon them to dismiss the Rev. Otis Thompson from his Church against its consent, and against the voice of two thirds of its members; yet it seems that the ordaining Council, if the above statement be correct, did not presume to ordain Mr. Vernon as Pastor of the Congregational Church in Rehoboth, but only "to the pastoral care of the Catholic Congregational Church and Society. This *style* is given to the *Society*, in their act of incorporation, probably, because the Pastor and brethren of the Church happened to put their names to the Petition for the Act. This Society has no connexion with the Church, oth-

erwise than as members of the Church *may* be, and, with some exceptions, have been received as members of the Society. But the two bodies have ever *acted separately*, and kept *separate Records*. Whether this "Incorporated Society" was without a legal Minister, previously to the precipitate induction of Mr. Vernon, is a question, which a legal tribunal will be competent to decide.

## POETRY.

### THE GRAVE.

[BY MONTGOMERY.]

There is a calm for those that weep,  
A rest for weary pilgrims found—  
They softly lie, and sweetly sleep,  
Low in the ground.

The storm that wrecks the winter sky,  
No more disturbs their deep repose,  
Than Summer evening's latest sigh,  
That shuts the rose.

I long to lay this painful head  
And aching heart beneath the soil—  
To slumber in that dreamless bed  
From all my toil.

Whate'er thy lot—whoe'er thou be,  
Confess thy folly, kiss the rod,  
And in thy chastening sorrows see  
The hand of God.

A bruised reed he will not break,  
Afflictions all his children feel;  
He wounds them for his mercy's sake,  
He wounds to heal!

Humbled beneath his mighty hand,  
Prostrate his providence adore;  
'Tis done!—Arise! He bids thee stand,  
To fall no more.

Now, Traveller in the vale of tears!  
To realms of everlasting light,  
Through time's dark wilderness of years,  
Pursue thy flight.

There is a calm for those who weep,  
A rest for weary pilgrims found!  
And while the mouldering ashes sleep,  
Low in the ground,

The Soul of origin divine,  
God's glorious image freed from clay,  
In heaven's eternal sphere shall shine,  
A star of day.

The SUN is but a spark of fire,  
A transient meteor in the sky;  
The SOUL, immortal as its Sire,  
SMALL NEVER DIE.

THE

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## SERMON.

ON THE DOCTRINE OF PREDESTINATION.

[By Thomas Chalmers, D. D.]

*Acts, xxvii. 22, 31.—And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.—Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.*

The comparison of these two verses lands us in what may appear to many to be a very dark and unprofitable speculation. Now, our object in setting up this comparison, is not to foster in any of you a tendency to meddle with matters too high for us—but to protect you against the practical mischief of such a tendency. You have all heard of the doctrine of predestination. It has long been a settled article of our church. And there must be a sad deal of evasion and of unfair handling with particular passages, to get free of the evidence which we find for it in the Bible. And independently of scripture altogether, the denial of this doctrine brings a number of monstrous conceptions along with it. It supposes God to make a world, and not to reserve in his own hand the management of its concerns. Though it should concede

to him an absolute sovereignty over all matter, it deposes him from his sovereignty over the region of created minds, that far more dignified and interesting portion of his works. The greatest events in the history of the universe, are those which are brought about by the agency of willing and intelligent beings—and the enemies of the doctrine invest every one of these beings with some sovereign and independent principle of freedom, in virtue of which it may be asserted of this whole class of events, that they happened, not because they were ordained of God, but because the creatures of God, by their own uncontrolled power, brought them into existence. At this rate, even he to whom we gave the attribute of omniscience, is not able to say at this moment, what shall be the fortune or the fate of any individual—and the whole train of future history is left to the wildness of accident. All this carries along with it so complete a dethronement of God—it is bringing his creation under the dominion of so many nameless and undeterminable contingencies—it is taking the world and the current of its history so entirely out of the hands of him who formed it—it is withal so opposite to what obtains in every other field of observation, where,

instead of the lawlessness of chance, we shall find that the more we attend, the more we perceive of a certain necessary and established order—that from these and other considerations which might be stated, the doctrine in question, in addition to the testimonies which we find for it in the Bible, is at this moment receiving a very general support from the speculations of infidel as well as Christian philosophers.

Assenting, as we do, to this doctrine, we state it as our conviction, that God could point the finger of his omniscience to every one individual amongst us, and tell what shall be the fate of each, and the state of suffering or enjoyment of each at any one period of futurity, however distant. Well does he know those of us who are vessels of wrath fitted for destruction, and those of us whom he had predestinated to be conformed to the image of his dear Son, and to be rendered meet for the inheritance. We are not saying, that we, or that any of you could so cluster and arrange the two sets of individuals. This is one of the secret things which belong to God. It is not our duty to be altogether silent about the doctrine of predestination—for the Bible is not silent about it, and it is our duty to promulgate and to hold up our testimony for all that we find there. But certain it is, that the doctrine has been so injudiciously meddled with—it has tempted so many ingenious and speculative men to transgress the limits of scripture—it has engendered so much presumption among some, and so much despondency among others—it has been so much abused to the mischief of practical Christianity, that it were well for us all, could we carefully draw the line between the secret things which belong to God, and the things which are re-

vealed, and belong to us and to our children.

With this view, we shall, in the first place, lay before you the observations which are suggested by the immediate history in the passage now submitted to you. And in the second place, we shall attempt to evince its application to us of the present day, and in how far it should carry an influence over the concerns of practical godliness.

I. In the 22d verse Paul announces, in absolute terms, that all the men of the ship were to be saved. He had been favoured with this intimation from the mouth of an angel. It was the absolute purpose of God, and no obstacle whatever could prevent its accomplishment. To him belongs that knowledge which sees every thing, and that power which determines every thing, and he could say to his prophet, "These men will certainly be saved." Compare this with what we have in the 31st verse. By this time the sailors had given up all hope of the safety of the vessel. They had toiled, as they thought, in vain—and in despair of doing any good, they had ceased from working the ship, and resolved to abandon her. With this view, they let down the boat to try the chance of deliverance for themselves, and leave the passengers to perish. Upon this Paul, though his mind had been previously assured, by an intimation from the foreknowledge and predestination of God, that there should be no loss of men's lives, put on all appearance of earnestness and urgency—and who can doubt, that he really felt this earnestness at the moment of his speaking to the centurion, when he told him, that unless these men should abide in the ship, they would not be saved? He had before told them, in

the most unrestricted terms, that they would be saved. But this does not restrain his practical urgency now—and the urgency of Paul gave an alarm and a promptitude to the mind of the centurion—and the centurion ordered his soldiers to cut the ropes which fastened the boat to the vessel, that the sailors, deprived of this mode of escape, might be forcibly detained among them—and the soldiers obeyed—and the sailors were kept on board, and rendered the full benefit of their seamanship and their exertions. They did what other passengers could not do. They lightened the ship. They took up the anchors. They loosed the rudderbands. They hoisted up the mainsail to the wind—and the upshot of this long intermediate process, with all its steps, was, that the men escaped safe to land, and the decree of God was accomplished.

Now, in the first instance, it was true, in the most absolute sense of the word, that these men were to be saved. And in the second instance, it was no less true, that unless the sailors abode in the ship, they could not be saved. And the terms of this apparent contradiction admit of a very obvious reconciliation on the known truth that God worketh by instruments. He may carry every one purpose of his into immediate accomplishment by the direct energy of his own hands.—But, in point of fact, this is not his general way of proceeding. He chooses rather to arrive at the accomplishment of many of his objects by a succession of steps, or by the concurrence of one or more visible instruments, which require time for their operation. This is a truth to which all nature and all experience lend their testimony. It was his purpose that, at the moment I am now addressing you, there

should be light over the face of the country, and this purpose he accomplishes by the instrumentality of the sun. There is a time coming, when light shall be furnished out to us in another way—when there shall be no need either of the sun or the moon to lighten the city of our habitation—but when the glory of God shall lighten it, and the Lamb shall be the light thereof. But this is not the way at present, and, therefore, it is both true, that it was God's purpose there should be light over us and around us at this moment, and that unless the sun had risen upon us this morning, there would have been no such light. It may be the purpose of God to bless the succeeding year with a plentiful harvest. He could accomplish this purpose in two ways. He could make the ripened corn start into existence by a single word of his power. But this is not the actual way in which he carries such designs into accomplishment. He does it by the co-operation of many visible instruments. It is true, he can pour abundance among us even in the midst of adverse weather and unfavourable seasons. But he actually does it by means of favourable weather and favourable seasons. It is not in spite of bad weather that we receive from his hands the blessings of plenty—but in consequence of good weather—sunshine and shower succeeding each other in fit proportion—calm to prevent the shaking of the corn, and wind in sufficient quantity to winnow it and make a prosperous ingathering. Should it be the purpose of God to give a plentiful harvest next year, it will certainly happen, and yet it may be no less true, that useless such weather come, we shall have no plentiful harvest.—God, who appoints the end, orders and presides over the whole series

of means which lead to it. These visible causes are all in his hand. They are the instruments of his power. The elements are his, and he can either restrain their violence or let them loose in fury upon the world.

Now, look upon human beings as the instruments of his pleasure, and you have an equally complete explanation of the passage before us. You will be made to understand how it is true, that it was God's absolute purpose that the men of the vessel should be saved, and how it is equally true, that unless the sailors abode in the ship, they could not be saved. Why, the same God who determined the end, gave certain efficacy to the means which he himself had instituted and set agoing for the accomplishment of the end. It does not at all affect the certainty of God's influence over these means, that, in addition to wind, and water, and material elements, there were also human beings employed as instruments for carrying his purpose into execution. It is expressly said of God, not only that he stilleth the waves of the sea, but that he also stilleth the tumults of the people, and that he can turn the heart of man as the rivers of water, turning it whithersoever he will. He appoints the end, and it does not at all lessen the sure and absolute nature of the appointment, that he brings it about by a long succession of means, provided that it is his power which gives effect to every step in the progress and operation of these means. Now, in the case before us, there was just such a progress as we pointed out in the case of a favourable harvest. He had determined, that all the men of the vessel should be saved; but agreeably to the method of his administration in other cases, he brought it about by the operation of

instruments. He did not save them against the use of instruments, but he did it by the use of instruments. The instruments he employed were men. Paul speaking to the centurion—the centurion ordering the soldiers to cut the ropes, and let the boat away from the vessel—the sailors obliged to work for their own safety—these were the instruments of God, and he had as much command over them as any others he had created. He brought about the saving of the men by means of those instruments, as certainly as he brings about a good harvest by the instrument of favourable weather, and congenial seasons. He is as much master of the human heart and its determinations, as he is of the elements. He reigns in the mind of man, and can turn its purposes in any way that suits his purposes. He made Paul speak. He made the centurion listen and be impressed by it. He made the soldiers obey. He made the sailors exert themselves. The conditional assertion of the 31st verse was true—but he made the assertion serve the purpose for which it was uttered. He overruled the condition, and brought about the fulfilment of the absolute prophecy in the 22d verse. The whole of this process was as completely overruled by him as any other process in nature—and in virtue too of the very same power by which he can cause the wind of heaven to fly loose upon the world, make the rain descend, the corn ripen into harvest, and all the blessings of plenty sit in profusion over a happy and favoured land.

There is no inconsistency then between these verses. God says in one of them, by the mouth of Paul, that these men were certainly to be saved. And Paul says in the other of these verses, that unless

he centurion and soldiers were to do so and so, they should not be saved. In one of the verses, it is made to be the certain and unfailing appointment of God. In the other it is made to depend on the centurion. There is no difficulty in all this, if you would just consider, that God, who made the end certain, made the means certain also. It is true, that the end was certainly to happen, and it is true that the end would not have happened without the means—but God secured the happening of both, and so gives sureness and consistency to the passage before us.

Now, it is worth while to attend here both to the conduct of Paul who gave the directions, and to the conduct of the centurion who obeyed them. Paul, who gave the directions, knew, in virtue of the revelation that was made to him some time before, that the men were certainly to be saved, and yet this does not prevent him from urging them to the practical adoption of means for saving themselves.—He knew that their being saved was a thing predestinated, and as sure as the decree of heaven could make it; but he must likewise have known, that while it was God's counsel they should be saved, it was also God's will that they should be saved by the exertions of the sailors—that they were the instruments he had made choice of—that this was the way in which he wished it to be brought about—and Paul had too high a reverence for the will of God, to decline the use of those practical expedients, which formed the likeliest way of carrying this will into effect. It is a very striking circumstance, that the same Paul who knew absolutely and unequivocally that the men were to be saved, could only say, and say with truth, that unless the sailors

were detained in the ship, they would not be saved. Both were true, and both were actually brought about. The thing was done by the appointment of God, and it was also done by a voluntary act on the part of the centurion and his soldiers. Paul knew of the appointment, but he did not feel himself exempted by this knowledge, from the work of practically influencing the will of the people who were around him; and the way in which he got them to act, was by bringing the urgency of a prevailing argument to bear upon them. He told them that their lives depended upon it. God put it into Paul's heart to make use of the argument, and he gave it that influence over the hearts of those to whom it was addressed, that by the instrumentality of men, his purpose, conceived from eternity, and revealed beforehand to the apostle, was carried forward to its accomplishment.

And again, as the knowledge that they were to be saved, did not prevent Paul from giving directions to the centurion and soldiers for saving themselves, neither did it prevent them from a practical obedience to these directions. It does not appear whether they actually at this time believed Paul to be a messenger of God—though it is likely, from the previous history of the voyage, that they did. If they did not, then they acted as the great majority of men do, they acted as unconscious instruments for the execution of the divine purposes.—But if they did believe Paul to be a prophet, it is highly striking to observe, that the knowledge they had gotten from his mouth of their really and absolutely escaping with their lives, did not slacken their utmost degree of activity in the business of working for the preservation of their lives, at a bidding



from the mouth of the same prophet. He is a prophet from God—and whatever he says, must be true.—He tells us we are to escape with our lives—let us believe this and rejoice in it. But he also tells us, that unless we do certain things, we shall not escape with our lives—let us believe this also, and do these things. A fine example on the one hand, of their faithful dependence on his declarations, and, on the other, of their practical obedience to his requirements. If one were to judge by the prosperous result of the whole business, the way in which the centurion and soldiers were affected by the different revelations of Paul, was the very way which satisfied God—for it was rewarded with success, and issued both in the fulfilment of his decree, and the completion of their deliverance. [To be concluded.]

For the Hopkinton Magazine.

#### THE KNOWLEDGE OF THE TRUTH.

(Concluded from page 219.)

The sentiment that real Christians have a real knowledge of the truth, being established as firmly as the truth itself, a number of important consequences will naturally and necessarily flow from it.

1. If Christians know that the gospel is true, then they know that scepticism is false. Scepticism consists in doubting the existence of all things, whether material, or immaterial. An ancient sect of heathen philosophers professed to carry their sceptical notions to this unlimited extent. But modern sceptics do not generally run into such extravagant absurdity. They confine their sceptical opinions chiefly to philosophical, metaphysical and theological subjects. They profess to doubt of the existence and nature of God, of his purpose and agency in the work of creation, his

government of the world, the essence of matter, the nature of the human soul and its existence after the death of the body. They pretend that reasoning upon these subjects is fallacious and can never produce certainty; and therefore in reasoning upon such questions they profess to suspend their judgment and to remain in a state of doubt. But if Christians know there is a God, that he possesses every natural and moral perfection, that he has created all things of nothing by his own power and for his own glory, that he governs the world in righteousness, that the existence of matter is a reality, that the soul is spiritual and immortal, that the scriptures contain a divine revelation and that the doctrines of the scriptures are true: then they know that scepticism respecting the fundamental principles of religion and morality is false. The question between Christians and sceptics is not which side have the better evidence in their favour; but the question is, which side are certainly right in the dispute. One side has truth for its support. The other side has no support but lies. The question between Christians and sceptics admits of certainty. And since Christians know the truth, they know that they are right: and they know that scepticism is perfect falsehood and folly.

2. Since Christians know, that the gospel is true, they know that deism is false. Deism consists in denying the divine inspiration of the holy scriptures. Though deists profess to acknowledge the existence, perfection and government of God, yet they deny that he has revealed his will in his word of truth. They deny the divine authority, not of the New Testament only, but also of the Old Testament, which the Jews acknowledge to be of divine

aspiration. It is more than a century since deists began to multiply in Europe and America. Some deists are to be found in many of our religious societies; and they openly avow their infidelity. But

Christians know, that the gospel, which they embrace is true, they know that deism is false and that no such lie is of the truth. The question between Christians and deists does not concern what is probable, but what is certain.—Some late divines, however, are so accommodating as to allow, that neither Christians nor deists can certainly know the truth respecting the divine inspiration of the scriptures. But if it be so, it is idle to dispute earnestly upon the subject, which they mutually agree cannot be decided with certainty. Though it has been disputed whether the moon be inhabited by rational creatures, yet the dispute remains undecided and must remain so, until we have a revelation from heaven on the subject. But the dispute between Christians and deists is entirely different. Christians know that the sacred scriptures are given by divine inspiration, and were written by holy men as they were moved by the Holy Spirit. They have therefore good ground to contend earnestly for the faith, once delivered to the saints by divine inspiration. They know, that they contend for realities of infinite importance, in opposition to vanity, error and deceit. They know, that they, who deny that Christians have the knowledge of the truth and know that the gospel is true, strike at the foundation of Christianity, religion and virtue, however they may hide the hand. Though they profess to combat against infidels and to be zealous for the gospel; yet they betray the cause of the Lord Jesus Christ into the

hands of his enemies. According to their false notions, Christians can no more have a certainty of salvation than those persons who reject the counsel of God against themselves. They, who profess to be champions for the Christian religion, ought to study and understand the foundation of Christian knowledge and faith. They ought to know the truth and that no lie is of the truth; or they cannot stand against the hosts of real infidels, who rise and assume a thousand forms in order to oppose the truth of God. If they do not know the truth, they may falsely proclaim a triumph over infidelity, when they have taken the enemy only by joining themselves to his standard and not by destroying his strong holds.

3. If Christians know that the gospel is true, then they know that Unitarianism is false. Unitarianism consists in denying the doctrine of the Trinity; or that God exists in three persons, the Father, the Son, and the Holy Spirit.—This doctrine lies at the foundation of the gospel; and is, therefore, absolutely essential to it. The three persons in the godhead were united in concerting the system of redemption and mutually covenanted to bear distinct parts in carrying it into execution. The Father engaged to maintain the office of God in his sovereignty and to perform the work of creation; the Son engaged to maintain the office of Mediator and to perform the work of atonement; and the Holy Spirit engaged to maintain the office of Sanctifier and to complete the work of redemption. This distinction of persons and offices is interwoven with the whole system of revealed religion, is essential to the gospel, and as certainly and as evidently true as any doctrine of the Bible.

Therefore Christians, who know that the gospel is true, know that the doctrine of the Trinity, which is essential to the gospel, is true. And as they know this doctrine is true, so they know that the opposite doctrine of Unitarianism is false. The question between Trinitarians and Unitarians is not concerning probability, but certainty. The question admits of an infallible decision; because it solely and wholly depends upon the testimony of God in the scriptures. And it can be as easily and certainly determined, whether the doctrine of the Trinity is contained in the scriptures, as whether the scriptures contain a divine revelation. As Christians know that the Bible is true, that the gospel is true, and that the doctrine of the Trinity is true; they equally know that Unitarianism is false, and fundamentally and essentially erroneous.—That Christians know the doctrine of the Trinity is true, is evident from the following passage in the general epistle of John. He says, "I have not written to you because ye know not the truth; but because ye know it and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets have gone out into the world. Hereby know ye the Spirit of God;—every spirit, that confesseth, that Jesus Christ is come in the flesh, is of God. And every spirit, that confesseth not, that Jesus Christ is come in the flesh, is not of God.—And this is that spirit of antichrist, whereof ye have heard, that it should come and even now already

is it in the world. Whosoever believeth, that Jesus is the Christ, is born of God. Whatsoever is born of God overcometh the world. And this is the victory, that overcometh the world, even our faith. Who is he, that overcometh the world, but he, that believeth that Jesus is the Son of God? This is he, that came by water and by blood, not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three, that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are One." This whole passage unites in the support of one general declaration, that the Spirit of truth bears testimony to the doctrine of the Trinity; or that there are three distinct persons in one God. Thus the Spirit of truth testifies that the doctrine of the Trinity is true; and that it implies, that there are three distinct persons in the Godhead. This testimony of the Spirit amounts to certainty, that the doctrine of the Trinity is true; and that the doctrine of Unitarianism is false. It is not merely probable, but certain, that Christians maintain the truth in their controversy with Unitarians.

4. Since Christians know the truth, they know that Arminianism is false. It is the fundamental principle of Arminianism, that mankind, in their voluntary exercises and exertions, are independent of divine agency. In agreement with this fundamental principle, Arminians believe, that God has not decreed the character, conduct and state of human beings.—Hence they deny the doctrine of personal election and reprobation, the doctrine of the special influence of the Holy Spirit in the renovation and sanctification of sinners, and

the doctrine of the perseverance of saints unto eternal salvation. Consistently with their denial of these fundamental and essential doctrines of the gospel, they virtually oppose and reject the whole system of divine truth, which is revealed in the scriptures. But real Christians know, as certainly as they know that they exist, that they are constantly and entirely dependent upon God for every voluntary exercise and exertion. They therefore know that the purpose of God to save a certain part of the human race is the fundamental doctrine of the gospel. In agreement with this purpose the covenant of redemption was established between the persons in the sacred Trinity, the Lord Jesus Christ was manifest in the flesh and died on the cross for the salvation of his people; the Holy Spirit renews their hearts and they are conducted through sanctification of the Spirit and the belief of the truth unto the kingdom of glory. If God has not the constant and entire controul of the affections and actions of human beings, he never has saved and he never will save any person from sin and death. The fundamental principle of Arminianism opposes the whole scheme of doctrine and duty, that is taught in the scriptures. The notions of Arminians, which arise from the pride, folly and deceit of the human heart, have, in modern times, arisen and spread, far and wide, under a new name and in a new form.— This name and form they have chiefly received from the ingenuity and duplicity of John Wesley.— But however deceitfully and ingeniously error may be concealed by a profession and appearance of peculiar godliness and sanctity and however zealously and extensively it may be propagated; yet “no lie is of the truth.” How it is that the

lies of the Arminian Methodists have become orthodox more than the lies of Unitarians it is not easy to conceive.\* If Christians know any thing, they know the truth. And if they know the truth, they know that no lie is of the truth. They, therefore, know that Arminianism is false, even though it should spread itself, under the name of Methodism, over the face of the earth.

5. If Christians know the truth, they know that Universalism is false. It is not indeed easy to know on what foundation Universalists rely for the support of their opinions. Their schemes have been so numerous and so different and they so frequently change their notions, that they resemble those liars, who professed to be witnesses against Christ. “For many bare witness against him, but their witness agreed not together.” Chauncy had his scheme of Universalism, Murray had his scheme, Winchester his scheme, Huntington his scheme, Ballou has his scheme; and every Universalist has some notion, on which he pretends to found his persuasion, that all mankind will be saved. Though it is difficult to know on what Universalists rely to support their opinion; yet it is easy to know that Universalism, on whatever notion or scheme it may be supposed to rest, is false. All real Christians, who know the truth, know that Universalists believe a lie. They also know, that their notions are as foolish, as they are false. If any person desires to be saved and to go to heaven, the way is plain, safe and pleasant. They, who are truly pleased with heaven, are pleased with the way, which leads to the kingdom of holiness and happiness.

\* Boston Recorder and Telegraph, 14th July, 1836.

If the Universalists were truly willing and desirous to go to heaven, they would repent of their sins; they would believe and obey the gospel. And then they would have no occasion to embrace the deceitful opinion, that all mankind will be saved. But of the Universalists it may be truly said, that they choose the way of enmity against God and his law and live in impenitence and disobedience to his holy commands. They shun and hate the way to heaven and walk in the way to hell. Yet in their delusion and foolishness, they pretend to be pleased with the prospect of being in heaven forever. They hate the salvation of the gospel, as much as they hate the conditions of salvation; and they hate heaven itself, as much as they hate the way, which leads to it. Nor can it be perceived, why they should embrace the unscriptural and irrational notion of universal salvation, unless they are conscious from their own character and conduct, that they can have no hope of salvation for themselves unless the whole human race be saved. Therefore to exclude from their minds "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," they form and maintain, against the whole system of divine truth, the false notion of universal salvation. If Christians have not abundant and decisive evidence from the character, the designs, the conduct and the law of God, as well as from the gospel of Jesus Christ, against the notions of Universalists; yet the general character, conduct and spirit of the Universalists afford such evidence, that their opinions are false. Though the Universalists are so various and changeable in respect to the foundation of their persuasion, yet they are united and uniform in their op-

position to every doctrine and duty of the gospel. In the Universalists of the present day, as plainly as in any other class of errorists, is fulfilled the following declaration of the Holy Spirit:—*God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.*

6. Since Christians know that the gospel is true, they know that universal catholicism is false and a species of infidelity. They, who suppose that no man can know whether any doctrine of the gospel is true, suppose also that no man can know whether any one kind of religion is true. And upon this supposition they profess to extend their charity to men of all religions, who sincerely believe their own religious sentiments. How often do we hear it said, that it is no matter what religious principles a man embraces in order to salvation; for if he only sincerely thinks he embraces the truth, he will certainly be saved. How many profess to believe, that some Christians, some Jews, some Mahometans, some Pagans and even some Infidels will be saved! They suppose, that some of all these descriptions of men may sincerely believe that they are right in their religious opinions; and if they sincerely think they are right, that they are really so in the sight of God. And if no man can know, whether the Christian, or Jewish, or Mahometan, or Pagan religion is true, why should not those, who maintain this sentiment, extend their charity to all denominations of Christians and even to Pagans and Infidels?—But Christians, who know the gospel is true, equally know, that such universal catholicism is false and a species of infidelity. It implies a

or uncertainty, whether the  
tian, or any other religion be

And Infidels seldom pretend  
/ thing more than to doubt  
er there be a reality in any  
on.

Since Christians know that  
ospel is true, they know that  
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which neither includes nor  
les the essential doctrines of  
ospel in their strict and propa-  
nating. Many seem to imag-  
hat such a neutral scheme of  
ents may be formed; and  
would have a happy tenden-  
put an end to religious dis-  
and to unite all religious de-  
ations in peace and friend-

The leaders in almost every  
nd party are now zealously  
ed to form such a neutral  
e of sentiments and to bring  
o bear the Christian name, to  
it, as the wisest and best  
d to promote the general  
of Christianity. They have  
y made, in their own opinion,  
lerable progress in forming a  
e of doctrines, which they  
ent to be a medium between  
e truth and extreme error.—  
would persuade us, that the  
of the gospel may be carried  
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t appears, that their middle  
e, so far as they have devel-  
t, does neither include nor ex-  
the doctrine of divine sover-  
, of divine decrees and divine  
y. It neither includes nor ex-  
the doctrine of election and  
ation. It neither includes nor  
les the true doctrine of atone-  
of justification and regenera-  
or of the final perseverance  
ts. It neither includes nor  
es the doctrine of disinterest-  
evolence, unconditional sub-  
n and immediate repentance.  
ther includes nor excludes

the doctrine of total depravity, of  
vindictive justice and endless pun-  
ishment. It neither includes nor  
excludes the doctrine, that men  
cannot be saved without the knowl-  
edge of the gospel; nor the doc-  
trine we have been labouring to  
prove, that Christians certainly  
know that the gospel is true. But  
if Christians know the gospel is  
true, they must certainly know, that  
such a neutral scheme of senti-  
ments has no foundation in the  
scriptures. Though it has the ap-  
pearance of neutrality, it is com-  
pletely hostile to the fundamental  
principles of Christianity and cal-  
culated to undermine and destroy  
the whole system of divine truth.—  
But it may be asked, Who are they,  
that advocate this neutral and lax  
scheme of sentiments?—I answer,  
some Trinitarians, some Unitarians,  
some Calvinists, and some Armin-  
ians. They have agreed to differ  
and to differ as much as they please.  
And who can say this is wrong, if  
Christians cannot certainly know,  
that the gospel is true? But if  
their knowledge of the gospel  
amounts to certainty, then they  
must know with certainty, that the  
neutral scheme is false and extreme-  
ly dangerous. This splitting the  
difference between truth and error  
is the most effectual method, that  
ever was practised, to involve every  
subject and interest of religion in  
total darkness and introduce infi-  
delity, delusion, wickedness and de-  
struction.

8. If Christians know that the  
essential doctrines of the gospel are  
true, then they have a right to blame  
those, who deny these doctrines.—  
Many say, that it implies arrogance,  
presumption and even infallibility  
in Christians to censure any, who  
differ from them in religious senti-  
ments. They say, that no man can  
certainly know, that any doctrine

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of the gospel is true. And upon this supposition, it is indeed difficult to see the propriety of one man's censuring another on account of any supposed religious error. But this is a groundless supposition. It has been, perhaps, sufficiently proved, that Christians may know with certainty, that the essential doctrines of the gospel, upon which they build their assurance of eternal life, are true.—And if they know, that these doctrines are certainly true, then they know that all doctrines, which are contrary to them, are gross and dangerous errors. And if it does not imply presumption in them to say, that they know the essential doctrines of the gospel are true, then it does not imply presumption to say, that they know that directly opposite doctrines are false.—And if it does not imply infallibility in them to say, that they know, that the essential doctrines of the gospel are true; then it does not imply infallibility in them to say, that they know, that directly opposite doctrines are erroneous. There is a wide difference between certainty and infallibility. A protestant may know, that the Pope is not infallible, without being infallible himself. Though all Christians are fallible creatures, yet they may be infallibly certain, that the gospel is true and consequently that all its essential doctrines are true.—But our latitudinarians maintain the absurd sentiment, that Christians can no more arrive at certainty than at infallibility, in respect to the peculiar doctrines of the gospel. And it is on this ground alone, that they deny the propriety of religious creeds, confessions of faith, covenants of churches and discipline for erroneous and heretical opinions. The opinion, that error-

ists are not proper subjects of censure, is one of the most absurd and dangerous opinions; which heretics at this day are exceedingly zealous to propagate. It gives a license to all men to embrace, without guilt and without danger in their own view, the most criminal and destructive sentiments.

9. Since Christians know, that the gospel is true, they have solid reason to esteem it so highly as they always have done. If they had been uncertain whether it was true, or whether it was a cunningly devised fable, they never would have derived their highest happiness from it, nor placed their highest dependence upon it, under the severest conflicts and most fiery trials. We know that the primitive Christians cheerfully suffered every evil, that a malignant world could inflict, rather than deny Christ and his gospel. They might have preserved their reputation, their property and their lives, if they would renounce the gospel of Christ. But they chose to meet persecution, poverty, reproach and death in its most dreadful forms rather than deny the gospel, which they knew to be true and the only foundation of their future and eternal hopes. The same certain knowledge of the gospel has produced the same disposition in Christians to seal their faith with their blood, since the early days of Christianity. Thousands and thousands, from age to age, have laid down their lives in testimony to the truth of the gospel. But can it be supposed, that so many thousands of martyrs would have given the highest possible testimony in their power to give to the gospel, if they had not had certain knowledge of its reality and importance? Would they have risked their temporal and eternal hopes

upon a mere uncertainty? But if Christians do know with certainty, that the gospel is true and the only foundation of their highest happiness in time and eternity, then they have sufficient reason to esteem it infinitely important and precious. David had good reason to say, in sincerity and certainty, that the word of God was more to be desired than gold, yea, than much fine gold, and sweeter also than honey and the honey-comb. And all Christians can sincerely adopt the same language. They know that the gospel is true and that it embraces in its design, corrections and consequences the highest glory and happiness of God and the eternal and unbounded interest of the universe. They have therefore sufficient reason to believe, esteem and love the glorious gospel of the blessed God.

10. If Christians know that the gospel is true and of infinite importance, then they know that sinners are wholly criminal and inexcusable for disbelieving and rejecting it. They know that sinners have infallible evidence, that the gospel is a gospel of truth and that it contains the words of eternal life.— They know it must be altogether owing to the blindness of their hearts and not to the blindness of their understandings, that they ever question its divine origin and authority. And if they have evidence of its truth, it must be owing to the depravity of their hearts, that they do not most sincerely love it and most joyfully and thankfully embrace it. Their total, or partial unbelief must, therefore, be criminal and dangerous in proportion to the certainty, excellence and importance of the gospel. Christians know, that they, who hold the truth in unrighteousness and that they,

who are under strong delusion to believe a lie, must miserably perish forever and be most justly condemned and consigned to endless punishment and despair. It is, therefore, their heart's desire and prayer to God, that sinners may renounce their errors, their impenitance and unbelief and be saved.— They know that the gospel must be a savour of life unto life, or of death unto death to every person to whom it is sent. And yet how many doubting, wavering, delaying and unbelieving sinners are there at this day under the full light of the gospel! How many are using every method in their power to unsettle their own minds and the minds of other persons respecting the certainty and importance of the gospel! This must be their condemnation, that light has come into the world and that they love darkness rather than light because their deeds are evil. SEXEN JUVENIS.

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From the Christian Mirror.

EXPOSITION.

I. Cor. vii. 10. *And unto the married I command, yet not I but the Lord.*

ver. 12. *But to the rest speak I, not the Lord.*

ver. 25. *Now concerning virgins, I have no commandment of the Lord, yet I give my judgment. &c.*

These passages have been thought by many to militate with the common belief of Christians, that "all scripture is given by inspiration of God." It is alleged, that St. Paul here asserts, that some things in this very chapter were uttered on his own authority. But is it true that he asserts any such thing? We answer, no. Those portions of the chapter which have been thought to



be no more than his own private opinion, are as really the dictates of inspiration as the other portions. The contrary opinion has arisen from a misapprehension of the nature of the distinction here brought into view. It is not a distinction between precepts of a divine and those of a human authority; but between doctrines and precepts equally divine, a distinction, which has reference to the manner in which they were revealed. The following is Macknight's solution of the difficulty;

"The Lord Jesus, during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore, there is a just foundation for distinguishing the commandments which the Lord delivered in person, from the commandments which he revealed to the apostles, by the Spirit, and which they made known to the world in their sermons and writings. This distinction is not peculiar to Paul. It is insinuated likewise by Peter (II. epis. iii. 2) and Jude (ver. 17) where the *commandments of the apostles of the Lord and Saviour* are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments, as those which he delivered in person) but as different in the manner of their communication. This authority of the commandments of the apostles will be acknowledged, if we consider that, agreeably to Christ's promise, (John xiv. 16) the Holy Spirit dwelt with the apostles (xvi. 13) to lead them into all truth, that is, to give them the perfect knowledge of all the doctrines and precepts of *the Gospel*. This abiding inspira-

tion St. Paul enjoyed equally with the rest of the apostles, since as he himself tells us repeatedly (II. Cor. xi. 5, xii. 11) *He was in nothing behind the very chiefest of the apostles*. So that he could say with truth concerning himself, as well as concerning them (I. Cor. ii. 16) *we have the mind of Christ*; and affirm (I. Thes. iv. 8) *He who despiseth us, despiseth not man but God, who hath also given unto us his Holy Spirit*. Since, therefore, the apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians (verse 1) when he distinguished the *commandments of the Lord* from *his own commandments*, his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to show us what commandments the Lord delivered personally, while on earth, and what the Spirit inspired the apostles to deliver after his departure. This Paul could do with certainty; because although he was not of the number who accompanied our Lord during his ministry, yet all the particulars of his life and doctrine were made known to him by revelation, as may be gathered from I. Cor. xi. 23, Gal. i. 11, 12, and from the many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the Gospels were published; and from his mentioning one of Christ's sayings not recorded by any of the evangelists, Acts xx. 35.

Farther—that the apostle's intention in distinguishing the Lord's commandments, from what he calls his own commandments, was not to show us what things he spake by inspiration, and what not, is evident from his adding certain circumstances, which prove that in de-

erring his own commandments, he was really inspired. Thus when he says, *Now concerning virgins I see not a commandment of the Lord, but I give my judgment as having obtained mercy of the Lord to be faithful*;—by asserting that he had obtained mercy of the Lord to be faithful, he certainly meant to tell us, that in giving his judgment concerning virgins he was inspired. So also when he gave his judgment that a widow was at liberty to marry a second time, by advising, ver. 10, *She is happier if she so abide, according to my judgment; and I think also that I have the spirit of God*, he plainly asserted that he was inspired in giving that judgment or determination. [The word, rendered *I think*, does not necessarily express any doubt, as the critical reader knows; and that it does not here is manifest from the nature of the case; for how could he as an apostle doubt on this subject? It is only a soft way of expressing his certain knowledge of his own inspiration.] Lastly, when he called on those among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and precepts which he had delivered in this his first epistle to them, were the commandments of the Lord, he certainly in the most express manner, asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit. I. Cor. xiv. 37. *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write, are the commandments of the Lord*. Could the apostle have said these things, if the judgment which he delivered on the different subjects in this chapter, had been a mere human or uninspired judgment, and not a judgment dictated by the Spirit of God?"

#### INFERENCES.

1. The believer's confidence in the scriptures is not misplaced. Of the several books contained in the New-Testament, as well as the Old, it may be affirmed, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." It will not mislead any who implicitly follow its guidance. The cavils of unbelievers need not distress those, who regard the scriptures as an infallible standard of faith, and rule of duty. They are the word of God, which abideth for ever.

2. Our perplexities in regard to particular portions of scripture are the result of our ignorance. Did we make them the subject of our most intense and prayerful study, and seek for a solution of scriptural difficulties from the scriptures themselves, we should find them, in a more eminent degree a lamp unto our path. When we hear the apostle assert that he has the mind of Christ—that he has the Spirit of God—that he gives his judgment as one who had obtained mercy of the Lord to be faithful, and connect with these declarations the promise of Christ—when the Holy Spirit is come, he shall lead you into all truth, we almost wonder that the texts at the head of this article should ever have caused us any doubt, and are prepared, at once, to concede to the apostle's "commandments" and "judgment," all the authority of inspiration. "Ye do err," said Christ to the Sadducees, "not knowing the scriptures nor the power of God." Still, who would ever have thought of proving the existence of the soul in a separate state, and the resurrection of the body from the words, "I am the God of Abraham, the God of Isaac, and the God of Jacob," if Christ

had not thus taught us? And yet how convincing the argument, as soon as suggested to us? So would all our errors and perplexities disappear, in proportion to our knowledge of the scriptures, and the strength of our disposition to believe and obey them.

From the New-York Baptist Register.

#### LEVELLING PRINCIPLE.

There is an idea prevailing among many religious people, that distinctions in the church of Jesus Christ are entirely abolished. That Elders and private members are exactly on the same ground, and that no more deference is due to the one than the other. We find no authority for such a position in the Bible. A church of Christ is an organized body of visible disciples of the Lord Jesus, embracing the officers Bishops and Deacons. To these officers are attached peculiar and distinguished duties. To the Deacon pertains the inspection of temporalities of the church; to the Bishop, the oversight of the spiritual concerns of the flock; and with this is connected the injunction "to reprove, rebuke, exhort, with all long suffering and doctrine."—In the exercise of the province of a Bishop, it is incompatible with the directions of the word, to lord it over God's heritage: and it is no less disregarding divine precept to disobey "them which have the rule over us." There is such a thing as despotism in the church, and there is such a thing as anarchy. Both are equally to be deprecated. We have seen the operations of the one in the origin and progress of the mystery of iniquity the man of sin, and in the efforts of different denominations to combine civil with the ecclesiastical power.

Baptists, against such proceedings have set their faces. The simple republican form of government, under the constitution and laws which the Great Head has given, has been the object for which we have always contended, and which has distinguished the annals of the visible church of Christ from its organization to this time. The opposition created to ecclesiastical tyranny may lead us over the boundary of wholesome order, and spiritual subordination. Against this we must guard. Fallen creatures are prone to extremes. The happy medium is the desirable course for us to move in. In this respect the scriptures are an ample guide. Here on the sacred pages are designated our respective duties, and about them we need not err. Here we are taught subjection to one another. Here we are informed of the ordination of Elders in the churches, and we are taught they are rulers; for "they that rule well are to be accounted worthy of double honour." Here we are taught "that we are to obey them that have the rule over us." Now permit us to ask those who are disposed to banish all distinctions from the church, does all this mean nothing? Are these empty words without import? No. They were dictated by the Holy Spirit, and shew us that we are especially to regard those who hold the Elder's office, and are over us in the Lord. Let us be careful how we treat such disrespectfully, or put them on the same footing with private brethren. Adopt the levelling system, and you introduce arrogance, disorganization and confusion. We claim no more power for ministers than the scriptures give, but so much we do claim, and so much we hope the churches will aid them to maintain.

From the New-York Baptist Register.

#### INTEMPERANCE.

*Mr. Editor*—You have given us a good deal of admonition and instruction, from time to time, in the Register, on the subject of excessive drinking. You have prescribed some very salutary rules for the community. The plan of a national society I highly approve of. I am glad that the energy of old Massachusetts has accomplished the organization of such a body. I wish auxiliaries to it might be found in every county; yea in every town of the Union. It is only by a grand combination of this kind through the community, supported by the well directed efforts of our public journals, that any effectual check can be given to the demoralizing and deadly ravages of drunkenness.

There is a serious difficulty, however, in this enterprise of reformation, which puzzles me exceedingly—which is, the exclusion of ardent spirits from my house, except in cases of sickness, and the relinquishment of the practice so seemingly connected with common politeness and friendship, of offering acquaintances and friends on calling to see you, to take a glass of brandy and water, or some other ardent drink; and particularly at your dinner table, presenting it to your guests. I know full well that to do any thing efficient in this noble plan of reform, these civilities must be abandoned; and until this takes place, the suppression of intemperance will not be sensibly perceived. I have progressed so far that I invite no person who may call on me, to drink, except at dinner; but then I exhibit the decanter if any friend be present; (not otherwise)

and any one drinks who pleases.—I give no invitations myself, but my wife, who is very fearful that such behaviour on my part, may be attributed to meanness or impoliteness, makes up for my apparent inattention; and presses the *poison* on our guests. Now she is no greater friend to the common use of ardent spirits than I am—but if I make the inquiry why does she so? her reply is, how can I help it? how impolite it would seem to omit such a civility! How to get over this difficulty I do not know. I have a good deal of squeamishness myself too; to put it all on my wife will not bear exactly. If she did not give the invitation, I don't know but my courage would fail me and I should at least take the stopper out of the decanter, if nothing more. I can think of no way to remove this embarrassment, but by the absolute exclusion of ardent spirits from the house. I frankly confess I want fortitude to do it alone; and I suppose there are hundreds like me, who have a good will in this matter, but who must be strengthened by a number of associates, bound by solemn promise to maintain the exclusion of all ardent spirits from our houses, except in sickness; or to prohibit its use not only by the family, but its presentation to friends or strangers who may call, in order to do what our consciences dictate, and the moral improvement of the community demands. I am confident such restrictions must make prominent articles in any constitution, under which citizens may organize for the promotion of temperance. Any help that your correspondents can afford me in the premises, I shall be happy to receive.

TEMPERANTIA

From the Philadelphian.

THE WAVERLY NOVELS.

"Out of the heart are the issues of life;" and the Christian who by experience has known its desperate wickedness, will guard himself against the corruptions of all evil communications. Of Novels in general (with some few exceptions) it may be said that their influence is mischievous, and the hours devoted to them have often been remembered in after years with tears. False views of men have often been taken for true, and thus, hopes have been excited which the realities of maturer years have disappointed. The visions of youth are, of themselves, without such aids, too fanciful and extravagant ever to be realized. The Novels, however, of which we now speak, are said to be of a tendency directly and decidedly irreligious, and if they authorize the remarks of a writer in the last number of the Magazine of the Reformed Dutch Church, from which we make the subjoined extract, the reading of them is neither "redeeming the time," nor "keeping the heart with all diligence."

"The irreligious tendency of those works excites the holy indignation of every sensible Christian. The heroine of one is a Jewess; and her piety on the basis of that system is quite divine. Another is a Romanist; and successfully persuades others that we should think and believe and worship as our fathers did, and that to renounce the cross which the Reformers renounced, is as mean, cowardly, and unprincipled, as it would be for a soldier to leave his post. Another heroine is a prelate of the highest order; and calls the putting down of whiggism and butchery of the Christian patriots, steadfastness and loyalty to the crown. The devotions of the noble minded Puritan, the true lover of his country; the prayers of the godly minister, the

sorrows of the martyr, are held up, in cold-blooded impiety, to the scorn and disgust of men of taste! Practical religion, piety and zeal for the honour of Jesus Christ, are made the subject of most profane banter and ridicule. The revolting immorality and blasphemy of such canting bigots for the *divine right of kings* as Charles, and Clavers, and Danziel, are made gallant and high minded men. The disgusting rant of the Cavaliers and their drunken scenes are painted out with half approving terms; and their blasphemies, "hardly fit to be uttered in the court of hell," are carefully registered before the eyes of our youth. The pastor who would not sell his religion and his country for ease, or for gold, is a canting fanatic. The dying scenes of the martyr, and his last throbs of agony for his religion and his country's liberty, are the workings of enthusiasm or insanity. While he praises, blesses, and talks mawkish sentimentalism over the soldiers of the murderous Clavers, falling gallantly on the field of glory. When a whig, in self-defence, slays the murderer of his children, or the defiler of his wife or daughter, it is murder. When a Clavers kills the whig, it is the act of a gallant officer of his most sacred majesty!—Such are the opinions and sentiments of the Tories of Britain, from the days of Charles II. to this day; and in the Waverly Novels these feelings and sentiments are faithfully copied, and too carefully conveyed to us and to our children. And, all this, forsooth, is to be endured; and not only so, but drunken in by our youth, because the head that planned these works, and the heart that sent forth the witchery of them, has a hand that holds a pen that has no superior, and few, if any equals."

## Religious Intelligence.

From the New-York Observer.

### EXTENT OF UNITARIANISM IN THE UNITED STATES.

A writer in the Christian Examiner, a Unitarian Magazine published in Boston, gives the following statements of the extent to which Unitarianism has diffused itself in the different parts of the United States. His object appears to be to show that Unitarians, at present, have need of all their resources at home, and that it would be impolitic to engage in the work of converting the heathen.

Leaving Massachusetts, for the present, out of the question, let us take a glance at the condition of Unitarianism in other parts of our country.

Beginning at Maine, we find one flourishing congregation in Portland. Two or three others are scattered through the State, small and unimportant. In New-Hampshire the case is very similar; one large society in Portsmouth, and here and there a small one, as in Keene and Amherst. In Vermont I am acquainted with but one avowedly anti-trinitarian society, and that is in Burlington. In Rhode-Island there is one. In Connecticut there is one, and quite a small one. In New-York, the gigantic State of New-York, there is one. In New-Jersey there is not one, that I know of. Princeton, like a kind of Rome, I suppose, awes heresy into nothingness. In Pennsylvania, there are two or three small ones, just strong enough to hold themselves together, and two or three more, hardly strong enough for that. In Ohio, not one. In Delaware, not one. In Maryland, one in the city of Baltimore, formerly in prosperity, now in ad-

versity, and oblige to borrow money to save their beautiful church from the hammer; never large. In the District of Columbia, one. In Virginia, not one. In North-Carolina, not one. In South-Carolina, one, in Georgia, Kentucky, Tennessee, Indiana, Missouri, &c. &c. not one.

There are in several of these States congregations called *Unitarian*; and so far as their discarding the doctrine of the Trinity entitles them to the appellation, they deserve it. But they have little or no effective sympathy with us; they would rather, I believe, decline any co-operation with us: their teachers may be regarded as missionaries themselves among a semi-civilized people. But I am now ready to speak of the Unitarian resources of Massachusetts, where there is doubtless more Unitarianism than in any other part of the United States. Unitarian societies, more or less flourishing, exist in almost every county, growing more frequent as Boston is approached, the nucleus and head quarters of American Unitarianism. I am not aware of the exact number of these Societies, but am ready to confess, that if they could be brought to act on any point, they would be sufficiently numerous and wealthy to effect something of consequence — Why then are they not brought to act on the subject of foreign missions? Is it because Unitarianism is, as the reviewer says it is, essentially cold? No; but the short answer is, because Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the

other half. This is the chief reason of our seeming remissness.

I will mention another fact, which, at the same time that it will be another index to the extent of our resources, will give rise the question, where are our missionaries to the heathen to come from? There is but one institution at present in our country, for which we look for educated ministers of our persuasion. And what is the number of students in the theological institution in Cambridge? I have not the catalogue before me, but if my memory serves me, it is about thirty. And how many candidates for the ministry? about 10. Yes, about ten candidates, to supply the demands of the United States and the East Indies! ten candidates to fill our vacant pulpits at home, and diffuse Unitarian Christianity thro' the distant regions of the earth!

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Extract from Mr. INGERSOL's Discourse before the American Philosophical Society, Philadelphia, 1823.

"The Roman Catholic Church grows as vigorously as any other in the soil and atmosphere of America. From a mere mission in 1790 the Roman Catholic establishment in the United States has spread into an extended and imposing hierarchy; consisting of a metropolitan see and ten bishoprics, containing between eighty and a hundred churches, some of them the most costly and splendid ecclesiastical edifices in the country, superintended by about one hundred and sixty clergymen. The remotest quarters of the U. S. are occupied by these flourishing establishments, from the chapels of Damascotti (in Maine) and at Boston, to those of St. Augustine in Florida, and St. Louis in Missouri. There are Catholic seminaries at Bardstown and Frankfort

in Kentucky, a Catholic clerical seminary in Missouri, Catholic colleges at St. Louis and N. Orleans, where there is likewise a Catholic Lancasterian school, two Catholic charity schools at Baltimore, two in the district of Columbia, a Catholic college in the District of Columbia, a Catholic seminary at Emmitsburg in Maryland, a Catholic free school and Orphan's Asylum in Philadelphia. These large contributions to education are not, however, highly respectable and cultivated as many of them are, the most remarkable characteristics of the American Roman Catholic church. It is a circumstance pregnant with reflections and results, that the Jesuits, since their suppression in Europe, have been established in this country. In 1801, by a brief of Pope Pious the Seventh, this Society, with the concurrence of the Emperor Paul, was established in Russia under a General authorized to resume and follow the rule of St. Ignatius of Loyola; which power was extended in 1806, to the United States of America, with permission to preach, educate youth, administer the sacraments, &c. with the consent and approbation of the ordinary. In 1807, a noviciate was opened at Georgetown college in the District of Columbia, which continued to improve till 1814, when, being deemed sufficiently established, the congregation was formally organized by a papal bull. This society now consists of twenty-six fathers, ten scholastics in theology, seventeen scholarships in philosophy, rhetoric and belles lettres, fourteen scholastics in the noviciate, twenty-two lay-brothers out of, and four lay-brothers in, the noviciate; some of whom are dispersed throughout the U. States, occupied in missionary duties, and

the cure of souls. This statement is enough to prove the marvellous radication of the strongest fabrics of the Roman Catholic church in our soil. But the argument does not stop here. The oldest Catholic literary establishment in this country, is the Catholic college just mentioned, which was founded immediately after the revolution, by the incorporated Catholic clergy of Maryland, now capable of containing two hundred resident students, furnished with an extensive and choice library, a philosophical and chemical apparatus of the latest improvement, and professorships in the Greek, Latin, French and English languages, mathematics, moral and natural philosophy, rhetoric and belles lettres. This institution I have mentioned was put, in 1805, under the direction of the society of Jesuits: and that nothing might be wanting to the strong relief in which the subject appears, the college thus governed was by act of Congress of the United States of America, raised to the rank of a University, and empowered to confer degrees in any of the faculties. Thus, since the suppression of the order of Jesuits, about the time of the origin of the American revolution, has that celebrated brotherhood of propagandists been restored in the United States, and its principal and most operative institution organized and elevated by an act of our national legislature.

In like manner, the Sulpitian Monks have been incorporated by act of the legislature of the State of Maryland, in administration of the Catholic seminary at Baltimore.—Still more remains, however, to be made known: for so silent and unobtrusive is religious progress, when neither announced nor enforced by political power, that it is

probable, that many of these curious details may be new to some of those who now hear them mentioned. Those religious houses and retreats, which have been rendered from their ancient seats in so many parts of Europe—monasteries and convents are sprouting up and casting their uncultivated fragrance throughout the kindlier glebes and wilds of America. Even where corruption and abuse had exposed them to destruction, learning turned with sorrow from the abomination of their desolation, and charity wept over the downfall of her ancient fanes. But here, where corruption and abuse can hardly exist in self-supported religious institutions—what have we to apprehend from these chaste and pious nurseries of education and alms? What may we not hope, on the contrary, for the mind, on their consecration and extension? In the oldest religious house in America, that of the female Carmelites, near port Tobacco, in Maryland, the established number of inmates is always complete. The convent of St. Mary's, at Georgetown, in the district of Columbia, contains fifty nuns, having under their care a day school, at which upwards of a hundred poor girls are educated. The convent of the Sisters of Charity of St. Joseph, incorporated by the legislature of Maryland, at Emmittsburg in that State, consists of fifty-nine sisters, including novices, with fifty two young ladies under their tuition, and upwards of forty poor children. A convent of Ursulines, at Boston, is yet in its infancy, consisting of a prioress, six sisters, and two novices, who undertake to instruct those committed to their charge in every polite accomplishment, in addition to the useful branches of female education. The Emmittsburg Sisters of



Charity have a branch of their convent for the benefit of female orphan children, established in the city of New-York, where the Roman Catholics are said to have increased in the last twenty years, from 300 to 20,000. The church of St. Augustine, in Philadelphia, belongs to the Augustine monks, by whom it was built. There is also a branch of the Emmitsburg Sisters of Charity in this city, consisting of several pious and well informed ladies, who superintend the education of orphan children.—The Daughters of Charity have another branch in Kentucky, where there are, likewise, a house of the order of Apostolines, lately established by the Pope at Rome, a cloister of Loretto, and another convent. In the State of Missouri there is a convent of religious ladies at the village of St. Ferdinand; where a noviciate is seated, of five novices and several postulants, with a thriving seminary, largely resorted to by the young ladies of that remote region, and also a day school for the poor. In New-Orleans, there is a convent of Ursuline nuns, of ancient and affluent endowment, containing fifteen or sixteen professed nuns, and a number of novices and postulants. The ladies of the Heart of Jesus are about founding a second establishment for education at Opelousas. I will terminate these curious, I hope not irksome particulars, by merely adding, that in Maine and Kentucky there are tribes of Indians attached to the Roman Catholic worship, whose indefatigable ministers have always been successful in reclaiming those aborigines of this continent. Vincennes, the chief town of Indiana, where there is now a Roman Catholic chapel, was once a station of the Jesuits for this purpose."

From the Christian Mirror.

It is now a quarter of a century since I asked a gentleman of political distinction, in the confidence of the eminent statesman recently deceased, whether Mr. Jefferson was a Christian. His reply was, "Why—I do not build my religious faith on the faith of any man." That Mr. Jefferson did not believe the truth of the Christian religion, or in other words, that he had imbibed the cheerless and pitiable philosophy of the French infidel school, has been the general opinion of his political enemies and friends. The following, from a letter lately published, addressed by him to the late Judge Thacher of Biddeford, a zealous Unitarian, furnishes some explanation of his sentiments :

"*Monroe, Jan. 26, 1824.*

"Sir—I have read with much satisfaction the sermon of Mr. Pierpont, which you have been so kind as to send me, and am much pleased with the spirit of brotherly forbearance in matters of religion which it breathes, and the sound distinction it inculcates between the things which belong to us to judge, and those which do not. If all Christian sects would rally to the sermon in the mount, make that the central point of union in religion, and the stamp of genuine Christianity (since it gives us all the precepts of our duties to one another) why should we further ask, with the text of our sermon, "What think ye of Christ?" and if one should answer, "he is a member of the Godhead," another "he is a being of eternal pre-existence," a third "he was a man divinely inspired," a fourth "he was the Herald of truths reformatory of the religions of mankind in general, but more immediately of that of his own countrymen, impressing them with more sublime and more worthy ideas of the Supreme Being, teaching them the doctrine of a future state of rewards and punishments and inculcating the love of mankind, instead of the anti-social spirit with which the Jews viewed all other nations," what right, or what interest has either of these respondents to claim pre-eminence for his dogma, and, usurping the judgment-seat of God, to condemn all the others to his wrath? In this case I say, with the

wiser heathen, "deorum injuriæ diis curæ."

After reading this letter, it is probable, that every intelligent reader will come to the conclusion, that Mr. Jefferson believed no more of the gospel, than that it contains a better and more efficient system of morals, than is found in any other religion. And in fact he had years ago made much the same profession of his faith. Did he believe the inspiration of the Holy Scriptures? Did he believe the miracles of the New Testament? Did he believe that Jesus Christ was the Son of God? That he died on the cross to be "a propitiation for the sins of the world?"—and that "his name is the only name under heaven, given amongst men, whereby they must be saved?" Did he believe "the record which God hath given of his Son?" Was he in fact a Christian? For myself, with the best disposition to judge *charitably* of the writer of the letter, I do not perceive any ground for being persuaded, that he was a Christian. Can he be a believer in the scriptures as the infallible word of God, who taking out three chapters from the gospel of Matthew, will say, that all the rest of the New Testament and Bible unfit or unnecessary to have been revealed from heaven, and is unworthy of the regard of Christian sects? Is he a Christian, who can say it is of no consequence what we "think of Christ?" Let common sense decide.

From the Religious Intelligencer.

"THE WILDERNESS SHALL BUD AND BLOSSOM AS THE ROSE."

Extract of a letter from an aged clergyman in the State of Ohio, showing the amazing progress of Christianity and civ-

ilization in that section of our country in which he resides.

"When I first came into this part of the country, twenty-five years ago, it was a wilderness, both in a natural and moral sense. Not a church of any description or denomination. But let us mark the change, and see what God has wrought.—There were but four ministers between the Ohio river and Lake Erie, in the year 1800, including myself. One of them was settled in Pennsylvania in 1798, the other two came the next year. There are now between the Ohio and Alleghany rivers, and the Lake, five Presbyteries; two of them in Pennsylvania, consisting of 31 churches, under a Presbyterian form of government, embracing last year 3376 communicants, furnished with 19 ministers. In the Connecticut Western Reserve, there was constituted by the last General Assembly of the Presbyterian Church, a Synod consisting of three Congregational Presbyteries; the Churches being mostly governed by Congregational principles, embracing 85 Churches, in which there were last year 2820 communicants, and 80 ministers. In the year 1825 the sum total stood thus: where in 1800 there were 4 ministers and 4 or 5 small Churches, there are now 49 ministers, 136 Churches, and 6196 communicants.

#### MORAVIAN MISSIONS.

The following extracts are from the last number of the United Brethren's Missionary Intelligencer:

*Antigua.*—The congregation at St. John's consisted at the end of the last year of 4820 souls, at Cedarhall of 1475, at Gracehill of 2184, at Newfield of 1011, and at Graceby of 993 souls, amounting together to 10,491; adding thereto

the candidates for baptism, the excluded members, and the new people in all the settlements, the number is augmented to 14,823 souls, who are all more or less in connexion with the Church of the Brethren.

*Jamaica.*—On the first prayer-day of this year, January 15th, the new Church at Fairfield was solemnly consecrated to the service of God our Saviour, who manifested his gracious presence in a very sensible manner, in all the meetings. After public preaching, 7 adults were baptized, 33 admitted to the class of candidates for baptism, and 10 were received into the congregation. About 1000 persons were present on this festive occasion. Brother and sister Light, from Irwin, also partook of the blessings of the day. The congregation at Fairfield counted at the close of 1825, 1190 souls, of whom 328 are communicants, being an increase in the church during the preceding twelvemonth of 143 souls.

### POETRY.

From the Connecticut Courant.

#### THE OLD MAN.

Why gaze ye on my hoary hair,  
Ye children young and gay?  
Your locks, beneath the blast of care,  
Will bleach as white as they.

I had a mother once, like you,  
Who o'er my pillow hung,  
Kiss'd from my cheek the briny dew,  
And taught my faltering tongue.

She, when the nightly couch was spread,  
Would bow my infant knee,  
And place her hand upon my head,  
And kneeling, pray for me.

But then, there came a fearful day—  
I sought my mother's bed,  
Till harsh hands bore me thence away,  
And told me she was dead.

I pluck'd a fair white rose, and stole  
To lay it by her side,  
And thought strange sleep enchain'd  
soul,  
For no fond voice replied.

That eve, I knelt me down in wo  
And said a lonely pray'r,  
Yet still my temple seem'd to glow  
As if that hand were there.

Years fled—and left me childhood's  
Gay sports and pastimes dear,  
I rose a wild and wayward boy,  
Who scorn'd the curb of fear.

Fierce passions shook me like a reed,  
Yet ere at night I slept,  
That soft hand made my bosom blee  
And down I fell and wept.

Youth came—the props of virtue rec  
But oft at day's decline,  
A marble touch my brow congeal'd—  
Blest mother!—was it time?

In foreign lands I travell'd wide,  
My pulse was boundi'g high,  
Vice spread her meshes at my side,  
And pleasure lur'd my eye.

Yet, still that hand, so soft and cold,  
Maintain'd its mystic way,  
As when amid my curls of gold  
With gentle force it lay.

And with it breath'd a voice of care  
As from the lowly soil  
"My son—my only one—beware!  
Nor sin against thy God."

Ye think, perchance, that age hath  
My kindly warmth away,  
And dimm'd the tablet of the soul;  
Yet when with lordly sway,

This brow the plumed helm displa  
That guides the warrior throng:  
Or beauty's thrilling fingers stray'd  
These manly locks among,

That hallow'd touch was ne'er forgot  
And now, though time hath set  
His frosty seal upon my lot,  
'These temples feel it yet.

And if I ere in heaven appear,  
A mother's holy prayer,  
A mother's hand, and gentle tear,  
That pointed to a Saviour dear,  
Have led the wanderer there.

THE

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## SERMON.

ON THE DOCTRINE OF PREDESTINATION.

[By Thomas Chalmers, D. D.]

*ACTS, XXVII. 22, 31.—And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.—Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.*

[Concluded from page 222.]

II. We now come to the second thing proposed, which was to evince the application of the passage to us of the present day—and how far it should carry an influence over the concerns of practical godliness.

We shall rejoice in the first instance, if the explanation we have now given, have the effect of clearing away any of those perplexities which throw a darkening cloud over the absolute and universal sovereignty of God. We are ready enough to concede to the Supreme Being the administration of the material world, and to put into his hand all the force of its mighty elements. But let us carry the commanding influence of Deity into the higher world of moral and intelligent beings. Let us not erect the will of the creature into an inde-

pendent principle. Let us not conceive that the agency of man can bring about one single iota of deviation from the plans and the purposes of God—or that he can be thwarted and compelled to vary in a single case, by the movement of any of those subordinate beings whom he himself has created.—There may be a diversity of operations, but it is God who worketh all in all. Look at the resolute and independent man, and you there see the purposes of the human mind entered upon with decision, and followed up by vigorous and successful exertion. But these only make up one diversity of God's operations. The will of man, active and spontaneous, and fluctuating as it appears to be, is an instrument in his hand—and he turns it at his pleasure—and he brings other instruments to act upon it—and he plies it with all its excitements—and he measures the force and proportion of each of them—and every step of every individual receives as determinate a character from the hand of God, as every mile of a planet's orbit, or every gust of wind, or every wave of the sea, or every particle of flying dust, or every rivulet of flowing water. This power of God knows no exceptions. It is abso-

lute and unlimited, and while it embraces the vast, it carries its resistless influence to all the minute and unnoticed diversities of existence. It reigns and operates through all the secrecies of the inner man. It gives birth to every purpose. It gives impulse to every desire. It gives shape and colour to every conception. It wields an entire ascendancy over every attribute of the mind; and the will, and the fancy, and the understanding, with all the countless variety of their hidden and fugitive operations, are submitted to it. It gives movement and direction through every one point in the line of our pilgrimage. At no one moment of time does it abandon us. It follows us to the hour of death, and it carries us to our place and our everlasting destiny in the region beyond it. It is true, that no one gets to heaven, but he, who by holiness, is meet for it. But the same power which carries us there, works in us the meetness. And if we are conformed to the image of the Saviour, it is by the energy of the same predestinating God, whose good pleasure it is to give unto us the kingdom prepared for us before the foundation of the world.

Thus it is that some are elected to everlasting life. This is an obvious doctrine of scripture. The Bible brings it forward, and it is not for us, the interpreters of the Bible, to keep it back from you.—God could, if it pleased him, read out at this moment, the names of those in this congregation who are ordained to eternal life, and are written in his book. In reference to their deliverance from shipwreck, he enabled Paul to say of the whole ship's company, that they were to be saved. In reference to your deliverance from wrath and from punishment, he could reveal

to us the names of the elect among you, and enable us to say of them that they are certainly to be saved.

But again, the same God who ordains the end, ordains also the means which go before it. In virtue of the end being ordained and made known to him, Paul could say that all the men's lives were to be saved. And in virtue of the means being ordained and made known to him, he could also say, that unless the sailors abode in the ship, they should not be saved. In the same manner, if the ordained end were made known to us, we could, perhaps, say of some individual among you, that you are certainly to be saved. And if the ordained means were made known to us, we could say, that unless you are rendered meet for the inheritance of the saints in light, you shall not be saved. Now the ordination of the end God has not been pleased to reveal to us. He has not told us who among you are to be saved, as he told Paul of the deliverance of his ship's company. This is one of the secret things which belong to him, and we dare not meddle with it. But he has told us about the ordained means, and we know, through the medium of the Bible, that unless you do such and such things, you shall not be saved. This is one of the revealed things which belong to us, and with as great truth and practical urgency as Paul made use of, when he said to the conturion and soldiers, that unless these men abide in the ship ye shall not be saved, do we say to one and all of you, unless ye repent ye shall not be saved—unless ye do works meet for repentance, ye shall not be saved—unless ye believe the gospel of our Lord Jesus Christ, ye shall not be saved—unless ye are born again, ye shall not be saved—unless the

deeds done in your body be good deeds, and ye bring forth those fruits of righteousness which are by Jesus Christ to the praise and glory of God, ye shall not be saved.

Mark the difference between the situation of Paul urging upon the people of the ship the immediate adoption of the only way by which their lives could be saved, and the situation of an ordinary minister urging it upon the people of his church, to take to that way of faith and repentance, by which alone they can save their souls from the wrath that is now abiding on them. Paul did know that the people were certainly to escape with their lives, and that did not prevent him from pressing upon them the measures which they ought to adopt for their preservation. Even then, though a minister did know those of his people whose names are written in the book of life, that ought not to hinder him from pressing it upon them to lay hold of eternal life—to lay up their treasure in heaven—to labour for the meat that endureth—to follow after that holiness, without which no man shall see the Lord—to be strong in the faith, and such a faith too as availeth, even faith which worketh by love, and of which we may say, even to those whom we assuredly know to be the chosen heirs of immortality, that unless this faith abideth in them, they shall not be saved. But it so happens that we do not know who are, and who are not, the children of election. This is a secret thing belonging to God, and which is not imparted to us. Even though it were imparted to us, still it would be our part to say to those of whose final salvation we were assured, believe the gospel, or you shall not be saved—repent, or you shall not be saved—purify your-

selves even as God is pure, or you shall not be saved. But we are not in possession of the secret—and how much more then does it lie upon us to plie with earnestness the fears and the consciences of our hearers, by those revealed things which God hath been pleased to make known to us? What! if Paul, though assured by an angel from heaven of the final deliverance of his ship's company, still persists in telling them, that if they leave certain things undone their deliverance will be impossible—shall we, utterly in the dark about the final state of a single hearer we are addressing, let down for a single instant the practical urgency of the New Testament? The predestination of God respecting the final escape of Paul and his fellow-travellers, from shipwreck, though made known to the apostle, did not betray him into the indolence which is ascribed, and falsely ascribed, to the belief of this doctrine; nor did it restrain him from spiriting on the people to the most strenuous and fatiguing exertions. And shall we, who only know in general that God does predestinate, but cannot carry it home with assurance to a single individual, convert this doctrine into a plea of indolence and security? Even should we see the mark of God upon their foreheads, it would be our duty to labour them with the necessity of doing those things, which, if left undone, will exclude from the kingdom of God. But, we make no such pretensions. We see no mark upon any of your foreheads. We possess no more than the Bible, and access through the Mediator to him, who, by his Spirit, can open our understandings to understand it. The revealed things which we find there belong to us, and we press them upon you—

"Unless ye repent, ye shall all likewise perish." "If ye believe not in the Son of God, the wrath of God abideth on you." "Be not deceived, neither covetous, nor thieves, nor extortioners, nor drunkards shall inherit the kingdom of God." "He who forsaketh not all, shall not be a disciple of Christ." "The fearful, and the unbelieving, and the abominable, and all liars, shall have their part in the lake that burneth with fire and brimstone." These are plain declarations, and apart from the doctrine of predestination altogether, they ought, and if they are believed and listened to, they will have a practical influence upon you. We call upon you not to resist this influence, but to cherish it. If any of you are the children of election, it is by the right influence of revealed things upon your understandings and your consciences, that this secret thing will be brought to pass. Paul said as much to the centurion and the soldiers, that if you do things I call upon you to do, you will certainly be saved. They did what he bade them, and the decree of God respecting their deliverance from shipwreck, a decree of which Paul had the previous knowledge was accomplished. We also feel ourselves warranted to say to one and to all of you, "Believe in the Lord Jesus Christ, and ye shall be saved." "Repent and be converted, and your sins shall be forgiven you. Return unto God, and he will be reconciled. If you do as we bid you, God's decree respecting your deliverance from hell, a decree which we have not the previous knowledge of, will be made known by its accomplishment.

Again, we call upon you, our hearers, to compare your situation with that of the centurion and the soldiers. They were told by a

prophet that they were to be saved, and when that prophet told them what they were to do for the purpose of saving themselves, they obeyed him. They did not say, "O it is all predestinated, and we may give up our anxieties and do nothing." They were just as strenuous and as active, as if there had been no predestination in the matter. Paul's previous assurance, that all was to end well, had no effect in lulling them to indelence. It did end well, not however without their exertions, but by their exertions. How much more does it lie upon you to enter with earnestness upon the business of doing. We can give you no assurance of its being the decree of God, that any of you shall be saved. But we can give you the assurance that you will be saved, if you do such and such things. Surely, if the people whom Paul addressed, did not feel themselves exempted by their knowledge of God's decree, from practically entering upon those measures, which carried forward its accomplishment, you, who have no such knowledge, must feel doubly impelled by the uncertainty which hangs over you, to the work of making your calling and your election sure. You know in general that predestination is a decree of the Bible, but there is not one of you who can say of himself, that God has made known his decree to me, and given me directly to understand, that I am the object of a blessed predestination. This is one point of which you know nothing; but there is another point of which you know something—and that is, if I believe, if I repent, if I be made like unto Christ, if I obtain the Holy Spirit to work in me a conformity to his image, and I am told, that I shall obtain it if I ask it—then by this I become an heir

life, and the decree of which I know nothing at the outset of my concern about salvation, will become more and more apparent to us as I advance in a meetness for heaven, and will, at length, become my own, and finally, and conclusively made known by its accomplishment. I may suffer my curiosity to expatiate on the question, "Am I or am I not, of the election of God?" But my wisdom tells me that this is not the business on hand. It is not the matter which I am called on to do with at present.—Remember Paul said to his companions, that it was quite indispensable to their safety that the sailors should be kept in the vessel, what did the centurion and his men do? Did they fall a speculating about the decrees? Did they hug themselves in the confidence, that as their safety was a point sure and determined on, they need to take no trouble at all in the concern? O no! No wonder did Paul give the word, than they acted upon it. They gave themselves up with all the multitude of men whose lives were at stake, to the business on hand. They cut the ropes—they went on board the boat—they kept in the vessel—and from the first moment of Paul's address to them on the subject, all was bustling, and strenuous, and unremitting activity; till, the unwearied perseverance of these living and operative instruments, the decree of God was accomplished. Now, they were much better acquainted with the decree which respected them, than you are with the decree respecting you.—They had beforehand knowledge of it, and will you be less active, or less strenuous, than they? Do, therefore, betake yourselves to the business on hand. Let our exhortations to embrace the free offer of the gospel—to rely on Christ as

your Saviour—to resolve against all your iniquities, and turn unto him—to ply the throne of grace for the strengthening influence of that Spirit, by which alone you are enabled to die unto all sin, and live unto all righteousness—let this have an immediate, and a stirring, and a practical influence upon you. If you put this influence away from you, you are in a direct way now of proving what we tremble to think may be rendered clear and indisputable at last, on the great day of the revelation of hidden things, that you have neither part nor lot in the matter. Whatever the employment be which takes you up, and hinders you from entering immediately on the work of faith and repentance, it is an alarming symptom of your soul, that you are so taken up—and should the employment be an idle dreaming, and amusing of yourselves with the decrees and counsels of heaven, it is not the less alarming. Some will spend their time in inquiries about the number of the saved, when they ought to be striving for themselves, that they might obtain an entrance into the strait gate; and some will waste those precious moments in speculating about the secrets of the book of life, which they should fill up by supporting themselves, and making progress through the narrowness of the way that leads to it. The plain business we lay upon you, is to put away from you the evil of your doings—to submit yourselves to Christ as he is offered to you—to fly to his atoning sacrifice for the forgiveness of your offences—to place yourselves under the guidance of his word, and a dependence on the influences of his spirit—to live no longer to yourselves, but to him—and to fill up your weeks and your days with those fruits of righteousness, by which God is glorified.—



We stand here by the decree of heaven, and it is by the same decree that you are now sitting round and listening to us. We feel the importance of the situation we occupy; and though we believe in the sovereignty of God and the unfailingness of all his appointments, this, instead of restraining, impels us to bring the message of the gospel, with all the practical urgency of its invitations, and its warnings, to bear upon you. We feel, with all our belief in predestination, that our business is not to forbear this urgency, but to ply you with it most anxiously and earnestly and unceasingly—and you should feel with the same belief in your mind, that your business is not to resist this urgency, but to be guided by its impulse. Who knows but we may be the humble instrument, and you the undeserved subjects of some high and heavenly ordination? The cutting of the ropes was the turning point on which the deliverance of Paul's company from shipwreck was suspended—Who knows but the urgency we now ply you with, telling upon you, and carrying your purposes along with it, may be the very step in the wonderful progress of God's operations, on which your conversion hinges? We, therefore, press the gospel with all its duties, and all its promises, and all its privileges upon you. O listen, and resolve, and, manfully forsake all that keeps you from the Saviour; we call upon you, from this moment, to give yourselves up unto him; and be assured, it is only by acting in obedience to such calls laid up before you in the Bible, and sounding in your ear from the pulpit, that your election unto life can ever be made known in this world, or reach its positive consummation in eternity.

And now, you can have no difficulty in understanding how it is

that we make our calling and election sure. It is not in the power of the elect to make their election surer in itself than it really is—for this is a sureness which is not capable of receiving any addition.—It is not in the power of the elect to make it surer to God—for all futurity is submitted to his all-seeing eye, and his absolute knowledge stands in need of no confirmation. But there is such a thing as the elect being ignorant for a time of their own election, and their being made sure of it in the progress of evidence and discovery. And therefore it is that they are called to make their election sure to themselves, or to make themselves sure of their election. And how is this to be done? Not by reading it in the book of God's decrees—not by obtaining from him any direct information about his counsels—not by conferring with prophet or angel, gifted with the revelation of hidden things. But the same God who elects some unto everlasting life, and keeps back from them all direct information about it, tells them that he who believeth and he who repenteth, and he who obeyeth the gospel, shall obtain everlasting life. We shall never in this world have an intermediate communication from him, whether we are of the elect or not—but let us believe—let us repent—let us obey the Saviour—and from the first moment of our setting ourselves to these things in good earnest, we may conceive the hope of a place among the heirs of immortality. In the progress and success of our endeavours, this hope may advance and grow brighter within us. As we grow in the exercises of faith and obedience, the light of a cheering manifestation is more sensibly felt, and our hope ripens into assurance. “Hereby do we know that we know him, by our keeping

his commandments," is an evidence which every year becomes clearer and more encouraging; and thus, by a well-sustaining perseverance in the exercises of the Christian life, do we labour with all diligence to make our calling and election sure. We call upon you, in the language of the apostle, to have faith, and to this faith, to add virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity.—It is by the doing of these things, that you are made sure of your calling and election, "for if ye do these things," says Peter, "ye shall never fail, and an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

If there be any of you who have not followed this train of observation—if it still remains one of those things of Paul which are hard to be understood—let us beseech you, at least, that you wrest it not to your own destruction, by remitting your activity, and your diligence, and your pains-taking in the service of Christ. Why, the doctrine of election leaves our duty to exhort, and your duty to obey, on the same footing on which it found them. We are commissioned to lay before you the free offers of the gospel—to press it on the acceptance of one and all of you—to assure every individual amongst you of a hearty welcome from the Lord God merciful and gracious—to call you to the service of Christ, that great master of the household of faith—to urge it upon you, that you must renounce every other master, and, casting all your idols, and vanities, and iniquities away from you, to close with the invitation, and be diligent in all the duties and performances of the gospel. If you resist, or put off—if, blind to the goodness of God in Christ Jesus,

you suffer it not to lead you to repentance—if the call of "awake to righteousness, and sin not," make no practical impression on you—if the true assurance of pardon for the sins of the past, do not fill your heart with the desire of sanctification for the future—if the word of Christ be not so received by you as to lead to the doing of it—then you are just leaving undone those things of which we say in the words of the text, "Except these things be done, ye cannot be saved"—and to all the guilt of your past disobedience, you add the aggravation of putting away from you both the offered atonement and the commanded repentance of the gospel, 'How can you escape if you neglect so great a salvation?'

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For the *Hopkinsian Magazine*.

#### ON THE VINDICTIVE JUSTICE OF GOD.

As it is the nature of water to cleanse, and of air to purify; so it is the nature of fire to destroy.—And this destructive nature of fire renders it a proper emblem of God's vindictive justice, or that moral perfection of his nature, by which he is disposed to punish, or destroy his incorrigible enemies. The sacred writers most commonly represent God as involved in smoke, or arrayed in flames, when he is about to display his holy and awful displeasure against his guilty creatures.—When he was about to display his righteous indignation on Pharaoh, that son of perdition, and his stupid, rebellious subjects, he appeared to Moses in the flames of the burning bush. When God descended on Mount Sinai, to publish his holy and righteous law, he put on the appearance of fire, the emblem of his awful justice. And he made the same appearance to Isaiah and Ezekiel, when he was going to send

them to denounce his terrible judgments upon his corrupt and degenerate people. Agreeably to these figurative representations of the Supreme Being, the apostle says, Hebrews, xii. 29, "Our God is a consuming fire." God is the same under the gospel as under the law. Though the gospel has opened a way, in which he can display his mercy, instead of his justice, towards penitent sinners; yet it has not dispossessed him of his amiable and awful attribute of justice. This is still an essential part of his moral character, and renders him a consuming fire to all, who finally reject the offers of his grace. And though all sinners, whether secure or awakened, whether moral or immoral, or whether Atheists, Deists or professed Christians, dread to view God as a consuming fire; yet all true penitents are pleased with his holy and awful justice. Hence the apostle, without hesitation or reserve, speaks in the name of all true believers, and says, "*Our God is a consuming fire.*" The God whom we love and adore, is a being of justice as well as of mercy; and we are no less disposed to submit to his justice, than to rely upon his mercy. We esteem the *former*, as essential to his nature, and a beauty in his character, as well as the *latter*; and therefore are willing to declare before the world, that "*our God is a consuming fire.*" The plain and important truth, which now lies before us, and calls for our serious consideration, is this:

*Vindictive justice is an amiable perfection of God.* I shall,

I. Explain the *nature* of vindictive justice.

II. Show that it is a perfection, which belongs to God. And,

III. Make it appear, that it is an *amiable* attribute of the Divine nature.

I. I am to explain the nature of vindictive justice.

Some suppose, that this implies nothing more in God than a cool dictate of divine wisdom, that it is best to inflict pain and misery upon the guilty. They consider the Divine Being as a pure intelligence, who is totally destitute of all moral feelings, or exercises of heart; and therefore conclude, that his justice bears no analogy to that moral quality of the heart in men, which is called justice. But this is doubtless a very wrong opinion. For God is represented in scripture as possessed of proper affections of heart, as well as of wisdom and other intellectual powers of mind. Vindictive justice in God, therefore, is an exercise of his heart, or a propensity of his nature, to inflict *natural* evil upon those who are guilty of *moral* evil. But though God feels a direct hatred of sin, and a real propensity to punish it; yet this propensity has no malice, cruelty, or revenge in it. He never feels disposed to punish the guilty, merely for the sake of punishing them, or to gratify any selfish, or malignant feeling. This disposition, indeed, is often felt and expressed, by the sinful children of men, and called by the name of justice. But in reality it is infinitely different from vindictive justice in God. He loves all his creatures, and takes no pleasure in punishing them, aside from their ill-desert, and the good of the universe. And though his vindictive justice is totally different from the cool dictate of wisdom, and is a real inclination or propensity of his heart, to give pain to those who deserve pain; yet it is perfectly opposed to malice or revenge. It is a pure and holy affection, which results from the perfect benevolence of his heart. He loves holiness, and for that reason hates sin. He

loves happiness, and for that reason hates what tends to destroy it. His anger, therefore, is equal to his love, and his justice to his benevolence. His love, which will raise the righteous to the highest heaven, will sink the ungodly and the sinner to the lowest hell. For his vindictive justice, is, in reality, no other than his holy love turned into holy hatred. I now proceed,

II. To show that such vindictive justice belongs to God. And this will appear, if we consider,

1. That a being of perfect goodness must be a being of vindictive justice. God is goodness itself. God is love. His benevolence, necessarily disposes him to love benevolence in all his creatures, and to hate selfishness, or malevolence in any moral agents. But if he necessarily hates all moral evil, then he must necessarily feel disposed to punish it, or manifest his disapprobation of it, by inflicting natural evil, the proper punishment of it. We cannot conceive, that God should love holiness, and feel disposed to reward it, with the tokens of his favour; and yet not hate sin, and feel disposed to condemn it, by marks of his displeasure. The man who really loves the good of any community, must necessarily love those who are disposed to promote it, and as necessarily dislike those who are disposed to injure it. And if he is placed in a proper situation to reward and punish, he will be as much disposed to punish the bad members of that community, as to reward the good members of it. God's love to the righteous necessarily implies his hatred to the wicked; and his disposition to reward the righteous, necessarily implies his disposition to punish the wicked. Or, in other words, his perfect goodness neces-

sarily implies his vindictive justice. And in this light God represented his true character to Moses, when he desired to see his glory. "And the Lord passed before him, and proclaimed, 'The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.'" This is essential to the divine nature, and therefore the apostle says, "Our God is a consuming fire." The God of love must be the God of justice.

2. This further appears, from the divine law. The law of God threatened death to Adam, for the first transgression: "In the day thou eatest thereof, thou shalt surely die." The law of God to Israel threatened death to every transgressor: "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, amen." And the apostle expressly says, "The wages of sin is death." This death we find explained in the 3d chapter of Galatians: "Christ hath redeemed us from the curse of the law, being made a curse for us." But Christ came to redeem us, not from temporal, but from *eternal* death.—This, then, is the curse, which God hath threatened to every transgressor. Such a threatening is a clear and awful display of God's vindictive justice. And since the law is a transcript of the divine nature, it is the infallible expression of the feelings of God's heart towards the guilty. He certainly feels all that displeasure, wrath, and vengeance, which he has threatened. And if he feels this, he is certainly possessed of vindictive justice. This leads me to observe,

3. The gospel as clearly manifests God's vindictive justice, as the divine law. Even the ministration of mercy is also the ministration of death. The same gospel, which promises eternal happiness to the believer, threatens eternal misery to the unbeliever. Christ said unto his apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: But he that believeth not, shall be damned." Agreeably to this declaration, the apostle tells the Hebrews, that if they rejected the gospel, they would meet with a more aggravated condemnation, than those who perished under the law. "For if we sin wilfully after that we have received the knowledge of the truth, their remaineth no more sacrifice for sins, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy, under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath accounted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." Thus the gospel of grace breathes the spirit of vindictive justice. I may add,

4. There are many passages of scripture, which expressly declare, that vindictive justice belongs to God. Moses exhibits God's vindictive justice before the Israelites, to dissuade them from disobedience to him. "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you. For the Lord thy

God is a *consuming fire*, even a jealous God." And he uses the same argument to encourage them to go forward and subdue their enemies: "Understand therefore this day, that the Lord thy God is he which goeth before thee: as a *consuming fire* he shall destroy them, and bring them down before thy face." And again, he represents God as saying to his revolting people: "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. See now, that I, even I am he, and there is no God with me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me." David prays, "O Lord God, to whom vengeance belongeth, shew thyself." And the prophet Naham says, "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. Who can stand before his indignation? And who can abide the fierceness of his anger? his fury is poured out like fire." Christ says, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." And the apostle exhorts, agreeably to this, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is

written, Vengeance is mine ; I will repay, saith the Lord." All these declarations agree with and confirm the assertion of the apostle, that "Our God is a consuming fire."—Neither the power, nor wisdom, nor goodness, nor mercy of God, is more fully and clearly revealed in the Bible, than his vindictive justice. We have as much evidence, that this glorious, and awful attribute belongs to God, as we have of any of his perfections, or his eternal existence. THEOPHILUS.

[To be concluded.]

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#### ON PREACHING.

Christianity neglects not the understanding : but its principal business is with the heart. It is not wanting in argument and illustration ; but it abounds most in the language of strong emotion. And how is it possible that it should be otherwise, when its professed object is to come into close contact with the whole current of native affections, and to turn that current into an opposite course ; when the subjects on which it treats are of such awful import ; of all others best fitted to stir the soul, and to arouse its deepest and most powerful feelings.

Need it be said that a religion so full of life and emotion, demands of its ministers corresponding life and emotion ? In business less important, a degree of indifference may possibly find some palliation, or even apology. Let the physician slumber over the pallid countenance and perishing frame of his patient—let the patriot coldly speculate on some political defection that threatens ruin to the state ; but let him who ministers to an immortal mind diseased, be awake and in earnest : The time has been indeed, when a dispassionate ministry might produce no other effect than to lull

men's natural and moral powers to sleep. But happily for the church, there has come a great change in this respect. Men have begun to wake, as from a dream, and to call for a deeper and more thrilling strain. They no longer look to the pulpit as the place only of sober argument, and dry, unfeeling discussion—they require indeed to be reasoned with, but they want those reasonings which will take a strong hold upon them, and produce a deep and powerful working in the soul. And as to the man who fails of answering their expectations in this respect, neither titles, nor learning, nor orthodoxy itself, can secure him from the sure, though perhaps silent, operations of their dislike. But it is a joyful indication of the more growing influence of religion, that its design to employ the human intellect only as a medium through which to gain access to the heart ; and the prevailing spirit of the age, which in correspondence to this design, demands that religion be administered in a more exciting form, are beginning to be recognized and duly regarded by ministers throughout Christendom. Still it is to be regretted that there are instances, in which that spirit of earnestness, and deep, disinterested affection, which entered so largely into the preaching of Christ and his apostles, and by which their hearers were so frequently cut to the heart, seems to be supplanted, in a lamentable degree, by principles of a far different tendency. Did we never listen to any discourse from the pulpit, whose proper effect was worse than lost by the unavoidable suspicion that it aimed chiefly to dazzle by its brilliancy, and win applause instead of souls ? Has our conscience never slumbered and our heart remained unmoved, while the speaker, as we thought, was preaching himself

instead of Christ crucified ; labouring to feed the fancy rather than the soul hungry for the bread of life ; and leading the mind from the path of duty, to the gracefulness with which he pointed it out ?

There are those, too, it may have been our lot to witness, who would make a mighty effort to work themselves into life and sensibility, but whose fervour died away with every struggle to raise it, discovering that all was cold and heartless at bottom. They seemed to forget that the 'words which glow and thoughts that burn' are not the result of an artificial warmth that plays upon the surface of the heart, while all is frigid within, but of that strong and steady ardour that has penetrated and possessed itself of the very depths of the soul.— Though they were mighty in voice and vehement in gesture, yet the impression was not so much that they were really in earnest, as that they were determined, at all hazards, to *appear* so. And though their elaborate performance was surrounded with much splendour and parade ; yet it was as far removed, in its effects, from the pourings forth of a pious soul, imparting from the fulness of its own affection, warmth and energy to the truths it inculcates, as are the corruscations of a mass of ice, from the permanent, piercing heat of the sun. They seemed not to consider that the man, whose ruling passion is love for those to whom he ministers, needs no mighty effort to make them feel that he is actuated by such a spirit, that it will diffuse itself spontaneously over all his deportment ; every sentence he utters will tell of its inward workings ; every look and every movement, disclose that he is sincere in the sacred cause, strongly impressed with the same momentous truths

he urges on others, and that he is seeking not theirs, but them.

I have heard others who fell into another extreme, equally fatal to every salutary impression which enters within the design of preaching. They appeared to act upon the principle, either that it is useless, or dangerous, or both, to meddle, in matters of religion, with those turbulent things, the passions. For they made no attempt to touch these mighty springs, devoid of whose impulse, man may forever speculate, but will never act. All who listened saw indeed that religion is a great concern, but none felt its claims upon their heart.— All were convinced there might be danger in neglecting it ; but why should they be alarmed, so long as the preacher betrayed no anxiety ? Why should they be troubled about the soul, when his own concern for it disappeared in a love of abstract reasoning and learned disquisition ? How is it possible for men to be piously affected under discourses which come forth in the form of philosophical essays ; confounding by the abstruseness of their speculations, and perplexing by their subtleties of biblical criticism on points of verbal minuteness ; which excite their astonishment, not to say indignation at the speaker's power to soar so high above their comprehension ; but which fall upon the frozen soul like the 'rays of a December moon.'

And I have heard those who grew warm on none but controverted points—who sometimes substituted for that charitable temper which endureth all things, an abjurgatory spirit which dealt out denunciation against their opposers. Their preaching was emphatically a savour of death. And concerning them an enquiry was repeated, than which nothing can be more

detrimental to our holy religion, 'If there are not some who teach the world to associate it with frowns : who clothe its neck with the thunders of disputation ; who invest it with the porcupine coat of an irritable temper ; who throw into its eye the glare of envy ; and into its cheek the hue of jealousy ; who arm it with the knife of controversy, satire, and censoriousness ?'

That messenger of mercy to guilty men who thus counteracts the cordial reception of his message by the coldness or asperity in manner in which he presents it, sustains a loss, whose magnitude can be better described when the light of eternity shall disclose the value of that 'crown of rejoicing' which is promised to the faithful 'ambassadors of Christ.'—But even the language of heaven would fail to portray, to their full extent, the evils that may come upon those who are the subjects of his unfruitful ministration. As to all other concerns, in which human agency is employed, there are some redeeming circumstances, which render a loss of success of comparatively little moment. The advocate may lose his cause where the existence of a fellow-being is at stake, and the statesman may be unsuccessful in his attempts to carry a point of great importance to the nation—yet a want of success in the one case, is attended simply by the cutting off of the life and prospects of an individual ; while its effects, in the other, to say the most, may not extend beyond the boundary of time. But it is not so with the failure of which I speak. Its direful consequences, involving the unhappy fate of thousands, may reach onward—and onward—through all the stages of the soul's immortality.

B. S.

For the *Hopkinsian Magazine*.

#### QUESTION ANSWERED.

A correspondent asks, 'Do the passages, Rom. iv. 15, and x. 13—*Where no law is, there is no transgression—Sin is not imputed where there is no law*, imply that children are not guilty ?'

The truth, asserted in the first of these passages, is very obvious.—Where no law *exists*, no law can be *transgressed*: and it is equally true, that one who is not *under* any law, cannot be guilty of transgression, let him do what he will. The meaning of the last of the above passages, is scarcely less obvious. 'To *impute* sin to one, is either to charge him with the *fact*, that he has sinned, or to hold him to be blameworthy and punishable for sinning. These, if not precisely the *same*, are *inseparable*. There cannot be sin, without guilt, or desert of punishment ; and there cannot be guilt, or desert of punishment, where there is no sin. But, where there is no law, there is no transgression, and, consequently, no sin: for as the apostle says, I. John, iii. 4—*Sin is the transgression of the law*. As, therefore, sin cannot be imputed, where it does not exist, so it cannot be imputed to those, who are not under the obligation of law. But, should it be supposed, that sin *might* be committed by those who are not under law ; and that when John says, *Sin is the transgression of the law*, he means, *not* that sin, and the transgression of the law, are one and the same, but only, that sin always *does* transgress the law ; still, it remains true, that sin cannot be so imputed, as to involve guilt and desert of punishment, where there is no law.

In order, then, to ascertain, whether the above passages imply, that children are not guilty ; it is



necessary to enquire, whether they are *under* the law of God : and if so, whether they *transgress* it ? If children, as well as adults, are under law to God ; then they either keep, or transgress, the divine law ; for they cannot be subjects of law, unless they are moral agents ; and all moral agents, under the law of God, either obey, or transgress it, by every one of their moral exercises and actions. But, none, it is presumed, will maintain, that children *keep* the law of God : if, therefore, they are *under* it, they *transgress* it, and are *guilty*.

And are *not* children under the law of God ? True, they are unacquainted with the *written* law ; and so are most of the adults in the world : but, as the heathen, having not the written law, are a law unto themselves, having the law made known to them by the dictates of conscience ; so may children, as soon as they are moral agents, possessing the faculty of conscience, have such an acquaintance with the law of God, as to lay them under obligation to keep it. And if they are under obligation to *keep* the law of God ; then they are guilty of transgressing it. That they are so, is plainly taught by the apostle, in the verses connected with the one quoted above from Rom. v. In verse 12, he writes, *Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.* Here he represents temporal death as a *penal* consequence of sin ; and sin as thus *imputed* to all mankind, young and old. He proceeds to say, verses 13, 14—*For until the law* (the giving of the written law at Sinai) *sin was in the world : but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after*

*the similitude of Adam's transgression.* From Adam to Moses, death reigned over all mankind, children as well as adults, Pagans, as well as Patriarchs ; though but few of them had sinned, as Adam did, against a positive and audible prohibition ; but sin was imputed to them, because the light of conscience gave them such a knowledge of the law of God, as laid them under obligation to keep it. The giving of the written law at Sinai, did not *create* but only *increase* the obligation of those, to whom it was given, to obey the law of God, and their consequent criminality for transgressing it ; as the apostle says, verse 20. *Moreover the law entered, that the offence might abound.*

The truth appears to be, that all created moral agents are under the law of God—that all are moral agents, who possess reason, conscience, and a capacity of choice—and that all such, who do not exercise that love, which the divine law requires, are *guilty* in proportion to the light, which shines upon them and the knowledge of duty which they possess. Such are all unrenewed men, who are dead in trespasses and sins, and children of wrath, being children of disobedience. *All* have sinned. The imagination of man's heart, is evil from his youth. Man is born as the wild ass's colt. The wicked are estranged from the womb ; they go astray as soon as they be born, speaking lies. So that *every mouth* should be stopped, and *all the world* (high and low, old and young) become *guilty* before God. Three inferences follow :

1. None of mankind can be saved, without *Christ* and *grace*.

2. Parents ought to pray with submission, and labour with diligence for the spiritual as well as temporal welfare of their children.

3. Children ought to *repent of* it, and as soon as they can know Christ, to *come to him* and have eternal life.

For the Hopkinsian Magazine.

### I Thanksgiving Sermon.

LAMENTATIONS, III. 23.

*It is of the Lord's mercies that we are not consumed, because his compassions fail not.*

In order to be thankful as we ought, it is necessary to know the nature and extent of our obligations to the great Giver of every good and every perfect gift. The obligations of creatures to their Creator; originate in their dependence on him for life and breath and things. In order duly to estimate the extent of our obligations to our Heavenly Benefactor, two things are to be considered; the *number and value* of the favours bestowed upon us, and our own *worthiness* of them. If the favours bestowed upon us are manifold and great, and at the same time we have no claim to the least of them; our obligations to gratitude must be very great. Such are the obligations of the elect Angels. God bestows upon them distinguished and numerous blessings. He continually preserves their happy existence in heavenly places, and gives them all the good things, at their holy hearts desire. And ought they have never transgressed; yet they never *merited* any favour of the Lord. They have never brought God in *debt*, by doing more than their duty; and while they may claim exemption from punishment, they must ascribe all their blessings to the gratuitous *goodness* of their sovereign Benefactor.

But if, while we receive numerous favours at the Divine hand, we

are not only *undeserving*, but *ill-deserving*; if, while we receive great favours, we deserve great judgments; our obligations to gratitude and praise must rise to the highest conceivable degree. This, according to the representation in the text, is precisely our case. The passage applies, not to the prophet and the Hebrew nation only, but to every individual of every nation. I shall consider the words with direct application to ourselves, and, as far as in my power, would so illustrate, confirm and impress them, that, in the conclusion, all present should adopt them as their own, and unitedly say, with full conviction of their truth, and cordial approbation of their solemn import, "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

Two enquiries here present themselves.

I. What is it to be consumed?

II. How does it appear, that it is owing to God's mercy and compassion, that we are not consumed?

1. What is it to be consumed?

The term *consumed*, is used, in sacred scripture, with reference both to this world, and the world to come; and accordingly denotes both temporal and eternal destruction. In the first sense, or with reference to this world, individuals are said to be consumed, when, by pestilence, famine, the sword or other sore judgments, they are brought down to the grave: and in this sense a people are said to be consumed, when they are diminished and wasted by the frowns of Heaven, till the land is nearly emptied of its inhabitants.

When used in reference to the coming world, the term, *consumed*, denotes that destruction, which is denounced as the penalty, or curse of

the Divine law. In this sense, the term is used somewhat figuratively, as all terms must be, that are employed to express those eternal realities, which eye hath not seen, nor ear heard.

Because the word, *consume*, originally expresses the action of fire upon combustible bodies, changing their form, and reducing them to ashes; it is not hence to be supposed, that, with reference to the future world, it means *annihilation*. Though God might, by simply withdrawing his supporting hand, annihilate any thing, which He has created; yet his Goodness forbids the annihilation of holy creatures, and his Justice equally forbids the annihilation of sinful creatures. The penalty of the Divine law, is a *punishment*, of which the subjects are *conscious*, and from which annihilation would be an *escape*. To be consumed in the coming world, is to be punished with everlasting destruction. This punishment comprises all the evils, with which transgressors are threatened in the word of God.

Now, without stopping to examine the sense, in which the prophet originally used the term, consumed, in our text; I may affirm, that this declaration, as it respects us, is true in both senses of the term—as denoting both temporal and eternal destruction. Which brings me to the next inquiry,

II. How it appears, that it is owing to the mercy and compassion of God, that we are not consumed?

The answer to this enquiry may be obtained, by considering *the penalty of the Divine law*, and *our characters, as transgressors*.

1. The law of God, which the apostle pronounces holy, and just, and good, requires all mankind, and indeed all rational creatures, constantly to exercise disinterested

love. Thus it is summed up by the great Teacher sent from heaven: "Thou shalt love the Lord thy God, with all thy heart, soul, mind, and strength; and thy neighbour as thyself." To this law, as to all others, whether human or Divine, a *penalty* is annexed. This penalty is exactly proportioned to the criminality of transgression. Those, who transgress the Divine law, are guilty of robbing God, just in proportion to the knowledge which they have of his supreme excellency and worthiness: and they are guilty of injuring their fellow creatures, just in proportion to their desires, or designs, to do them wrong. Hence they deserve punishment, or misery, greater or less in degree, according to the various degress of their guilt, and continued as long as their guilt shall remain: and since nothing can remove guilt from the mind of a creature who has sinned; the transgressors of the divine law deserve endless punishment. Hence the curse of God is denounced against them: they are pronounced deserving of everlasting destruction: the wages of their sin is said to be death: the due reward of their deeds, is to be consumed forever.

2. We are transgressors of the Divine law. Though God made men upright; yet they have sought out many inventions. All flesh have corrupted their way upon the earth. All have sinned, and come short of the glory of God. We have all possessed, and acted from the carnal mind, which is enmity against God, and not subject to his law.—We have been lovers of ourselves, and have sought our own things.—We have been lovers of pleasures rather than lovers of God. Instead of doing all things to the glory of God, we have consumed the bounties of his providence upon our lusts. We have robbed God, and

rebelled against Him. We have greatly injured our fellow-creatures and ourselves. Our iniquities are more numerous than the hairs of our heads, and are aggravated by all the light which we have enjoyed, and all the favours which we have received. We, therefore, *deserve to be consumed*. And, if this be our desert; it follows, as a necessary consequence, that it is of the Lord's mercy that we are *not* consumed. Whatever we receive in this world, or may receive in the world to come, better than our just deserts, must be owing to the mercy and compassion of God.—And in proportion to our ill-deserts, is the greatness of the Divine mercy, in sparing us. Hence the prophet uses the plural number, to set forth the riches of God's grace, in our preservation from deserved and endless misery: *It is of the Lord's mercies that we are not consumed, because his compassions fail not.*

#### INFERENCES.

1. We may infer from this subject, the reason and propriety of the apostle's exhortation to the Ephesians: *Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.*

If it be owing to divine mercy that we are not consumed; then, surely, we are *always* under obligation to be thankful to God. Though we may be under greater obligation, at one time, than at another, to thank God; yet this is a duty, from which we are never exempt, while in this world of grace. Let our condition be what it may; we are still the objects of Divine mercy. If we are even destitute, afflicted, and tormented; still we have always reason to say to God, in the words of the Psalmist,

"Thou hast not dealt by us after our iniquities, nor rewarded us according to our sins." We have always reason to be deeply sensible that we are dealt by unspeakably better, than our iniquities deserve, and that we ever have abundant reason to praise and bless the name of the Lord. Upon this ground, we may account for what often appears so strange to the thankless man of this world, the ardent expressions of gratitude and praise, which saints often utter, upon beds of sickness, and in view of privation and distress, which would tempt the wicked to curse God and die.

If it is of God's *mercy*, that we are not consumed; it is also easy to see, why we should give thanks, not only at *all times*, but for *all things*. Every good thing, whether temporal or spiritual, which we possess, is from above, and cometh down from the Father of lights. And not only so, but all our blessings are *mercies*—favours bestowed upon the *illdeserving*. Whatever we receive from the hand of God, better than the penalty of his violated law, demands our thanks. If we have a morsel of food to satisfy our hunger, or a drop of water to quench our thirst; instead of repining that we have no more, we are bound to be sincerely thankful that we have so much.

We may also clearly see, in the light of what has been said, why we should always give thanks for all things unto God and the Father, *in the name of our Lord Jesus Christ*. It is only through the mediation of Christ, that God does, or can consistently bestow favours upon such guilty creatures as we are; and through the same blessed medium, therefore, should we always return our thanks. We can never acceptably approach our of-

fended and injured Sovereign, without forgiveness, which is a favour granted only on Christ's account. We should always remember, when we make our thanksgivings, that the blessings we have received, came from the hand of Sovereign Mercy, through the mediation of the Divine Redeemer—that if Christ had not died to make atonement for sin, no favour whatever would have been bestowed upon us—and it is only through Him that loved us and gave Himself for us, that either our thanks, or our supplications, can be acceptable to our Heavenly Father.

2. It may be inferred from what has been said, that in order to be thankful, it is necessary to be humble. Unless we think of ourselves soberly as we ought to think; unless we are convinced of our criminality and desert of the curse of the divine law; it is impossible that we should have any just sense of our obligation to be thankful for any of the mercies which we have received. And however rationally and deeply convinced we may be of our ill-desert; still if we are not reconciled to the law and government of God, and do not feel as if he would do right, and we should not complain, if he should withhold from us every favour, temporal and eternal, and treat us according to our guilt as transgressors; it is plain that we are not truly thankful for any favour we have received. Thankfulness, in such unworthy creatures, implies the relinquishment of all claim to the least of all favours. We must approve of the Justice, before we can truly rejoice in the Goodness of God: we must accept the punishment of our iniquities, before we can thankfully receive either the bounties of Providence, or the blessings of the Gospel.

3. It may be inferred from the observations which have been made, that giving thanks to God, is a solemn, as well as pleasant and joyful duty. As this duty leads the mind to the contemplation of the favours which we have received, and of the goodness of God in bestowing them; it is pleasant and joyful. Thus says the Psalmist, "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant." But as this duty, when truly and acceptably performed, brings into view our utter unworthiness, and our desert of the righteous and endless displeasure of Him, who hath loaded us with his benefits; it is a very solemn duty. It involves not only love to God, but true repentance for sin, and unfeigned faith in the Lord Jesus Christ. The joy which those experience, who are truly thankful, is a holy joy, totally different from carnal mirth, and from that selfish joy which the wicked feel, when their corn and wine are increased. It is joy in God. It is like that which Christ felt when he rejoiced in spirit and thanked his Heavenly Father for the display of his amiable and awful sovereignty. Those who truly give thanks, are clothed with humility. They rejoice with trembling. While they praise God for his benefits, they submit to his holy will, and bless Him in view of his righteous judgments.—Nothing can be more repugnant to their feelings, than vain amusement, noisy mirth, and intemperate feasting. They express their gratitude and joy in "psalms and hymns and spiritual songs." To eat, and drink, and rise up to play, may become the worshippers of a molten calf, but is utterly irreconcilable with the duty of giving thanks to the One living and true God, who cannot be mocked, and

who must be worshipped in spirit and in truth.

4. If it is owing to divine mercy that we are not consumed, then we are all under very great obligations, this day, to give thanks to the Father of mercies and God of all race. He hath spared our lives and prolonged our day of grace, while many have gone down to the grave, and to the pit of despair.—We have been favoured with an unusual degree of health, the reatest of temporal blessings.—The earth has yielded her increase. The labours of our hands have been blessed. God hath crowned the year with his goodness. Let us, then, be thankful unto Him, and devoutly bless his holy name. This is a pleasant, solemn, joyful duty, from which none can be exempted. It is proper, under all circumstances, to observe our annual thanksgivings; because there is never a year, when we are not, as individuals, and as a people, under weighty and endearing obligations to our Heavenly Preserver and Benefactor. Every individual ought sincerely and cordially to join in our public expression of thanksgiving and praise. Though some have received fewer favours than others, and some may have experienced sickness, losses and bereavements; yet all have received favours innumerable and inexpressibly great; for it is of the Lord's mercies that we are not consumed, because his compassions fail not.

Let none then, imagine, that they may refuse to unite in humble and hearty thanksgiving, without giving great offence to Him, whose goodness and long suffering they daily experience. Nothing can hinder any one from the performance of this duty, but a selfish, proud, impenitent heart.

Let us, then, each one, sincerely adopt the words of David, "Bless the Lord, O my soul, and forget not all his benefits." Happy are all those, who find it in their hearts to be truly thankful this day. They are saints, and in favour with God: they are prepared to rejoice, as long as they live, in the God of their salvation, and hereafter to behold the beatific presence of their Lord and Saviour, with exceeding joy forever.

Miserable are those, who have no heart to give thanks to God for his loving kindness and tender mercy. With all their possessions, they are poor indeed: with all, their sensual pleasures, they are wretched. They have no part in the holy joy of saints. They may indulge themselves in vain mirth; but 'sorrow is better than such laughter; for it is mad.' While God 'gives them their desires, He sends leanness into their souls.'—The 'prosperity of such fools, shall destroy them.' To them may be pertinently addressed the exhortation of James, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." Amen.

For the Hopkinson Magazine.

#### THE PRACTICAL IMPORTANCE OF SEEING GOD AS HE IS.

As the natural sun is the source of light and life to the solar system; so God, the infinite moral sun, is the only source of all moral light and life to all holy creatures. In studying the perfections of his character, and their effects; they will derive all their light and joy their holiness and happiness through every period of their existence.—

In this light they can always see light respecting all the objects and events that come within the circle of their knowledge. Hence the most eminent saints have always had a supreme and increasing desire to become intimately acquainted with God, and to penetrate the incomprehensible perfections of his great and glorious character. David says of himself, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord forever, *to behold the beauty of the Lord*, and to inquire in his temple." Speaking of the saints he says, "They shall be abundantly satisfied with the fatness of thine house, and thou shalt make them drink of the river of thy pleasures. *For with thee is the fountain of light; in thy light we shall see light.*" And in the 63d psalm he says, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land where no water is; To see thy power and thy glory as I have seen thee in the sanctuary." Moses had a supreme desire to see God as he is, and said in prayer to him, "I beseech thee, show me thy glory." Indeed, such a desire is the spontaneous sentiment of every pious heart. And a clear and full view of the divine character, is instead of all other objects and motives, to "strike all sin forever dead," and give life and elevation to piety. Nor can there be proposed any valuable end to be answered by the preaching of the gospel, but what the faithful exhibition of the true character of God is directly adapted to promote, and the concealment of it effectually to hinder. There is no other way in which a religious teacher can coincide with the leading design of God in his providence, but to make *mankind understand the true char-*

acter of God. That his name might be *declared throughout all the earth*, is the reason God usually assigns in his word, for performing his mighty deeds among all nations. Accordingly to "*publish the name of the Lord*," was the great burden of the preaching of Moses and the prophets, of Jesus Christ and the apostles. Moses says, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; *because I will publish the name of the Lord.*" The Lord Jesus said to his Father, "I will that they also whom thou hast given me, be where I am; that they may *behold my glory.*" O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. *And I have declared unto them thy name and will declare it.*" In the seventeenth chapter of Acts we have recorded an example of Paul's preaching to the heathen, when he found an altar with this inscription, "To the unknown God;" whom therefore, said he, ye ignorantly worship, *him declare I unto you.* He there delineated the being and perfections of the true God; which was the means of converting Dionysius, Damaris, and several others. Christ and him crucified, or the being and perfections of God, which were so clearly manifested in the work of redemption, was the great burden of the apostles preaching, which was made the *power of God*, and the *wisdom of God*, to such multitudes in the first century. By exhibiting the light of truth respecting the true God, the apostles and their successors penetrated and in a good measure dissipated the gross darkness and delusion of the principal heathen nations, and turned great numbers of them from their idolatry to the service of the

living and true God. And though false and unfaithful teachers of religion, who have denied or concealed the leading truths respecting the true God, have sometimes been apparently more successful among the foolish and sinful race of Adam, who like not to retain the true God in their knowledge; still the faithful exhibition of the truth respecting the true God, has ever been the only means of promoting true holiness, or permanent morality.—Nothing else ever had, or can have, a divine, transforming influence upon mankind, and be instrumental of conforming them to the moral image of their Creator. “But we all,” says an apostle, “with open face, beholding as in a glass the glory of the Lord, *are changed into the same image* from glory to glory, even as by the spirit of the Lord.”

It was seeing God as he is, that led Job to exercise such deep repentance, and nothing else ever led any other saints or sinners to exercise true “repentance towards God.”

It is proposed, in this essay, briefly to describe the true character of God, show what is implied in seeing him as he is, and illustrate the practical influence of a faithful and constant exhibition of his true character.

When we extend our thoughts to God, one of the first impressions we receive is that of his greatness or sublimity. Those who have penetrated the deepest by their enquiries into the divine attributes, have been the most thoroughly convinced that “none by searching can find out the Almighty unto perfection.”—“Our eyes can perceive without difficulty the scattered rays of the sun; but if we fix them steadily upon the sun itself, we are immediately involved in darkness by a profusion of light. So our general views of Deity are clear and distinct; but if

we take a more particular and steady survey of the divine mind, our mental sight is confused by the greatness and brightness of the object.” But the greatness of any object does not make it impossible to obtain any true knowledge of it. Creatures may obtain a true, though not a perfect knowledge of their Creator. We can obtain clear and just views of all his perfections, though we cannot know the *ground* or comprehend the *greatness* of any of them. And what can be known by us respecting God, can be described. By having clear and just views of the divine attributes, we may be said to have clear and just views of God, and by describing his attributes, we describe his character. And here it may be said,

That God possesses infinite *knowledge*. “Known unto God are all his works from the beginning of the world,” or from eternity. He knew from eternity the number, the capacity, the character, and the final destiny of all the creatures that have ever existed, or that ever will exist. He perfectly knows the number, the magnitude and the nature of all created objects. He knows all things that have been, that now are, that will be, or that might be; and consequently his knowledge comprehends all beings, objects and events within the compass of possibility. His knowledge is intuitive, and covers all space and duration. He perfectly knows every thought that all creatures ever had, have now, or will have to all eternity. The Psalmist says, “O Lord, thou hast searched me and known me. *Thou understandest my thoughts afar off.* Thou compassed my path, and my lying down, and art acquainted with all my ways.” It is written, “The ways of man are before the eyes of the Lord, and he pondereth all his goings.”



Neither is there any creature that is not manifest in his sight : but *all things* are naked and open unto the eyes of him with whom we have to do." The knowledge of God enables him exactly to measure the guilt of every sin that ever was or will be committed, and the exact amount of guilt that is, or ever will be chargeable to every creature.— There can be no object or objects to bound his knowledge, not even his own existence, the nature, extent, and ground of which he perfectly comprehends.

God possesses infinite power.— With God, says our Saviour, all things are possible. And from the created universe we know, that the power of God can meet with no resistance or obstruction within the bounds of possibility or space. The present created system is to us incomprehensibly great, but we can easily conceive that God might continue to create within the bounds of unlimited space, until the number of systems would be greater than we can compute or conceive. No created power, that ever was, or will be, or might be, can resist his will, which created, and constantly upholds and governs all things.

God is *every where present*.— From the fact that all creatures constantly live and move and have their being in him, it is certain to a demonstration that his presence fills every place where creatures exist. It is written, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be

light about me." God is as much present at one time and place as another, with one creature as with another, and with all creatures as with one. The lowest hell is no further from his presence, than any place in heaven.

This infinitely great, wise, powerful, and every where present being, is also infinitely good. His goodness bears a just proportion to his natural attributes, and constitutes the beauty and glory of his character. It is pure, permanent, and as universal as his presence.— It extends to every being and object in the universe, and constantly directs all the movements of his hand in heaven, earth and hell. It consists in love of holiness and happiness, and hatred of sin and misery, according to their nature and importance. It is impartial, universal and disinterested, and leads him to regard every object and being according and in a just proportion to their intrinsic loveliness and importance. The goodness of God leads him to love and regard holiness, and hate and abhor sin infinitely more than he loves and regards happiness and hates misery; because holiness is infinitely more lovely, excellent and important in its own nature, than happiness, and sin infinitely more hateful and undesirable than misery. To make the interests of happiness subserve the interests of holiness, will be an eternal manifestation of his infinite goodness. Goodness is the most active principle in the universe, and always moves its possessor to do the greatest amount of good of which he is capable. This glorious perfection of the Deity, moved him from eternity to adopt the best possible method of accomplishing the greatest amount of good.— It guided his infinite knowledge, wisdom and power, to choose and

cute the best possible system creation and providence. As iness and happiness are both irable in themselves, so the dness of God moved him to de- mine from eternity to promote greatest amount of each, that is sistent with the highest combin- good of both. It moved him to ose the best number of crea- es and objects to be brought into stence, and to fix on the best iod to cause them to exist.— h the natural and moral quali- of the created universe, were d in the best manner to promote highest good. The pure good- s of God moved him to choose best possible amount of sin and ery that was necessary. to pre- te the greatest general interest oliness and happiness. It dis- es him to govern and direct all thly changes and objects, and stantly work all things after the nsel of his own holy and be- olent will. The preparation of ry heart and every answer of ry tongue, is the effect of his y and efficient will. He has a fect right "of the same lump, nake some vessels unto honour some unto dishonour," to an- r all the purposes of his great eme of holiness and benevo- ce; and his goodness disposes to form some persons into ves- sels of mercy and some into vessels vrath. It disposes him to fash- every heart, turn every heart ithersoever he will, and cause ry motion and action, whether ful or holy, to subserve his holy poses, and accomplish his wise igns. And from his goodness it demonstrably certain, that he l bestow as many blessings upon ry creature through every peri- of his existence, as it is morally sible for him to bestow, and in- t as few evils as it is morally

possible for him to inflict. Not a single natural or moral evil, how- ever small, has ever existed or ever will exist in heaven, earth or hell, that will not promote a greater good, and that was not chosen from eternity for that very purpose.— He has never afflicted, nor will he ever afflict any creature willingly, or for its own sake, but only for perfectly wise and good reasons.— Hence every expression of his mercy and grace, his sovereignty and justice, that he ever made or ever will make, will forever man- ifest his perfect goodness. This most precious truth is not support- ed merely by abstruse reasoning, or bold conjecture, but is as ob- vious as the being and perfections of God, and the truth of the scrip- tures. In the 136th psalm it is writ- ten, "O give thanks unto the Lord, for he is good, for his mercy endureth forever. To him that by wisdom made the heavens; who alone doeth great wonders, for his mercy endureth forever. That smote Egypt in their first born, for his mercy endureth forever. That overthrew Pharaoh and his host in the Red Sea, for his mercy endur- eth forever. That smote great kings, and slew famous kings, for his mercy endureth forever. O give thanks to the God of heaven, for his mercy endureth forever."

[TO BE CONTINUED.]

#### ORDINATIONS AND INSTALLATIONS.

1826. June 28. Installed, Rev. THOMAS L. SHIPMAN, as pastor of the church in Southburg, Conn.

1826. August 9. Ordained, Rev. STEPHEN THURSTON, as pastor of the Congregational Church in Prospect, Me.— Sermon by Rev. David Thurston of Winthrop.

1826. August 23. Ordained at Spencer, Mass. Rev. JOHN WILDER, jun. as an Evangelist.

1826. August 23. Ordained, Rev. S. LAS LANE, as pastor of the Congregational Church in Westfield, Vt. Sermon by Rev. P. Bailey of Berkshire.

1826. August 23. Ordained, Rev. J. W. MALTEY, as pastor of the Congregational Church in Sutton, Mass. Sermon by Rev. Mr. Hoadly of Worcester.

1826. August 23. Ordained, Rev. JACOB HANBY, as pastor of the Congregational Church in Strong, Me. Sermon by Rev. Mr. Tappan of Augusta.

1826. August 23. Ordained, Rev. RALPH A. WATKINS, as pastor of the Congregational Church in Stow, Vt. Sermon by Rev. J. N. Loomis.

1826. August 23. Ordained, Rev. E. B. HALL, over the 2d Congregational Society in Northampton, Mass. Sermon by Rev. Dr. Ware.

1826. September 27. Ordained, Rev. A. BROWN, as pastor of the North Church in Hartford, Vt. Sermon by Rev. President Tyler.

1826. October 5. Installed, Rev. FREDERICK E. CANNON, as pastor of the Congregational Church in Ludlow and Cavendish, Vt. Sermon by Rev. Mr. Cannon of Gill, Mass.

1826. October 25. Installed, Rev. Dr. JENKS, as pastor of the Church in Green-street, Boston, Mass. Sermon by Rev. Professor Woods.

1826. November 1. Installed, Rev. THOMAS M. SMITH, as pastor of the Congregational Church in Troy, Mass. Sermon by Rev. Professor Woods.

1826. November 8. Ordained, Rev. GEORGE RIPLEY, as pastor of the Congregational Church in Purchase-street, Boston, Mass. Sermon by Rev. President Kirkland, from I. Thes. v. 24.

1826. September 27. Ordained, Rev. WALES LEWIS, as pastor of the Congregational Church in East Machias, Me. Sermon by Rev. E. Kellogg of Portland.

1826. November 5. Ordained, at Durham, Me. Rev. DANIEL D. TAPPAN, as an Evangelist.—Sermon by the Rev. Mr. Burt, of Durham.

Huntington of N. Bridgewater, preached the Sermon, and not Rev. Mr. Jds.

## POETRY.

### THE INVOCATION.

BY MRS. REAMANS.

Answer me, burning stars of night!  
Where is the Spirit gone,  
What, past the reach of human sight,  
Even as the breeze hath flown?  
—And the stars answered me— 'We're all  
In light and power on high;  
But of the never-dying soul,  
Ask things that cannot die!'

O many toned and chainless wind!  
Thou art a wanderer free;  
Tell me if *thou* its place can find,  
Far over mount and sea?  
—And the wind murmured in reply—  
'The blue deep I have cross'd,  
And met its barks and billows high,  
But not what thou hast lost!'

Ye clouds, that gorgeously repose  
Around the setting sun,  
Answer! have ye a home for those  
Whose early race is run?  
—The bright clouds answered— 'We  
depart,  
We vanish from the sky;  
Ask what is deathless in thy heart,  
For that which cannot die!'

Speak, then, thou Voice of God within,  
Thou of the deep low tone!  
Answer me through life's restless din,  
Where is the Spirit flown?  
And the Voice answered— 'Be thou still,  
Enough to know is given;  
Clouds, winds and stars, *their* task fulfil;  
*Thine* is to trust in Heaven!

\* \* In the notice of Rev. Mr. Packard's ordination (September No. p. 215) it should have been said, that Rev. Mr.

ERRATUM.—Page 229, first column, line 17 from top, for *corrections* read *connections*.

THE

# HOPKINSIAN MAGAZINE.

VOL. II.

DECEMBER, 1826.

o. 12.

## SERMON.

A SERMON FOR THE LAST DAY OF  
THE YEAR.

II. PETER, III. 8.

*But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*

There is a real and wide difference between one day, and a thousand years. This difference God perceives; for with an intuitive discernment, he sees all things as they are. It could not, therefore, have been the meaning of the apostle in our text, that, in the view of the Lord, one day is of the same length as a thousand years, and a thousand years no longer than one day. His language is figurative. He speaks by way of comparison. His meaning obviously is, that, in the view of the eternal mind, who sees through all duration, the period of a thousand years, however long it may seem to us, who are of yesterday, appears comparatively so short and momentary, that the difference between a thousand years, and a single day, is trifling and inconsiderable. All the periods, into which the ephemeral race of men, divide time, are, in God's view, but mere minutes, and scarcely

worthy of computation; as, in the view of an Astronomer, who measures the heavens, and calculates the distance between the earth and the sun, and between the sun and the stars, the little measures of space upon the surface of this pebble, called the earth, appear like mathematical points, and, in his estimation, one inch is as a thousand miles, and a thousand miles as one inch. When two things both appear extremely minute, the difference between them is viewed as inconsiderable, and of too little consequence to be reckoned.

This then, is the sentiment, conveyed by the words of the text:

*With God, time is of no account.*

To illustrate this sentiment, I shall enquire,

I. What time is? And,

II. In what respects it is of no account with God?

I. What is time?

All time is duration: but all duration is not time. Time had a beginning, and will have an end; but duration is without beginning, and without end. Time, in its proper and most extensive meaning, is that portion of endless duration, which intervenes between the creation of the world, and its final conflagration. Though it is reasonable to suppose, that there was a suc-

cession of ideas in the Divine Mind, from everlasting; yet, strictly speaking, there was no time, until the work of creation began. Previously to this, all was one uniform, vast eternity. And though there will be a succession of ideas in the Divine Mind, and in the minds of intelligent creatures, after the end of the world; yet, strictly speaking, there will be time no longer. After the blast of the last trumpet shall have shaken this material fabric of the universe to dust, all, again, will be one uniform, vast eternity. Hence, time has been aptly compared to an isthmus between two great oceans. Time is the age of the world. As it is measured by the revolutions of the heavenly bodies; so it began, when they were thrown from the hand of the Almighty, and must cease, when his agency is withdrawn, and they stop. Such is time. I proceed to enquire,

II. In what respects time is of no account with God?

Though the Lord knows what time is, duly estimates the value of it to his creatures, and discerns the precise difference between the various periods of it; yet there are several important respects, in which time, in its largest extent, is with him, of no account.

1. Time is of no account with God, as it respects his *own existence*. He existed before time was; and He will exist, when time shall be no more. He did not create himself; nor was he created by any other being. His existence had no beginning; and it will have no end. In the most unlimited sense, God is eternal. Hence the Psalmist said, "From everlasting to everlasting thou art God." It is impossible to set bounds to duration, even in idea. And though

it would be absurd to say with the Schoolmen, that the existence of God is one eternal now; yet it would be both irrational and unscriptural to say, that there was ever a period in duration, when he was not; or that that there ever will arrive a period in duration, when he will not be. In the most absolute sense, God is *eternal*.—Well, then, might Elihu say, "Behold, God is great, and we know Him not; neither can the number of his years be searched out."—The duration of the Divine Existence, is immeasurable and incomprehensible. Add years and centuries together, till the power of numbers is exhausted, and the amount bears no more proportion to eternity, than the smallest point to the expanse of unlimited space.

As it respects the duration of God's existence, therefore, of what account is time? It has been generally computed, that the world will last about *seven thousand years*. But suppose, as some modern Millenarians calculate, the age of the world should be *three hundred and seventy thousand years*; what would this period be, compared with eternity? Truly, the answer might be "A vapour that appeareth for a little time, and then vanisheth away." In comparison with the duration of the Divine Existence, time, in all its longitude of years, ages, centuries and eras, is of no consideration. In this respect, *one day is with the Lord as a thousand years, and a thousand years as one day*.

2. Time is of no account with God as it respects his *knowledge*.—We are of yesterday and know nothing. It is difficult for us to ascertain what exists and transpires in distant *places*; and still more so to ascertain what has ex-

sted and taken place in distant ages. We can learn the past, only from the very imperfect and scanty memorials of history and tradition. The farther an event is removed into the shades of antiquity, the more obscurely we see it. But He, who existed before the mountains were brought forth, and whose eyes have always been in every place, beholding the evil and the good, has as perfect a knowledge of all that is *past*, as of all that is *present*. The remoteness of the time, makes not the least difference, as to the accuracy and minuteness of his knowledge of all past things and events.

And as to what is yet future, while we have but a faint glimpse, by the light of prophecy, of a very few of the great events that are yet in the womb of futurity, He sees the end from the beginning, and from ancient times the things that are not yet done. He knows as well what *will* be, as what *is*, or has *been*. His understanding is infinite. Known unto Him are all his works from the beginning of the world. As it respects his knowledge, it makes no difference, whether things are *present*, or one day, or a thousand years *past*, or *to come*. In this respect *one day is with the Lord as a thousand years, and a thousand years as one day*.

3. Time is of no account with God as it respects his *designs*. He is a being of infinite wisdom. And like every wise being, He laid a *plan*, before He began his works. This plan was perfect, comprehending all things that should exist, and all events that should take place, from the beginning to the end of time. This divine plan is what the apostle calls the *eternal purpose* which God purposed in Christ Jesus; or what is styled, in another place, *the counsel of his*

*own will*. In this counsel, purpose, or original plan of creation and providence, are comprehended all the designs or decrees of God. These, like himself, are eternal and unchangeable. In forming his designs or decrees, God had a clear and comprehensive view of all things *possible*; and out of all that was possible in the nature of things, He determined that such creatures should exist and such events come to pass, as he saw would be best on the whole, i. e. most for his own glory and felicity, and calculated to produce the greatest possible quantity of holiness and happiness in his moral kingdom. God, therefore, never has seen, and never will see, any reason for the least alteration in his original and eternal designs. And he never will alter them *without* reason. Hence He says himself, "My counsel shall stand." And hence the Psalmist says, "The counsel of the Lord standeth forever; the thoughts of his heart to all generations." Agreeably to which the apostle speaks of the *immutability of God's counsel*. The designs or purposes of the only wise God, never were, and never will be altered in the least; and there never was, and never will be, the least uncertainty as to their accomplishment. As it respects his decrees, it makes no difference, whether the things decreed are to take place, a day, or a thousand years hence. Their futurity is equally certain in his unchangeable mind. He has declared, "My counsel shall stand, and I will do all my pleasure." In this respect, *one day is with the Lord as a thousand years, and a thousand years as one day*. Which naturally leads me to observe again,

4. Time is of no account with God as it respects his *power*. As

He is wise in counsel, so he is mighty in working. He works, and who can let it? Who can withstand the thunder of his power? What his soul desireth, even that He doeth. He is properly styled, The Almighty; for with Him nothing is impossible. By a simple volition of his will, He can create, or destroy, a world. "He spake, and it was done: He commanded, and it stood fast." There is nothing too hard for the Lord. There is nothing which does not imply a contradiction, which God cannot do. He knows himself and is ever conscious of his power to do all his pleasure, and to carry all his decrees into complete effect. On this ground it is, that He declares the end from the beginning, and is able, with infallible certainty, to predict future events. His purpose that an event should take place, however unchangeable that purpose might be, would not enable him to foretell the event, unless He knew, that He had power to bring it to pass. But this He ever knows. He is, therefore, just as sure of doing what he designs to do, a thousand, or ten thousand years hence, as what he designs to do this day. As it respects his power, *one day is with the Lord as a thousand years, and a thousand years as one day.*

*Finally.* Time is of no account with God, as it respects his happiness. He is the ever blessed God, ineffably and unchangeably happy forever more. And though he is happy, independently of his creatures; yet not independently of his own designs and works. His happiness results from his infinitely wise and benevolent purposes, and the absolute certainty of their accomplishment. He would be, of all beings, the most unhappy, if he did not form benevolent purposes,

or if he had not power to accomplish them. But since, from the knowledge which He has of his decrees and of his power to execute them, He knows all his works from the beginning; He enjoys them all, as much at one period, as another. He enjoyed all his works, millions of ages before He began to create, as much as He does now, or will at the final consummation of all things. He ever knew, that He should accomplish all the good pleasure of his goodness, and that such a universe would come into existence and be so governed and disposed of, as completely to gratify all the benevolent desires of his heart. It makes no difference, as to his enjoyment, whether what He has decreed, is to take place, to day, or a thousand years hence: it is equally certain in his omniscient and immutable mind, and in the eternal counsel of his sovereign and resistless will. As it respects his happiness, therefore, *one day is with the Lord as a thousand years, and a thousand years as one day.*

#### INFERENCES.

1. Is time of no account with God? Then to ask, why He did not create the world sooner than He did, is "a foolish and unlearned question." In one view, it is absurd. If the question be considered in relation to the Divine Existence, there is no ground to speak of either sooner or later. To suppose that God might have created the world *sooner* than He did, implies, that there might have been a shorter period of duration before He began to create, than there *was*; and that there might have been a longer period of duration after the works of creation were finished, than there *will be*. But this is absurd. For before creation

gan, there had been an eternity of duration. and after the end of the world, there will be an eternity of duration. Though there is a succession in simple duration, and no portion of it is *before* another, it, strictly speaking, there is either *sooner* nor *later*, in the ceaseless lapse of unlimited duration.

But, suppose the world *might* have been created *sooner* than it was, what difference would it have made, either to the Creator, or his creatures? From eternity, God had devised the work of creation, and knew that He should perform it; and therefore enjoyed it as much as He does now, or ever will. His creatures will have an eternity to contemplate the works of creation, providence, and redemption, and to feel their effects, after they shall be finished. They could have had no more, if the work of creation had begun thousands of years before the foundation of the earth was laid.

2. If time is of no account with God; then, in its whole extent, time is extremely *short*. It is so, principally, to the comparative shortness of time, that it is of no account with God. If it were proper to speak of the *whole* of that which is infinite, which never had beginning and will never have an end; how short is time, compared with the whole extent of duration? A thousand years are such an inconceivably minute and inconsiderable part of eternity, that they appear no longer than a single day. Indeed, there is no room for the application of long and short, to time, when compared with eternity. In this comparison, years are no longer than minutes: the life of Methuselah is as short as that of the infant of a span; centuries dwindle to seconds; the

whole age of the world is but the tick of a watch, or the twinkling of an eye. Well, then, might the apostle say, "The time is short."

3. From the reasons mentioned, why time is of no account with *God*, we may learn why it is of account with *men*. It is of no account with God, because it is so short, compared with the duration of his existence: it is of account with men, because it is so long, compared with the duration of their lives. The lives of the patriarchs, though protracted to hundreds of years, were but short, compared with the whole of time. But after the deluge, human life was curtailed, gradually; until, in the days of David, it became reduced to its present narrow bounds of three score years and ten. The *whole* of time is now a long period, when compared with the *longest* life: and the difference between days, and months, and years, is worth reckoning.

Take another view of the subject. Time is of no account with God, because, whether it be longer or shorter, makes no difference to his knowledge, designs, power, or happiness. But it is the reverse with men in this world: their knowledge reaches but a little way, either *backward* or *forward*: their designs and their power are limited by narrow bounds: and their happiness hangs suspended upon their conduct in this short and uncertain state of probation. With men in the flesh, time is precious. A single day is of great account. A year is an important period. The difference of a few days, may, in its consequences, prove of infinite moment. Suppose but one day, and that his last, had been taken from the probationary time of the malefactor on the cross; where, now, would be his soul?



Time, with men in this world, should be of great account. They cannot prize it too highly, or be too frugal of it, or too careful to redeem it. Time is our day of grace, our only opportunity to lay up treasure in heaven. Which leads to an interesting reflection,

4. Time is of no account, except in this world. Indeed, it may be questioned, whether there is *time* in any other world, but this. If the planets are inhabited by rational beings, they may have time, as we have, and measure it by the revolutions of the heavenly bodies, as we do. But, who knows, that the planets are inhabited? The arguments in favour of the supposition, are drawn from *analogy* only; which of all arguments, are the least conclusive. The sacred writers make no mention of any rational creatures, besides angels and men; and while they frequently speak of the sun, moon, and stars, never intimate that any of them are inhabited.

But, leaving a question so speculative and hypothetical, I may observe, that in no other world, which we *know* to be the abode of rational creatures, is time of any account. And the reason is this; in no other world, are rational creatures known to be in a *state of probation*. The inhabitants of heaven are confirmed in holiness and happiness forever. All, with them, is one uniform, vast eternity of bliss ineffable. The inhabitants of hell are confirmed in sin and misery. All, with them, is one uniform, vast eternity of woe unutterable. It makes no difference to either the tenants of glory, or the prisoners of despair, whether time be longer, or shorter. It no longer depends upon their improvement of time what their eternal state shall be. Their work is done, and

their account sealed up, at the day of the revelation of righteous judgment of God.

the same, as to the duration of their happiness or misery, whether their days upon earth were many or few, or whether they departed this life, at the beginning, the middle, or the end of time. It is in this world, that time is of account.

5. If time is of no account to God; then saints have no reason to doubt the fulfilment of his promises, because they are long delayed. This, in their despondency, are sometimes inclined to do. They ought always to bear in mind that one day is with the Lord as a thousand years, and a thousand years as one day. The length of time makes no difference as to the immutability of his promises, or his power and faithfulness to perform them. The Patriarchs, Prophets, and saints of old, had no reason to doubt the advent of Christ, because from the time He was foretold as promised, four thousand years were spent in preparing the way for his incarnation. And Christians of this day, have no reason to doubt that the earth shall be filled with the knowledge of the Lord, because for more than eighteen centuries the greater part of the habitable earth has been covered with moral darkness. In no case, Christians the least reason to doubt that the promises of God will be performed, because their performance is delayed. The Lord is not slow concerning his promises to his people, but will fulfil them all, in the best time, and the best manner.

6. If time is of no account to God; then sinners have no reason to flatter themselves, that God will not execute his threatenings, because he bears with them so long. In their stupidity and presuming

they are prone to do. 'Because sentence against their evil works, is not executed speedily, their hearts are fully set in them to do evil.'—It, it concerns them to consider, that one day is with the Lord as a thousand years, and a thousand years as one day. He has not relaxed his holy law, nor forgotten threatenings, nor changed his mind, nor lost his disposition, or power, or power, to punish the workers of iniquity. The inhabitants of the old world, it may be supposed, reasoned much as sinners now do. While the patience of God waited, in the days of Noah, they ate, they drank, they married, and were given in marriage, till the day that Noah entered the ark, and the flood came destroyed them all. It was in reference to the case of sinners, that we abuse the patience and suffering of God, that the words of our text were originally said; as appears from the context: "Knowing this first, that the Lord shall come, in the last days, walking after their own will, and saying, Where is the Lord of his coming? for since the fathers fell asleep, all things were as they were from the beginning of the creation. For this willingly are ignorant of, that the word of God the heavens of old, and the earth standing out of the water and in the flood; whereby the world that was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack con-

cerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up."

7. This subject teaches us the proper use and improvement of time. It is of no account, except in this world. But here it is precious, as a season of probation, in which we are forming our characters, and preparing for the judgment of the great day. Surely, then, time, which is so short, so swift, and so precarious, ought not to be spent in sloth and idleness, in surfeiting and drunkenness, in chambering and wantonness, but in seeking first the kingdom of God and his righteousness, in occupying for Christ till he come, in serving God and our generation by his will, and in seeking for glory, honour and immortality, that we may obtain eternal life.

Have you, my hearers, thus spent the year, which closes this day, and, in a few hours, will be the years before the flood? How are you resolved, by the grace of God, should you be spared, to spend the year to come?

Let not saints be slothful in business, but fervent in spirit, serving the Lord; for now is their salvation nearer, by a whole year, and they have less time, by the space of a whole year, in which to do good and to communicate, to honour Christ and advance his cause, and to make their calling and election sure.

Let sinners awake from sleep and arise from the dead. Is it not

enough to have spent twelve months more of their day of grace, in treasuring up wrath against the day of wrath? Will they still presume on the patience of God, when they know not what a year, or even a day, may bring forth? Much, and perhaps, most of their precious time is misspent and gone, and the remainder is short. It is high time for them to awake out of sleep, and begin their work for eternity; for the night of death is at hand, in which no man can work. AMEN.

For the *Hopkinsian Magazine*.

ON THE VINDICTIVE JUSTICE OF GOD.

[Concluded from page 251.]

III. To make it appear, that vindictive justice is an amiable perfection of the Deity. It is abundantly evident from what has been said, that this attribute does belong to God; and if it belongs to him, we are obliged to suppose, that it is amiable, ever though we were unable to point out the amiableness of it. For it is universally allowed that there is no blemish, or unamiable quality in the divine character. But a certain noted Divine insists upon it, that it is injurious to the Deity, to suppose and represent him as possessed of vindictive justice. He says, those who ascribe this attribute to God, "represent him in such a light that no earthly parent could imitate him, without sustaining a character shocking to mankind." But their objection only shows the propriety and importance of making it appear that vindictive justice is truly an amiable part of the divine character. And here I would observe,

1. There is nothing unamiable, or shocking, in vindictive justice itself. It is true, the effects of it are always disagreeable, and sometimes very shocking to human

nature. But the pains and miseries which vindictive justice inflicts upon the guilty, ought never to be blended with it. It is painful to correct, and to see a child corrected for his faults. But this is no evidence of the want of parental goodness and tenderness. It is painful to execute, and to see the laws of the land executed upon a traitor or murderer. But this is no evidence of the want of true benevolence in the judge or executioner. And it would be shocking, no doubt, could we see the regions of despair, and behold the effects of vindictive justice there. But this would be no argument against the amiableness of that disposition in the Deity, which doomed the wicked to suffer the due reward of their deeds. Undeserved, and unnecessary misery cannot be inflicted either by God or man, without exciting indignation against the author of it; because such misery always manifests a selfish, malevolent, and revengeful spirit. But this is essentially different from the vindictive justice of God, which flows from pure benevolence. And while it is viewed in this its true light, it is impossible for the most discerning, and impartial, and benevolent person to discover any thing unreasonable in it. Nay, it would argue a moral defect in the Deity to be destitute of such a feeling towards the guilty; and we could not reconcile it, either with his perfect love to holiness or his perfect hatred to sin. Hence the common sense of mankind has always dictated to all nations, that the Deity, which they worshipped, was a being of vindictive justice, and disposed to punish the guilty. And there is not a nation on earth, who have not the same opinion of the being, whom they consider as supreme. So that vindictive jus-

ice is so far from being shocking to the minds of men, that all agree in believing this to be a truly divine and amiable attribute. And it is much to be doubted, whether those, who complain so much of the justice of God, would be really pleased with his character, if they knew, that he felt no more disposed to punish sin, than to punish holiness. But if they would, this only proves, that they are destitute of that hatred of sin, which they and all moral beings ought to feel and express. This leads me to observe,

2. That the scripture every where represents vindictive justice as not only belonging to God, but as a beauty and excellence in his character. The friends of God, in every age, have celebrated this glorious and amiable attribute. The true Church of God celebrated the displays of his vindictive justice upon Pharaoh and his hosts.—“Then sang Moses and the children of Israel this song unto the Lord, and spake saying, I will sing unto the Lord: for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine *excellency* thou hast overthrown them that rose up against thee: thou sentest forth thy *wrath*, which consumed them as stubble. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods! Who is like thee, *glorious in holiness*, fearful in praises, doing wonders!”—In 136th Psalm, the Church celebrates the goodness and mercy of God, and as an expression of these amiable attributes, celebrates his

glorious and awful justice in punishing the wicked. “O give thanks unto the Lord, for he is *good*; for his *mercy* endureth forever. To him that smote Egypt in their first born, and overthrew Pharaoh and his host in the Red Sea: for his mercy endureth forever. To him which smote great kings: for his mercy endureth forever. And slew famous kings: for his mercy endureth forever. Sihon king of the Amorites: for his mercy endureth forever. And Og, king of Bashan: for his mercy endureth forever. O give thanks unto the God of heaven: for his mercy endureth forever.” And the glorious attribute of divine justice is celebrated by saints and angels in heaven, in the highest strains of praise. When the seven angels had received the seven last plagues, which contained the full measure of the wrath of God to be manifested upon earth, the heavenly inhabitants sung a song of praise, “Saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only *art holy*; for all nations shall come and worship before thee: for thy judgments are made manifest.” In the next chapter, the apostle John says, “The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.” And the apos-

He adds, in the 19th chapter, "After these things I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honor, and power unto the Lord our God: for true and righteous are his judgments."—Thus all holy creatures in heaven and earth approve, admire, and praise the vindictive justice of God, as a glorious and amiable attribute. And these are the most impartial and capable judges of the real amiableness of the divine perfections. Nor is this all: For their praises perfectly harmonise with the natural feelings and apprehensions of all moral beings.—So that the amiableness of vindictive justice is no less evident, than its existence.

#### INFERENCES.

1. If vindictive justice be an amiable attribute of the Deity, then we see one reason, why he introduced moral evil into his system. It undoubtedly was to give an opportunity of displaying this excellency in his great and glorious character. Had there been no moral evil in the system, there would have been no desert of punishment; and if there had been no desert of punishment, there would have been no occasion or opportunity for God to manifest his feelings towards sin, and to discover his vindictive justice. And were there no other reason for introducing moral evil into his system, this alone would have been sufficient.

2. If vindictive justice belongs to God; then none of the evils, calamities and judgments, which God, in the course of his providence, brings upon mankind, afford any solid objection against his goodness. Many have presumed to call the goodness of God in ques-

tion; and the only ground on which they have done it, is that of the natural evils which abound, and have always abounded in the world. But, it ought to be considered, that these natural evils are the fruits and expressions of vindictive justice, and not of malice, or malevolence. Mankind are sinners. They have all transgressed the holy law of God, and deserve its curse. The goodness of God, therefore, requires, that he should express his holy displeasure against the human race, even in this world. By inflicting natural evil upon mankind, God displays his vindictive justice, which is a beauty in his character, and so far from being contrary to his goodness, is an amiable and essential branch of it.—Had such evils as mankind experience in this life, fallen upon a sinless world, they might have been improved as arguments against the goodness of the great Governor of the universe. But as men are fallen, guilty creatures; the evils which they suffer are no more objections against the goodness of God, than penal laws and prisons, in a free government, are objections against the goodness of the legislators and executive officers. God is really good in all the evils which he inflicts upon mankind; because goodness to the universe and to the ill-deserving themselves, leads him to express his displeasure at their transgressions, by bringing evil upon them. It is because God is good unto all, that he will by no means clear the guilty.

3. We may infer from what has been advanced upon this subject, the absurdity of rejecting the Bible, because it teaches, displays, and inculcates vindictive justice. This is one of the greatest objections which Deists make against the sacred scriptures. Voltaire, Bou-

langer, and other infidels dwell much upon this objection. They allege, that, in this respect, the Bible contradicts common sense, and the natural apprehensions of mankind respecting right and wrong.

But, if vindictive justice be an amiable perfection of the Supreme Being; then it can be no objection against the Divine inspiration of the Bible, that it teaches and exemplifies his vindictive justice. If the Bible did not exhibit God as a being, who hates sin and feels disposed to punish sinners; there would, indeed, be no reason to suppose it came from him, who is of purer eyes than to behold iniquity. The account, in scripture, of the deluge, of the destruction of Sodom, of the overthrow of Pharaoh and his host, of the extermination of the Canaanites, &c. represent God in a true light, as a being who loves righteousness and hates iniquity, and are so many instances and displays of his holy and amiable vindictive justice.

But, if the judgments recorded in scripture, are good objections against the divinity of the Bible, why are not hurricanes, earthquakes, diseases, and the universal mortality of mankind, equally good objections against the Providence of God? If the Deists would be consistent, and pursue their objection against the Bible; they must discard the providence of God and descend to all the absurdity and darkness of atheism.

4. If vindictive justice is a perfection of God; then all schemes of religion, which are built upon a denial, or disbelief of this Divine and amiable perfection, must be essentially erroneous. Every scheme of religion of this kind, misrepresents the character of God, and divests him of one of his most amiable and glorious attributes; while, at the

same time, it misleads men as to their duty, and flatters them with the vain hope of pleasing and enjoying God, without becoming reconciled to his holy character.—Such is the scheme of Universalists, who deny both God's disposition, and his right, to punish the wicked. Such is the scheme of Arminians, who deny God's right to give up the good of individuals to promote the greater good of the universe; and of Antinomians, who maintain, that no man can, or ought to love God, before he has a promise of pardon and eternal life.—And to name no more, such is the scheme of Unitarians, who deny the atonement and Divinity of Christ, and maintain that repentance alone obliges God to pardon sinners. Unitarians agree with Universalists, in rejecting the vindictive justice of God, and in other important points, and their shemes of religion are essentially the same.

5. If vindictive justice in God, is an amiable perfection; then men must approve and love it, in order to be saved. While unreconciled to vindictive justice, they are enemies to God. No one can receive the grace offered in the gospel, until he accepts the punishment threatened in the law. The law and gospel harmonize, as do the justice and grace of their Author. In vain do those hope in the mercy of God through Christ, who see nothing amiable in the vindictive justice of the Sovereign of the universe, and hate the displays of it upon themselves and others. They would be miserable in heaven if admitted, where God exhibits himself, as a *consuming fire*; and where the holy inhabitants sing the song of Moses and the Lamb, saying, "Alleluia, salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are

his judgments"—while the smoke of the torments of the wicked ascendeth up for ever and ever.

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THE PRACTICAL IMPORTANCE OF  
SEEING GOD AS HE IS.

[Continued from page 263.]

To have a true knowledge of God, we must see him in some measure as he is. And to see him as he is, we must see him in his infinite greatness and goodness, which constantly move his heart and his hand in all his works of creation and providence. We must see him constantly pursuing his ultimate design of accomplishing the greatest general good of the universe. No person can see God in any measure as he is, without seeing himself to be perfectly in his hands, and constantly dependant on him for every one of his motions and actions, and seeing every part of the great system of the universe constantly moved by his hand, in perfect subserviency to his blessed will. Without seeing him in his original and eternal purposes respecting all things, and his wise and holy and universal providence in "preserving and governing all his creatures and *all their actions*," we can have no true knowledge of God. And if God loves holiness infinitely more than he does happiness, it is impossible for any to have a true knowledge of his character and ultimate design, without seeing the falsehood of the maxim, that holiness is not a *real*, but a *relative* good, or excellent, lovely and important, *only* because it has a tendency to promote happiness.

To see God as he is, is well adapted to make rational beings feel their moral obligation to love

him for what he is, and for all that he does. What moral being can lift his thoughts to God, and see him in his infinite greatness and goodness, his infinite moral excellence and loveliness, and see his heart and hand constantly and as fast as possible carrying into effect the best possible scheme to promote the greatest possible good; and not feel that he ought constantly to love him with supreme affection, and "rejoice in the Lord always." In the light of truth respecting God, who can think of those tender and affecting relations which we sustain to him as our Creator, Preserver, Benefactor and Saviour, without feeling his constant and increasing obligations of gratitude, of love, and of universal obedience to every intimation of his will.—Who can see the infinite goodness of God, which fills his holy and benevolent heart, and directs every movement of his hand, and not feel his obligation to the deepest repentance and self-abasement for every exercise of the carnal mind, which is enmity against God. Who can see God as he is, without seeing himself as he is, a dependant, guilty, hateful creature, and without feeling his obligation constantly to have a broken heart for sin? Let an impenitent sinner, or a fallen angel, see God in his universal goodness; and he must necessarily see that he never has hated, opposed or blasphemed his name, and never can, for any other reason but his pure and perfect goodness, which is so far from being any just cause of hating him, that it binds every creature in the universe to love him supremely and forever, for all that he is, and all that he does. And what obligation to exercise the deepest self-condemnation and self-abasement will this view of God

fasten upon his conscience forever? In connexion with his universal goodness, let God be seen in his universal purposes and agency, constantly causing and directing every motion, every action and every event in the universe, in the best possible manner to consummate his great and absolutely perfect scheme of holiness and blessedness; and who will not be constrained to fear him, to adore him, and to thank him always for all things. But let God be represented as loving happiness supremely, and as loving holiness only because it promotes happiness; and how can this view of God ever lay a person under any moral obligation to exercise the *love of complacency* towards God? Let God be represented as having no hand in the production of moral evil, and how can this view of God ever oblige a person to acquiesce in his will and praise his name, in view of the existence and prevalence of sin: With such a view of God, who can ever see the glory of God as manifested in the great work of redemption? Indeed if God did not love righteousness and hate iniquity with all his heart, and if perfect goodness did not govern all the movements of his hand in every part of the universe; we should feel positive moral obligation to hate him with all the heart. No being can be neutral respecting holiness and sin, and if God was an unholy being, we should be bound to hate him unspeakably more, than all other beings and objects in existence.

A faithful and constant exhibition of the divine character is well adapted to promote real obedience to the divine commands. Laws are binding upon the conscience and conduct of creatures in exact accordance with the goodness and authority of law givers. Let the ab-

solute supremacy and infinite goodness of God be seen by any moral creature, and he cannot help feeling that he ought to obey his holy commands. And the more extensively sinners are made to see these divine perfections, the more they will see their obligations to obedience, and their guilt for disobedience to the divine commands.

A faithful and constant exhibition of the true character of God is also the best adapted of any thing to detect false obedience to the divine commands. It is written, "For our God is a consuming fire." His character has ever been a furnace to separate the pure gold from the worthless dross. When he appeared in the person of his Son, he manifested the false religion of the scribes and pharisees. Declaring his name by precepts and judgments to the people of Israel, manifested his false and faithless foes.— Let God's infinite hatred of all selfishness be seen, and where is all selfish religion? The light of truth respecting God, like a consuming fire, is destined to blaze, and blaze, and burn, till all hypocrisy and deceit and every refuge of lies, are consumed from the earth, and every creature be made to appear in his true character to the view of heaven, earth and hell. God styles himself the searcher of hearts, and one leading design of his providence has ever been to manifest both his friends and his foes to the view of the whole world. And there is no other way in which a religious teacher can coincide with divine providence, but by a faithful manifestation of truth respecting God. I might here show that seeing God as he is, is well adapted to promote all the leading Christian graces, such as love to God, repentance towards God, faith in God or in Christ, self abasement for sins against God, sub-



mission to his will, patience under afflictions, true resignation to God and sanctification through the truth; neither of which can be exercised but in view of God as he is: But I will only add,

That seeing God as he is, is necessary in order to enjoy him. To enjoy God, creatures must feel as he feels, "act on his plan, and form to his the relish of their souls." All true happiness, in heaven or on earth, is a social happiness. It implies a union of sentiment and feeling with God and all holy beings. All holy creatures find their chief enjoyment in the glory of God and the good of others. They enjoy all the divine perfections, all the divine purposes, and all the divine conduct, which they see and know. But they cannot enjoy God, or any of his works, any farther than they are made acquainted with them.— They cannot enjoy any of the dealings of his hand, unless they know he reigns in perfect righteousness. But they, who know and fear the Lord, understand and enjoy all things. They can always rejoice respecting every being, every object, and every event in existence. They can rejoice in death as much as in life, in adversity as much as in prosperity, in affliction and persecution, as much as in ease and honor, and in the prospect of hell, as much as in the prospect of heaven. "Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" or object, can destroy their constant and holy joy in God.

#### REMARKS.

If seeing God as he is, is so well adapted to promote true holiness and happiness; then there can be no good reason assigned for comply-

ing with the wishes and requests of sinners to have their religious teachers "cause the holy one of Israel to cease from before them."— Nothing but hatred of holiness, and hatred of moral obligation, can ever make any saint or sinner desire to have the leading truths, respecting the divine character, purposes and conduct, kept out of sight. All those, who "hunger and thirst after righteousness," or true happiness, have a supreme thirst after God.— Their souls, like David's, *follow hard after him*. They derive all their spiritual light and life from beholding "the beauty of the Lord." But all sinners manifest by words and deeds the truth of the divine declaration respecting them, that they "like not to retain God in their knowledge." The light of truth respecting God, fills their minds with darkness, distress and despair. It makes them feel, that they are sinful, guilty, hateful, dependant creatures, and every moment exposed to everlasting destruction. It shows them, that they can never get out of God's sight, or out of his hand, or free themselves from their obligation to love and obey him supremely and forever, even if he should treat them according to their deserts.— But all these truths and obligations are painful to every selfish heart.— They make sinners see and feel their condemnation to be just, bind them to the deepest repentance and self-abasement, and shut them up to the faith of the gospel. Hence they deny them, cavil with them, and turn themselves to any fables and lies, however unscriptural, absurd, or dangerous. Hence they more than desire their spiritual teachers to explain away those truths that represent God as he is, or pass them over in silence, or at all events to preach upon them

ry seldom, and *never* when they are so much awakened as to be in danger of being *convicted* by them. But it is a serious and momentous enquiry, whether they ought ever to be gratified in their foolish, criminal, and infinitely dangerous desires. Can they ever exercise true love to God, repentance towards God, faith in God, submission to God, or, indeed, any other Christian grace, without seeing God as he is? Can they see the exceeding sinfulness of sin, or their own ill-desert, until they see what a God they have hated without a cause? Can they ever be truly slain by the law of God, until they see his infinite greatness, and goodness, and supremacy, which give his law all its binding and condemning power? Can they be much affected in view of their guilt or their danger, until they are made to see how deep a well they deserve, for having disoeyed, hated and opposed such an infinitely great and good being as God is? But it is said, that a clear and full and constant exhibition of the divine character, decrees and agency, is unfavorable to the promotion of revivals? It is said that his kind of preaching prevents or destroys all religious feeling, and religious excitements, and that this can be proved by numerous facts, which are stubborn things? But if the most clear and perfect exhibition of God, which can be made by man, prevents, or destroys some revivals of religion, where will such religion be found, when we must all see as we are seen, and know as we are known? Where will it be, when God displays all his character, all his purposes, and all his conduct? If our eyes cannot bear to see the light of a single star, how can they bear to behold the full blaze of the sun in his glo-

ry? Kindness to sinners, therefore, to mention nothing else, binds religious teachers to prevent and destroy all that religion, which the clear and faithful exhibition of the divine character, purposes and conduct, can prevent or destroy.

2. If the true knowledge of God is the source of all true holiness and happiness, then those religious instructors, who deny or conceal the leading truths respecting the true God, hinder and prevent the true holiness and happiness of mankind. The present period abounds with false and unfaithful teachers of religion, whose leading object is, manifestly, to please and gratify those, who like not to retain the true God in their knowledge. The great burden of their study is, evidently, to preach the gospel as plausibly as they can, without ever making their hearers see God as he is. And what is still more "wonderful and horrible" is, people in general "*love to have it so.*" Those few teachers of divine truth, who are bold and faithful enough to set God constantly before their hearers, in his universal presence and greatness, his holiness and sovereignty, his universal decrees and agency, and his ultimate design respecting all creatures, objects and events, are almost "every where spoken against" in terms of reproach and censure. Scarce any means, that can be justified by either honour or shame, are not used at the present day by mankind to prevent the Holy One of Israel from being faithfully exhibited before them. But what can people or their teachers gain by turning from God and his decrees, his light and his glory? What can they gain by turning from the pure precept and righteous penalty of his holy law? By doing this they equally turn from all true holiness

and happiness? They turn from pure light to perfect darkness, from every real ground of hope to despair, and from heaven to hell. Nor can religious teachers carry their people forward in divine knowledge, holiness or blessedness, any farther than they teach them the true knowledge of God. This is no groundless assertion, but agrees with obvious reason and well known facts. Look into those congregations, whose spiritual guides, seldom if ever, show them God as he is; who teach them, either directly or indirectly, that they "have nothing to do with the divine purposes," the divine threatenings, the divine predictions, which are unfavourable to human interests, and with the penalty of the divine law; who tell them "all that God requires of them is, to throw themselves, their whole length, upon the divine promises, with a determination to obtain what they desire, or die there;" who teach, directly or indirectly, that God not only wishes to make all mankind holy and happy, but that the *only* reason why he does not, is because some are unwilling to be saved; who conceal or deny the ultimate design of God, which is, to secure the most perfect exhibition and gratification of all his goodness; who exclaim against metaphysical preaching upon the divine character, the divine sovereignty, the divine purposes, the divine agency, and the absolute perfection of the divine plan; who add affliction to the bonds of those, who are faithful enough to set every subject they treat upon, in its true light, and compel their hearers constantly to behold God as he is; and who strengthen the hands and encourage the hearts of those who hate the true knowledge of God:—And will you find such congregations

well informed on divine subjects? Do those, who approve and support such preaching, generally appear to know much about God, about man, about heaven and about hell? Do they generally appear to know much about sin, about grace, or about the beauty and glory of the vindictive justice of God? Do they appear to know in reality much about their hearts, about the guilty, dangerous and deplorable condition of sinners, or about the signs of the times? Do they make rapid progress in knowledge, holiness and happiness? Can any love the truth respecting God, and yet hate to have it set in a clear and striking light by preachers? What is the language of well known facts on this subject? And do not the scriptures uniformly represent those, who hate divine knowledge, as *not choosing the fear of the Lord*.

3. If the true knowledge of God is the only means of promoting the Christian graces; then for professed Christians to oppose the faithful and constant exhibition of the divine character, is one of the greatest of absurdities. A Christian is one, who loves God above all other objects, delights supremely in his character, and desires, with all his heart, to be perfectly sanctified. This is what every person professes, who takes the name and seal of Christ upon him. And this is not only the *confession* but the *experience* of all *real* saints. "But we *all*, says an apostle to his fellow Christians, beholding as in a glass, the glory of the Lord, *are changed into the same image*, from glory to glory, even as by the spirit of the Lord." This agrees with the experience of all *real* saints ever since; who have ever found by experience that a clear view of the divine character has had a di-

vine transforming influence upon their hearts and lives. For professed Christians, therefore, to oppose the faithful exhibition of God, is to oppose the means, the possession, and the enjoyment of what they profess to desire above all things. This gross inconsistency and absurdity cannot fail to attract the notice of the people of the world, who generally despise such conduct in their hearts, if they do not take occasion from it to ridicule all pretensions to religion.

4. If seeing God as he is will be the eternal source of blessedness in heaven ; then all those who thirst after God, have a joyful and glorious prospect before them. God has laid a foundation in the gospel scheme to make a constant and increasing display of his natural and moral perfections before the eyes of all his intelligent creatures through every period of their existence. There is an inexhaustible source of knowledge, holiness and blessedness in God. Saints in heaven will have nothing to hinder or obstruct their making constant and swift advances in the knowledge and enjoyment of God. They will be more deeply interested in the expressions of divine grace and justice, than the angels of light.— And the more they know and enjoy, the more rapidly will they advance in knowledge, holiness and blessedness. No natural or moral evil will there hinder their progress in bliss. They will see as they are seen and know as they are known. They will then behold without a glass the glory of the Lord, and “be changed into the same image from glory to glory, even as by the spirit of the Lord.” They will find enough in the incomprehensible perfections of the divine character, to feast their intellectual and moral powers to all eternity.

5. If seeing God as he is will be the eternal source of the blessedness of saints ; then it will also be the eternal source of the misery of sinners. The same pillar of fire, which was light to the children of Israel, was darkness to the Egyptians ; and the same truths, which fill the hearts of saints on the earth with light and joy, are a source of perpetual darkness and distress to sinners. In this life, the cares, the troubles, the employments and the various amusements of sinners, turn off their attention, in a great measure, from God ; which enabled them to live in some degree of pleasure. But in eternity, all these scenes and objects will be entirely removed from their reach and pursuit. They will have nothing to do but to think about God and his works, and behold the bright display of all his great, glorious, and terrible perfections forever and ever. And as this occasions their distress here, so it will occasion their perfect misery hereafter. What keen remorse will they feel, when they see what an infinitely great, wise and holy God they have constantly hated and opposed on earth, for the very reasons and only reasons, why they should have constantly loved and obeyed him ? How will it wring their hearts with perpetual anguish to think of those tender and affecting *relations* which they sustained to God, and Christ and the redeemed, while upon earth ? They will forever be obliged to see God as their benevolent *Creator, Preserver and Benefactor*, in whom they have always lived, and moved, and had their being, who so loved the world that he gave the dearest object of his heart to suffer shame and sorrow and a painful death to make an atonement for their sins, and who opened the gate of the heaven

of his glory to them, but they refused to enter in and be saved. They will forever see Christ as their *Saviour*, who laid down his life for them, as their faithful *teacher*, who invited them to come to him and live, and who faithfully warned them of the fatal and dreadful consequences of continuing in sin.— They will always be obliged to see and feel those sacred and solemn obligations which will forever *bind* them to love God for all that he is, for all that he has done, and for all that he will do to all eternity.— They will see all the expressions of his mercy and special grace towards the redeemed, and of his vindictive justice towards the guilty inhabitants of the world of wo.— Every truth, every object, and every being in the universe, will conspire to sink them in misery forever. The light of the great day will unfold to their astonished view, all the motives of the divine conduct which they had so often censured, and effectually convince them, that infinite wisdom and goodness moved him to create, govern and dispose of every creature and object, just as he has done, and will do. It will unfold all the motives of their faithful friends in their prayers, their tears, and their exertions for their eternal good, which they had so often misrepresented, despised and ridiculed, and for which they had often treated them so unkindly.

*Finally*, if we are constantly under the eye, in the hand, and under the government of such a God as the Bible and nature reveal; then “what manner of persons ought we to be in all holy conversation and godliness.” How inconceivably solemn, interesting and momentous is this short and uncertain period of duration? What a solemn sight to see fools make a mock at sin? How affecting the

natural and moral evils that are around us and in prospect before us? How painful and grievous to the true friends of God, to see his name and perfections treated with contempt, reproach, and censure? How ought it constantly to make their hearts break and bleed to see those precious truths so generally dishonoured and reproached, which the most fully express the riches of his glory, and the exceeding riches of his grace, justice and goodness? How are all natural evils lost in this, which is daily becoming more extensive and affecting to all those who love God and regard his honour and glory above all other objects? What fearful reason to expect that God will shortly “have pity on his holy name” by *easing himself of his adversaries*? How deplorable the condition of all impenitent sinners, who constantly rise up against God, in whose hand their breath is, and to whom they are under such sacred and inviolable obligations? And Oh! their end!—How precious, how unspeakably important is every moment that affords saints an opportunity to persuade them to “acquaint themselves with God and be at peace with him, that thereby good may come to their souls?” To renounce their unreasonable and hateful enmity; and turn to him with supreme and joyful affection, with self-loathing and self-abasement for their sins against him, that they may enjoy God and all things forever, and escape the condemnation and insupportable penalty of his holy law?

In the light of truth respecting God, how amazing solemn is every object, every event, and every creature which surround us? How every moment of time appears, which gives us an opportunity of doing good?—An opportunity of

vindicating the ways of God to man, of defending his precious truth from the reproaches of his enemies, and of spreading the light of it in this dark, blind, and infatuated world? How precious every opportunity of promoting the knowledge, holiness and happiness of others?—How “exceedingly sinful,” odious, hateful, ill-deserving and hell-deserving does all sin appear as committed against the character, the feelings, the authority and the throne of such a God as Jehovah is? How inconceivably interesting, joyful and dreadful is the great day, which is but little before us? How final and irrevocable, how solemn and weighty its decisions and events? What joyful hopes, what deep and awful despair will the investigation and different sentences of that day forever fix upon the countenances of the righteous and the wicked?—What numbers of secret, hidden and forgotten sins will then be disclosed, never more to be concealed or forgotten? What loads of hypocrisy and deceit will there be unmasked, and what motives will be seen to have prompted the measures, motions and actions of multitudes, who have had the highest applause and praise of the world? What disappointment, what amazement and what despair, will fill the hearts of all sinners at that day? And Oh! what glory will blaze around the Majesty of heaven? What light, what joy and what praise will fill the realms above? Who will not wish to be forever in heaven, or as far from it as possible?

C. S.

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#### PROTESTANTISM AND POPERY.

*Question.* What do you call yourself?

*Answer.* A Protestant.

*Q.* What is a Protestant?

*A.* A person who protests against Popery.

*Q.* What is Popery?

*A.* The religion of the church of Rome; the members of which are called Catholics, or Papists, from their connexion with the Pope of Rome.

*Q.* What is it to protest against Popery?

*A.* Solemnly to declare my disapprobation of the doctrines of Popery, as not being according to godliness.

*Q.* Why do you protest against the doctrines of *Popery*, and why do you believe in those of the *Protestant Religion*?

*A.* Because I cannot find the doctrines of Popery in the sacred scriptures, while those of the Protestant religion are all founded on the truths revealed in the Old and New Testaments.

*Q.* What are the principal doctrines of Popery you protest against; and what are the corresponding articles of your faith as a Protestant, for which you contend, as founded on the Bible?

*A.* They may be chiefly reduced to the nine following; there are besides many errors of a secondary nature, which will fall when these principal doctrines are overthrown. On these, therefore, it is needless to enter.

*Q.* Let me hear your nine principal points of protestation against the church at Rome?

*A.* I will endeavour to state them as briefly as I can, and refer you to the scriptures on which they are founded.

*1stly.* *I protest against the church of Rome*, because she believes that the Pope of Rome is *supreme head* of Christ's church on earth, and calls him *Papa, Pope*, or *Father*, contrary to these scriptures (*Matt. xxiii. 9*; *Eph. i. 15*,

Col i. 18, 20.) *While as a Protestant I believe* from these very scriptures, that Christ alone is *Head* of his body the Church, both on earth and in heaven.

IIIdly. *I protest against the church of Rome*, because she believes, that besides the worship of God the Father, God the Son, and God the Holy Ghost, the three adurable persons of the Trinity in one God, it is right to pray to the *Virgin Mary and saints*, to whom more frequent addresses are made in that church, than to Almighty God; and even to bow down before crucifixes, pictures and relics, contrary to these scriptures (Exod. xx. 3, 4; Lev. xxxi. 1; Deut. xxvii. 15; Ps. xcvi. 7; Jer. xlv. 16, 17, 25, 26, 27; Acts x. 25, 26, Rev. xxii. 8.) *While as a Protestant I believe* from these very scriptures, that Almighty God has denounced the severest judgments against bowing down before or paying any degree of adoration to any likeness of *Him*, or of any of his creatures, or to the *queen of heaven*; commanding us to worship God only as Father, Son, and Holy Ghost, three persons as one God.

IIIIdly. *I protest against the Church of Rome*, because she teaches that her members ought not to exercise their own judgment in matters of religion, but to receive their doctrines from *her* and her *traditions*, which she declares to be an *infallible* authority, although at variance with the written word of God; on which account her clergy are very unwilling that their flocks should read the Bible, contrary to these scriptures: (Deut. xi. 18, 19; Joshua viii. 34, 35; Isaiah viii. 20; Mark vii. 7, 9, 13; Luke xii. 57; John v. 39; Acts xvii. 11; II. Tim. iii. 14, 15, 16, 17; I. John, iv. 1.) *While as a Protestant I believe*, from these

very scriptures, that every follower of Jesus Christ is called upon to exercise his own judgment on matters of religion, and to examine diligently whether what he depends on for the salvation of his soul is built upon the word of God, called the Bible, which we *Protestants* think ought to be in every person's hands; and consider to be the only sure rule of faith.

IVthly. *I protest against the Church of Rome*, because she believes that wretched sinners, such as we are, can do works meritorious in the sight of God, and available for our own justification; as also that we can derive merit from the intercession of saints, and works of supererogation, as well as from *fasting, masses, pilgrimages, penances*, and other ceremonies; thereby making the sufferings of Christ of none effect, contrary to these scriptures (Job xxii. 2; xxxv. 7; Isaiah lxv. 8; Matt. ix. 13; Luke xvii. 10; Rom. iii. 28; iv. 3, 4; xi. 35; Gal. v. 4, 5, 6; Eph. ii. 8, 9; I. John i. 7.) *While as a Protestant I believe* from these very scriptures, that Jesus Christ by his death on the cross, hath redeemed us from all our sins, and that faith in this truth, can justify a sinner before God; and that to what Christ hath done and suffered, nothing of ours can be added as a ground of justification without destroying its effect; while from this truth *alone*, when grafted in the heart by the Holy Spirit, and daily nourished there by the same Spirit, good works *must* follow as its necessary and inseparable fruit. (See James ii. 17.)

Vthly. *I protest against the Church of Rome*, because she has appointed the following five sacraments, viz: *Confirmation, penances, extreme unction, holy orders, and matrimony* (in addition to baptism

and the Lord's supper, which were ordained by Christ himself, thereby diverting the attention of her members from these, to those of her own institution, which are not necessary to salvation, or commanded as such in the scriptures (see Matt. xv. 3.) *While as a Protestant I believe*, that two sacraments only are generally necessary to salvation, viz : Baptism and the Lord's Supper, both which are ordained by Christ himself. I am to be baptized, and after professing my faith in Christ as my only Saviour from the wrath to come, I am to partake of the Lord's Supper as a pledge of his love to me, and a token of my love and obedience to him and his command: "*Do this in remembrance of me.*" (See Matt. xxviii. 19; Mark xvi. 15, 16; Luke xxii. 19, 30.)

*Vithly. I protest against the Church of Rome*, because she teaches the doctrine of *transubstantiation*, by which her members are required to believe that the bread and wine are actually changed at the time of consecration into the body, blood, soul, and divinity of Christ; and to fall down before them and worship them as such; contrary to (John vi. 63; I. Cor. x. 14, 15, 16, 17.) She likewise denies the cup to her laity, contrary to (Matt. xxvi. 27, 28; I. Cor. xi. 23, 39.) *While as a Protestant I believe*, from all these scriptures, that this doctrine of transubstantiation is erroneous, and the worship of the *host* idolatrous; that every truly penitent and faithful follower of Jesus Christ, in the ordinance of the Lord's Supper, spiritually eats the flesh of Christ and drinks his blood, whereby he is made to dwell in Christ, and Christ in him; and that every individual ought to receive it in both kinds.

*VIIthly. I protest against the Church of Rome*, because she believes that repeating over prayers should be inflicted as a penance; and because her public worship is offered up in *Latin*, a language unknown to most of the congregation; so that it is impossible for them to join with their understanding; contrary to Matt. vi. 7; Luke xi. 52; John iv. 23, 24; I. Cor. xiv. 9, 15, 16. *While as a Protestant I believe*, from these scriptures, that communion with the divine Being in prayer, is man's great privilege, and should be always so conducted in public worship, that the congregation can join with their heart, and with their understanding, so as to worship God "*in spirit and in truth.*"

*VIIIthly. I protest against the Church of Rome*, because she believes that pardon for sins *past, present, and to come*, may be sold by her clergy; and that it is in their power *unconditionally* to grant such pardons for money; contrary to Isaiah lv. 1; Acts viii. 20. *While as a Protestant I believe*, that God in Christ alone can pardon sin; which pardon the minister may proclaim *freely* to every sinner on his heart-felt repentance for sin, lively faith in Christ, and steadfast purpose to lead a new life; and that these will be the evidence afterwards, that the pardon so proclaimed has been effectual (see Isaiah xlii. 25; Jer. xxxiii. 8; Matt. i. 21; John xx. 22, 23; Col. i. 14, 21, 22, 23; I. Peter ii. 24; I. John i. 7, 9.)

*IXthly I protest against the Church of Rome*, because she believes that there is a place for the soul between heaven and hell called *purgatory*; where purification from sin takes place, after the soul has left the body; and that it can be delivered



from this place by prayers and masses said by the priest when duly paid for it, contrary to (Eccl. ix. 5, 6; Luke xvi. 26; John ix. 4; Rev. xiv. 13.) *While as a Protestant I believe, from these scriptures, that after death, the departed soul awaits the resurrection of the body in the very state of pardoned or unpardoned sin in which it left the world, until the day of judgment; when both soul and body will be reunited, and consigned for ever to that state either of happiness or misery, which the soul has occupied in its departed state.*

*Q.* Is there any thing else you dislike in Popery?

*A.* Yes, several other points; but particularly the reckoning every one who does not submit to these errors, *a heretic*; and believing it to be right to persecute all such even unto death; notwithstanding which, I hope with St. Paul always to confess, "*That after the way which they call HERESY, so worship I the God of my fathers, believing all things which are written in the law and the prophets.*" (Acts xxiv. 14.)

*Q.* But how far will protesting against these doctrines of Popery, and repeating those of Protestants which you believe to be founded on scripture, be of advantage to your own religious improvement?

*A.* It will be of no advantage to protest against the one or to repeat the other, unless the doctrines which I believe to be right, take such possession of my own heart, as to have an abiding influence on my life; for a knowledge of the right way, if neglected, will but increase my condemnation. (Matt. xi. 21, 22.)

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From the N. Y. Observer & Chronicle.

#### STATE OF MORALS IN NEW-ORLEANS.

Louisiana was purchased in 1803. The population of New-Orleans at

that time was near 10,000. About 2000 Spaniards soon after removed, some to Pensacola, others to Havana. At present the population is probably between 40,000 and 50,000. A large proportion of these are French and Roman Catholics. Many of the Catholics are kind, generous and sympathetic.—This is especially true of the ladies. It is too much the habit of our Northern people, who are in N. Orleans but a short time, and see only the gross violations of the divine laws which are lamentably frequent, to give an undistinguishing picture of the whole, as though all were equally bad. This is not true, either among the Catholics or the Protestants. There are numbers among both classes, especially ladies, who by their Christian efforts in visiting the widow in her distress, relieving the sick, protecting and supporting the orphan, and keeping themselves unspotted from the world, give good reason to hope that they possess that religion which is pure and undefiled before God, our heavenly Father. I think this statement is due, in justice, to our Roman Catholic fellow citizens of New-Orleans; who, though we must think them greatly in error in many particulars, yet show that the virtues which Fenelon loved, are not wholly extinct among them.

Still, it is too true that vice is open and shameless. Temptations to a departure from the paths of purity and rectitude, are numerous and pressing. The Sabbath is greatly profaned. Most of the stores and shops and offices are kept open—more especially among the French population—though truth and justice compel me to say, that many Americans, and from the North too, are not behind others in thus violating the sacred day of rest. Steam-boats and ships are

ding and unloading. Carts and wags are in motion. The cock-pit is fully attended, whose drums are beating, and numerous colors flying, attract attention. Various non-script games, the names of which do not know, the apparatus of which is in public view, filch from the pockets of seamen and youth, and the unwary, whatever money they may happen to have. The regularly licensed gambling-houses exert a most destructive influence. Their conductors pay to the State for their licenses 30,000 dollars annually. The whole expense of these establishments per year, is computed at 100,000 dollars. This expense must be defrayed before the managers can realize any profit. Sabbath afternoon the slaves have their Congo dance on a public square, which is attended by multitudes of all conceivable shades of colour. Here also the boatmen and sailors are drinking, singing, causing and sometimes fighting.—The latter, however, is generally soon interrupted as there are armed men (part of the city guard) always present, who, as soon as the sun is down, disperse the crowd. This whole scene is a most horrible violation of the sanctity of the Sabbath; and when I first saw it, I could scarcely believe that I was still in a country even nominally Christian. Well may every pious soul exclaim, "How long, O Lord, how long!"

Sabbath evening the French Theatre is brilliantly lighted up, and most numerously attended.—Sometimes, I think, in the Spanish Theatre, a masquerade ball has been given on a Sabbath evening. But of this I am not quite certain. Such, however, is the state of moral feeling, that no compunctions of conscience would probably be excited by the scene. Those who rarely attended these balls at any

time, describe them as occasions of the most bold, unblushing indecencies conceivable. In passing the streets of New-Orleans on a Sabbath, I have often and strongly, again and again, been reminded of Bunyan's Vanity Fair.

The Catholics have a Cathedral; a large, massive, dark, gloomy pile—where mass is regularly said, and service attended on the Sabbath, and which is always open for the devotee to kneel before an image, a saint, or a cross. Near the Cathedral is another place of worship, formerly the Chapel of the Nunnery, which has been removed four miles below that city. There is also a Chapel in the Faubourg St. Mary; but whether service is regularly attended there, I know not.

Among the Protestants there is an Episcopal Church, in which the Rev. Mr. Hull officiates. The Methodist brethren also, after much difficulty and many efforts, have secured a place of worship and a regular teacher according to the rules of their Church. There is likewise the Presbyterian Church, over which the Rev. Mr. Larned was settled, whose pathetic eloquence and early death will not soon be forgotten. His successor is the Rev. Mr. Clapp, a man of vigorous, well disciplined mind, and of decidedly evangelical principles. By preaching plainly and forcibly the doctrines and duties of the gospel, and by a course of straight-forward, open, honest integrity, he has secured the respect even of those who dislike the truth he delivers. His influence is great and growing, in the city and State. He has been so long in a Southern climate, that he has become in a great degree inured to it, and remains in New-Orleans through the year. I think it due to one, who in sickness and health, through good

report and evil report, has remained at his post and done his duty, that a true statement of his character and efforts, and situation should be made; especially, when from some quarter, currency has been given to a statement of a different complexion. By the efforts of Mr. Hull and Mr. Clapp, a Mariner's Church Society has been formed, and efforts are now making to collect a sum sufficient for the erection of a church for seamen. Between New-York and New-Orleans there is a regular, frequent, constant intercourse. It is exceedingly desirable that the seamen going from this port, and Philadelphia and Boston, and other places, should not be cut adrift from all the privileges they here enjoy, and left without restraint to urge their downward way to perdition. Something must be done for them.

#### ORDINATIONS AND INSTALLATIONS.

1826. Dec. 13. Ordained, Rev. ASAHUEL COBB, as colleague pastor with Rev. Mr. Le Baron, of the Congregational Church in Rochester, Mass. Sermon by Rev. Dr. Codman.

1826. Dec. 13. Installed, Rev. JOHN MANN, "over the Congregational Society and Church in Suffield, Conn." Sermon by Rev. Thomas Vernon, from I. Cor. xiii. 23, 4.

1826. Dec. 13. Installed, Rev. CALVIN PARK, D. D. as Pastor of the Evan. Congregational Church in Stoughton, Mass. Sermon by Rev. Dr. Emmons.

1826. Dec. 20. Ordained, Rev. THOMAS T. WATERMAN as pastor of the Union Congregational Church in Providence. Sermon by Rev. Dr. Beecher, from Matt. xi. 12.

1826. Dec. 20. Installed, Rev. JOHN N. BROWN, as pastor of the Baptist Church in Malden, Mass. Sermon by Rev. Mr. Jackson of Charlestown.

1826. Dec. 27. Ordained, Rev. MOSES G. GROVESBOR, as pastor of the Congregational Church in Haverhill, West Parish, Mass.

1827. Jan. 3. Ordained, Rev. EDWARD BEECHER, as pastor of Park-Street Church, Boston. Sermon by Rev. Dr. Beecher, from Gal. i. 3.

#### POETRY.

From the Christian Mirror.

"Only one pool—I am a poor Israa'e."

JEWES AT SMIRAZ.

O, beg no more, for thou wilt fail,  
Go home; go home, poor Israa'e,  
Go to thy low, despis'd abode,  
It will do well enough for thee:  
So very long thy tears have flow'd,  
Thou art so us'd to misery,  
Thou scarcely *feel'st* sorrow now,  
Go to thy dreary dwelling, go.

Thine eye is wet, thy cheek is pale,  
Thou look'st sad, poor Israa'e—  
We think of what thy fathers were,  
Ah! thou dost think about them too,  
They 'habited a city fair,  
A wretched, friendless wanderer thou;  
They had their songs, but thou thy wail,  
Alas! poor sorrowing Israa'e.

Nay—tell not of thy raiment old,  
Poor Israa'e must bear the cold,  
And tell not how the light divine  
Which us'd to guide thy father's way,  
Hath ceas'd about thy path to shine,  
For thou must be content to stray.  
Poor wanderer! expect not we  
Have any hearts to feel for thee.

Tell not of thy forgotten song,  
Or harp upon the willow hang,  
Tell not how thou dost bear them all,  
The frown, the sneer, the taunting jest,  
Tell not of tears, which, nightly, fall  
When other mourners are at rest:  
We *know* thy sorrows will not fail,  
Alas! poor sinful Israa'e.

In vain, poor fallen one, thy call;  
We love thee, heed thee not at all,  
We have not one—"one pool" to spare,  
To teach thee of that blessed name,  
Who would for all thy sorrows care,  
Who would thy wandering feet reclaim;  
Yet Jesus, Jesus loves thee still,  
Lost as thou art, poor Israa'e. G. E. A.

THE

## KINSIAN MAGAZINE.

JANUARY, 1827.

No. 13.

### SERMON.

1, XIII. 8.—*Owe no man  
but to love one another.*

Every passage presents a very interesting to most respects debt and credit and paying one's debts. It occupies the greater time, attention and talent of the greater part of mankind, of trading and commerce. But notwithstanding the notion of men to this subject, their fancied familiarity through acquaintance with them are liable, through the softness of their hearts, to make mistakes, in practice, if not upon this, as well as every important subject, whether of principle or duty. Hence the Apostle thought it needful in writing this very practical epistle to many Christians, to give an exhortation in the text, "Owe no man any thing." This notion is nearly universal.—The Apostle mentions only a sin in relation to it, "but to love one another:" and by mentioning this, he virtually says, there is no other sin. The sense of the exhortation is, that we should owe no man any thing but love.

I. To *explain* this exhortation.

II. To show the *reason* of it.

And,

III. To consider the *exception* to it.

I am;

I. To explain the exhortation in the text, "Owe no man any thing."

The term, *owe*, is used only in this place, in all the Bible. But it is not difficult to ascertain its meaning. This term is often used with reference to property. When money is due from one person to another, he is said to *owe* him. But the term ought by no means to be restricted to *property*. There may be things *due* from one man to another, besides *money*. Honour is due from children to parents, from inferiors to superiors, from the young to the aged. Obedience is due from servants to masters. Submission is due from subjects to rulers. Esteem and respect are due from scholars to teachers, from those who are 'taught in the word,' to those who 'labour in word and doctrine.' And on the other hand, protection is due from the strong to the weak; instruction, from the wise to the ignorant; beneficence, from the rich to the poor; kindness and watchful attention, from the healthy to the sick; sympathy and condolence

from the prosperous to the afflicted. That the term, *owe*, in the text, is not limited to pecuniary debts; but extends to all those things, which may ever be *due* from one man to another, appears very evident from the words immediately preceding, "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Here, not only custom and tribute; but fear and honour, are mentioned, as things *due* from one man to another: and whatever is due from any man, he may be said to *owe*. To every thing of this kind, the term, *owe*, in the text, extends. The import and extent of this term being ascertained; it remains to enquire, in what cases, and under what circumstances, the apostolic exhortation in our text, forbids men to owe one another? And here I would observe,

1. It must be very evident, that the apostle cannot mean to forbid men ever to be *in debt* to each other. Many things become due, unavoidably, from men to each other, by their birth, their education, their age, their connexion and standing in society. There are many kinds of debts, which it is lawful and right for men to contract. If it is right for some men to become servants, scholars and subjects; then it is right for them to contract a debt of obedience, respect and submission. And as it respects property, it is not unlawful, in all cases, for one man to become indebted to another.—There is nothing dishonourable or dishonest, in a man's contracting a debt, so long as he possesses property equivalent, and has a reasonable prospect of making payment, according to his engagements. In a thousand instances, to contract

debts, or promise money, may be for the mutual benefit both of debtor and creditor. Indeed, it would be difficult to see, how it would be possible to transact business, especially of a commercial nature, without giving and receiving credit, or contracting debts. And let one contract ever so many debts, or delay the payment of them ever so long, if he fulfills his engagements, and does not disappoint the reasonable expectations of his creditors, he does not owe any thing, in a dishonourable or criminal sense, and, therefore, not in the sense of the apostle. One may give his note to an orphan, and do him a kindness, by delaying payment, until he becomes of age: and so, one, who has given his security to a charitable fund, may promote the benevolent object of it, by withholding the principal, as long as he lives.

2. The prohibition in the text, does not forbid or condemn every failure to pay what is justly due from one to another. It is true, it forbids all voluntary, heedless or fraudulent neglect to pay one's debts, of whatever name, or nature. Every man is bound, as far as in his power, to render unto all their dues, according to his promise, whether express or implied, and according to the expectations, which he has designedly raised. But, a person may be rendered unable to pay what he owes, by the Providence of God, without any fault of his own. One may fail of rendering that honour, obedience and submission, to his superiors, or that aid to the needy and distressed, which he desires, by some bodily infirmity, or insuperable obstacle. One may have borrowed money, with a reasonable prospect of making timely payment; and yet, through some unavoidable loss, or reverse of

circumstances, may have become unable to pay. In such a case, no fault attaches to the insolvent debtor. His creditors knew, or ought to have known and considered the uncertainty of earthly things, and to have made a proper estimate of the risk attending all human contracts and engagements. He who fails, of paying his dues, through misfortune, or involuntary inability, cannot be considered as owing any thing, in the sense of our text. His natural inability cancels his moral obligation. "If there be first a willing mind, it is accepted, according to that a man hath, and not according to that which he hath not." But,

3. The prohibition of the apostles, does forbid the withholding of what is due, when there is, or, by proper care and exertion, might be, ability to pay, and after the stipulated time of payment has come. If one squanders his substance by profuse or riotous living, or conceals his goods from his creditors, or neglects to make suitable exertions for the means of payment; then he is guilty of the offence which is condemned and forbidden in the prohibition before us.

The import and extent of the exhortation in the text, being ascertained, the way is prepared,

II. To show the *reason* of it.

To owe any man any thing, in the sense explained, must ever be wrong and criminal. For,

1. It is a species of *injustice*.—He, to whom any thing is due, has a right to it, at the proper time, and in the proper way. Whether this right be more or less perfect, a violation of it must ever be unjust. There is always dishonesty in withholding what is due, whether it be esteem, respect, honour, charity, kindness, tribute, or money,

when it is in the power of one's hands to make the requisite payment.

2. To owe any thing, in the sense explained, is, in most cases, *a breach of promise*. In all those instances, in which men become indebted to one another by voluntary contract, there is either an express or implied promise of payment; to withhold this, therefore, after the time when it has become due, and when there is no insuperable obstacle in the way, is a breach of promise. But to make a promise with a design to break it, is to tell a deliberate lie; and to break a promise, after it is made, however sincerely, is to act a perfidious part: he who will do either, with a view to save or acquire property, is as criminal as the thief or robber. But,

3. The principal reason of the prohibition of the apostle, and that which comprehends all the rest, is, that to owe any thing, in the sense explained, *is a breach of the moral law*. This great, divine, and universal law requires all men to love their neighbours, or fellow-creatures, as themselves. This law of love includes the golden rule of our Saviour, "As ye would that men should do unto you, do ye even so to them likewise." This law is always binding upon all mankind: from the duties which it enjoins, they never can be discharged, so long as they exist. And hence we may see,

III. The reason and propriety of the apostle's exception to his prohibition in the text, "Owe no man any thing, *but to love one another*." Love, self-measured, disinterested love, with all the proper fruits and expressions of it, will ever be *due* from every man to all other men, with whom he is connected and acquainted. This is a debt, which it

is impossible ever fully and finally to discharge. It is a debt ever growing with the growth of one's knowledge and capacity. The obligation can never be taken up.—One exercise of good will, or act of benevolence, does not supercede the duty of exercising, or performing, another; past exercises and expressions of benevolent affection, neither increase, nor diminish the obligation, which men are under now, and ever will be, *to love one another*.

It is easy, therefore, to see, why the apostle excepted the debt of love, in the prohibition of owing any man any thing. This exception was indispensable. *It is because men never can discharge this debt, that they are bound to pay all others.*

#### REFLECTIONS.

1. Those are in a great error, who limit the words of our text to the mere obligation of paying money; as if this were all that is ever due from one man to another.—This error is probably owing to the love of money, which is the root of all evil, and never fails to germinate in every selfish heart. It is not strange, that those who serve Mammon, should feel as if money were the only thing that one can owe another. But pecuniary debts are but a small part, and I may add, the least important part of the debts, which mankind owe to one another: and deficient as most men may be in discharging the former, they are much more deficient in discharging the latter. Loath as men sometimes are to render custom and tribute to whom they are due; they are generally more loath to render fear to whom fear is due, and honour to whom honour.

2. The exhortation of the apostle in the text, may be transgressed

by the *rich*, as well as by the poor. If it were true, that pecuniary debts were all that men owe each other; it would not follow that the rich may not be in debt, or may not neglect the payment of their debts; and when they do neglect it, with the means of payment in their hands, they are much more inexcusable than the poor, who often find it difficult, and sometimes impossible, to discharge their debts.

But since the other debts, which are due from men to each other, are far more numerous and heavy than those of a pecuniary nature; it is obvious that the rich, with their ability and ample means of doing good, may be, and always are, more deeply in debt, than the poor, and, therefore, much more likely to be found transgressors of the apostolic prohibition, to owe no man any thing. This may be one reason, among others, of our Lord's observation, which appeared so strange and so alarming to his immediate disciples, "How hardly shall they that have riches, enter into the kingdom of heaven!"

3. It is right that civil government, which is an ordinance of God, should enact laws to compel the payment of debts. It is true, men owe many things to each other, the payment of which cannot be enforced by law. But the payment of pecuniary debts may be so enforced. And, since it is the duty of men to render unto all their dues; no one ought to think it hard, that he should be compelled by law to fulfil his contracts. The well-being, if not the existence, of civil society, depends upon such a provision in the legal code. The laws respecting this subject, may, indeed, be oppressive, and their execution more so. How such laws should be constructed and enforced, deserves the serious consideration of civil-

is and legislators. But when they are constructed and executed, in the best manner to secure the right of the creditor on the one hand, and to prevent the wrong of the debtor on the other, they are as just, as they are necessary, and can be a subject of complaint with those only, who are disobedient to the exhortation of the apostle.

4. It is right to have something of the nature of a *bankrupt-law*, in every commonwealth. It is as proper and necessary, in order to prevent injustice and oppression, that relief should be extended to those whom adversity has rendered unable to satisfy their creditors, that compulsory process should be used with those whom negligence or fraud renders unwilling to pay what they owe. There are at least two cases, in which it can be right to deprive a citizen of his liberty; the one is, when he is charged with a high crime, that he may be secured for trial; and the other, when convicted, that he may be punished for his offence. To inflict perpetual imprisonment, which is one of the severest punishments, upon a debtor, insolvent through no fault of his own, is extremely unjust and oppressive. It is hardly less absurd, than cruel, under pretence of compelling one to pay his debts, to debar him, at once, from the possibility of ever obtaining the means of payment. It is evidence of the increasing influence of christian principles, and of the growing wisdom of our legislators, that the minds of so many of them have been awakened to the injustice and folly of imprisonment for debt, which is nothing better than the infliction of misery for the gratification of revenge.

5. There is doubtless much sin committed, both in demanding and

withholding the payment of debts. How little regard is had to the law of love, either by disappointed, angry creditors, or by negligent, extravagant, or fraudulent insolvent debtors? Do they not, alike, 'look every man on his own things,' without any benevolent regard to the welfare of others? While they thus, on the one hand, *grind the face of the poor*, and on the other, *withhold more than is meet*, 'how dwelleth the love of God in them?'

6. It is not right to consider every one who is in debt as living upon the property of others. Let any one be ever so much in debt, while he has the means and the disposition to 'render unto all their dues,' he is not living upon the property of others, but may be greatly advancing the interest of those of whom he has borrowed. And it is not those only, who support themselves by loans, which they have no prospect, or no design of refunding, who live upon the property of others; but all those also, who have acquired their possessions by covetous practises and dishonest gains, and who usuriously support themselves in ease and luxury by the hard earnings of the laborious and unfortunate poor.

7. None ought to view themselves as real Christians, who do not feel habitually disposed, so far as in them lies, to render unto all their dues. Without such a disposition, it is impossible either to fulfil the law of love, or to obey the precepts of the gospel. Neither a sound creed, nor a sober life, will avail without an *honest and good heart*.

Let no one deceive himself, and imagine he is something, when he is nothing. Let none presume to number himself with the disciples of Christ, while destitute of that



true *charity*, which thinketh no evil and seeketh not her own, but inclines all who possess it, to provide things *honest* in the sight of all men, and to make payment of every debt, whether of esteem and respect, of fear and honour, of obedience and submission, or of custom and tribute, to which they have become obligated, either by the ties of nature, or the relations of society, or by their own voluntary contracts. The poet said well, and probably more than he understood, when he wrote,

An honest man's the noblest work of God.

His character is, indeed, as noble as it is rare; and it is the fruit of the operation of the Holy Spirit, who has 'created him in Christ Jesus, unto good works.' For the honour of religion and the glory of their Saviour, let Christians more constantly sustain and exhibit this character: and let them never forget their perpetual obligation to love one another with a pure heart fervently, and to feel a kind and truly benevolent affection towards all mankind.

And let sinners consider what the *one thing* is, which they lack—*an honest heart*—a disposition to render to all their *dues*. Let them only be willing that God and their fellow creatures, as well as themselves, should have their *due*, and they will no longer find any difficulty in either the doctrines, or the terms of the gospel, but will possess that very temper of mind, to which is annexed the promise of pardon through the atonement of Christ, and an undefiled and unfading inheritance in heaven. *No one will ever go to hell with an honest and good heart.*

For the Hopkinsian Magazine.

ESSAYS UPON HOPKINSIANISM.

[Concluded from page 23.]

## NO. XII.

In order to complete the plan sketched out in the first of these essays, it remains to investigate the causes of the decline of Hopkinsianism in certain places, and suggest the reasons there may be to expect, that this system will spread and prevail, until it become universal. To attempt this, is the object of the following concluding essay, which naturally divides itself into two parts.

Section, I. *The causes of the decline of Hopkinsianism, in certain places.*

The Hopkinsian system of Divinity, like the various systems of mental philosophy, has had its rise, progress, and decline. But, between this system of Divine truth, and the various systems of philosophy of human invention, there is this difference; these have most of them declined to revive no more, while the decline of that has ever been followed by its revival, in the same, or another place: these philosophical systems have generally fallen, never to rise again, while the fall of Hopkinsianism has ever been followed by its speedy resuscitation like that of the fabled Phoenix from his ashes.

It is freely admitted, that the Hopkinsian system has ever been more liable to decline, in whatever places it may have flourished, than any system of error, or false religion, ever embraced by mankind.—Error and superstition often 'maintain their empire long.' Some of the Pagan systems of idolatry, have subsisted with little variation, in the same regions for thousands of

1. The traditions of the Jews as old as Christianity. The nature of Mahomet and the institution of Popery, have maintained their ground, in the same countries, with little change, for many centuries. But that system of religious sentiments, which has obtained the name, Hopkinsianism, never been stationary; and self of long continuance in any place. This, however, so far from proving it to be erroneous, shows evidence of its correctness and truth. It has certainly subsisted, in all ages, to the triumph of theology, whatever it may be. The instructions of the ancient prophets, though 'given line upon line, and precept upon precept,' were not sufficient to prevent the prevalence of the true system of theology from time to time. In those countries, in which the apostles gathered churches, the leaven of error did not work, before they ceased to teach. The system of divinity, which had greatly declined, in the churches of Asia, when John wrote the Apocalypse; and soon became extinct, and remains so to this day. The very truth of the Hopkinsian system, acting upon human vanity, is the primary cause of its decline, in one place and another, where it has been received.—as a general cause, or reason, induces several particulars.

The truth of the Hopkinsian system, renders it offensive to all men, in their natural state. While it recommends itself to their reason and conscience, it is repugnant to their feelings and desires of their passions. Mankind are naturally proud; and "he that doeth evil, hateth the light, and will not come to the light, lest his deeds should be revealed." Those only, who are subdued in the temper of their

minds by the Holy Spirit, receive the love of the truth, and cordially embrace the true system of religious sentiments. These are never the majority in any place, at any time. Others may be convinced by clear and cogent arguments, in spite of their hearts, of the truth of the only rational and scriptural system of doctrines; but this is ever effected with difficulty: and such persons, holding the truth in unrighteousness, are always exposed to the arts of deceivers and seducers, and are prone to turn away their ears from the truth, and to suffer themselves to be carried about with every wind of doctrine. Thus not unfrequently the time comes, when they will no longer endure sound doctrine, but apostatise, and adopt some scheme of error that is grateful to the feelings of the carnal mind.

In the mean time, the cordial friends of truth are not suffered to continue by reason of death, and their places are filled by a new generation, possessed of the same blindness of heart, which kept them in ignorance, before they were brought to the knowledge of the truth by the illuminating influence of the Holy Spirit.

2. The truth of the Hopkinsian system, is the occasion of its receiving but a feeble and wavering defence from its sincere friends and advocates. This may appear strange, but it is not more strange than true. As the holy affections of the friends of truth, are inconstant, and mingled with sinful affections; so they sometimes feel as really opposed to the truth, as the heretics, whom they labour to refute and convince. Hence, they are much less valiant for the truth, than they ought to be, or than they would be, if they were always in the exercise of that charity, which rejoiceth not in iniquity, but in the

truth. They are too frequently influenced by the praise of men, instead of the praise of God. They sometimes adopt a temporising policy. Instead of opening their mouths boldly to declare and vindicate the whole truth, as they ought, they keep back some things that are profitable, as all revealed doctrines are, and shun to declare the whole counsel of God, under an apprehension, that people are not able to bear what the inspired writers have laid upon them, for their reproof, correction and instruction in righteousness, which they pretend they cannot understand, but which, indeed, is so plain, that they cannot help understanding it, and of so holy a tendency, that they hate and reject it. By their suppressing some of the distinguishing truths of the gospel, they lead people to suppose they consider them as of little importance, render their defence of the remainder inconsistent and lame, and embolden men of corrupt minds to advance and maintain the opposite errors.—Thus, instead of contending earnestly for the faith, they scarcely contend at all; but tamely yield the ground to every bold invader. This remissness and timidity on the part of its real friends, is one great cause of the decline of Hopkinsianism, in various places.

3. The truth of this scheme of religious sentiments, procures for it the undivided and unremitting opposition of its enemies. *Their* hearts are *always* opposed to this scriptural and pure system of faith and duty; and, of course, their hands are ever ready to execute any plan that may be devised, to subvert, suppress and explode it.—And as each one pursues the work of opposition, with all his heart; so there is perfect union and concert between them, so far as this object

is concerned. Though their different schemes of error may be ever so much at variance; yet, like the radii of a circle, they all terminate in one point, that of hostility to Hopkinsianism. And how sharply soever they may contend among themselves, they are reconciled and united, the moment an attack is to be made upon the Hopkinsian system; as the Jews, in the last siege of Jerusalem, while fighting among themselves, and shedding each others blood in torrents, would unite, and side by side, attack the Romans, the moment they appeared before the city. No two classes of errorists are half so inimical to each other, as they all are to 'this sect, which is every where spoken against.'

Thus, supposing the Hopkinsian system to be the truth of God, the causes of its decline, in one place and another, are apparent. It must ever revive, with the revival of true religion, and decline with the decay of vital godliness. To maintain either, is the work of the Holy Spirit, whose peculiar office it is, to purify the hearts of men through the truth. Which leads to the second part of this essay, viz.

Section, II. *To suggest the reasons there may be to expect, that the Hopkinsian system will spread and prevail, till it become universal.*

That a system, so powerfully opposed, so feebly defended, and so liable to decline, should ever be generally received among men, may be considered as a forlorn hope. But there are as many reasons to expect that this system will finally prevail and become universal, as there are to believe, that it is *true*. The truth is great, and will prevail.—That this system is true, appears from its being agreeable to the dictates of right reason and the unbi-

ased testimony of conscience, from its correspondence with universal observation and experience, from its being throughout consistent with itself, and above all, from its harmonizing with the language and tenor of the sacred scriptures. As this system is true, it will appear more and more rational, consistent and scriptural, the more closely it is examined, and the better it is understood. No unanswerable objection can ever be brought against it. The progress of philosophy, will serve to show the conformity of the leading principles of Hopkiu- sianism to the nature, faculties, laws, and operations of the human mind. The spread of true religion, and the increase of genuine piety, and virtue, will ever be accompan- ied with a corresponding belief and love of the true system of religious sentiments.

God is on the side of truth ; and He is able to remove every obsta- cle in the way of its general recep- tion. He can remove ignorance, prejudice and unbelief from the minds of men, by removing the blindness of their hearts. He has promised, that, in his own time, He will take the veil from the hearts of the nations, and cause the knowl- edge of himself to cover the earth. When He shall fulfil these great and precious promises, every scheme of error, superstition and idolatry, which the imaginations of men have in- vented, to gratify the corrupt affec- tions of their hearts, will come to nought, and the true system of re- ligious doctrines and duties, be everywhere made known, believed and obeyed. The watchmen on the walls of the spiritual Jerusalem, shall see eye to eye. Christians will again be of *one accord*, and, in obedience to the injunction of the apostle, from which they never ought to have varied, will all speak the

same thing, and be perfectly joined together, in the same mind, and the same judgment.

There are just as many reasons to expect, that the Hopkinsian sys- tem, in the main, will finally pre- vail and pervade the earth, as there is to expect, that the Millennial day of Zion, will dawn upon this be- nighted world. It was not prepos- terous in Dr. HOPKINS, to dedicate the treatise on the Millennium, ap- pended to his System of Divinity, to the Christians, who shall be so happy as to dwell upon the earth, in that latter-day-glory of the Church : for though the brighter light of that luminous day, will doubtless reveal some new truths, and expose some minor mistakes in the Doctor's system ; yet it is believed, that it will show the lead- ing and essential principles of that system, to be founded on the rock of eternal truth, which is for ever and immutably one and the same.

Let not the believers and advoc- ates of this system, then, be dis- couraged, or faint in their minds. Though darkness, at present, cov- ers the earth ; and still more gross darkness may, for a season, envel- ope the people ; yet the light of the Moon shall be as the light of the Sun, and the light of the Sun seven fold. Let those, who know the truth, hold fast the form of sound words, and taking to themselves the whole armour of God, wrestle, fear- lessly, against principalities and powers and spiritual wickedness in high places, trusting in the great Captain of their salvation, who came to bear witness to the truth, in due time, to give them the victory.

And let all those, who are in op- position to the only true and scrip- tural system of doctrine and duty, know, that it is, and ever will be 'hard for them to kick against the pricks.'

A HOPKINSIAN.

For the Hopkinsian Magazine.

**BRIEF REMARKS ON DEATH AND THE RESURRECTION.**

Death looks so much like annihilation, that many have supposed it does put a final period to the existence of both the soul and body. It has certainly thrown whole nations and kingdoms into total darkness and oblivion, and left no vestige of their existence. There is not the least appearance of those, who lived five, or four, or three, or two, or one thousand years ago. And in a far less time, than this, most of the dead are entirely forgotten. Death instantly puts an apparent end to the soul; as it extinguishes all thought, perception, and sensibility. And in a short time, it turns the body to corruption, and reduces it to its primitive dust. To appearance, therefore, death does, age after age, and year after year, destroy the existence, and actually diminish the number of mankind.

The word of God, however, assures us, that death only dissolves, for a season, the connexion between soul and body, and that both shall exist forever. All, who have lived and died, and all, who shall live and die, will be raised from the dead, when Christ shall have completed the work of redemption. This truth the apostle labours to establish, in the fifteenth chapter of his first epistle to the Corinthians. — Though he had previously taught the doctrine of the resurrection of the Corinthians; yet it seems some of them denied it. This gave him occasion to produce, in this epistle, some of the arguments in favour of this peculiar and important doctrine of the gospel. He first proves the doctrine of the resurrection, from the resurrection of Christ. "Now if Christ be preached that he rose from the dead, how say some among you,

that there is no resurrection of the dead? But, if there be no resurrection of the dead, then is Christ not raised; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also, who have fallen asleep in Christ, are perished." If Christ was not raised, his own prediction failed, and he must have been an impostor: and, consequently, those, who had died believing and trusting in him, must have been lost. "But now is Christ risen from the dead, and become the first fruit of them that slept." He next proceeds to argue the general resurrection from the character and power of Christ as Mediator, who bears a relation to all mankind, as much as Adam did, who brought death upon them. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

CREDENS.

For the Hopkinsian Magazine.

*Remarks upon an Anecdote of Thomas Hopoo, in the Connecticut Observer.*

**ANECDOTE.**

"The following anecdote is related of Thomas Hopoo, the friend and companion of Obodiah, who is now faithfully and successfully labouring, in connexion with American Missionaries, for the salvation

of his countrymen. When at the Foreign Mission School, pursuing his studies, a Christian friend, who was on a visit in the neighborhood, expressed a wish to see Thomas, and to converse with him on religious subjects. Thomas was sent for; and the gentleman was much gratified with his ready and judicious replies to many questions which were proposed to him on the scriptures. At length, his friend, to test his understanding still further, proposed the following question, which perhaps may, not improperly, be considered the Gordian knot in Divinity—"How could our First Parents, who were perfectly holy, yield to the temptation of Satan, and disobey the command of God?" After a short pause, "Ah," said Thomas, "I believe we have got beyond the Bible, now."

REMARKS.

A late learned president of one of our colleges, whose mind had been disciplined by mathematical and logical studies, was destitute of all relish for fictitious writings. But being prevailed upon, by his lady, who was fond of novels, to read her a fine passage from some work of the kind, he drily asked, "Well, and what does it *prove*?" Though I doubt not the authenticity of the above pretty anecdote of the young Sandwichislander; yet I feel inclined to ask the president's question, *What does it prove?* It may prove, that Thomas Hopoo, a youth from one of the darkest places of the earth, who had been a few months, perhaps, in the Foreign Mission School, was unable to untie the Gordian knot in Divinity."—This is not very strange, when so many Divines of mature age and reputed learning and orthodoxy, have chosen to relieve themselves from this labour, by the summary

process of the knife. The anecdote may prove, that in the Foreign Mission School, during Thomas's residence there, no instruction had been given respecting the manner of solving the Gordian knot, and no attempt made to show that the scriptures teach any thing respecting the cause of the apostasy of our First Parents. But it does not seem to prove, that there is nothing in the scriptures, respecting the origin of moral evil, or that those, who attempt to answer the question put to Hopoo, have, of course, "got beyond the Bible." Admitting that Thomas was a bright boy, and had made good progress for the time; still it is hardly supposable, that he had learned *all* there is in the scriptures, so as to be authorised to say, that those, who had got beyond *him* had got beyond the Bible. Though Hopoo had not been taught it, and many older and more enlightened persons are willingly ignorant of it; yet, after all, there may be some things in the Bible, which shed light upon what appears to some so dark, and which may enable those, who are skillful in the word, to give a satisfactory solution of the Gordian knot, and to account for the *first*, as well as for all the other sins of men. It is true, that in the very brief account of the apostasy, contained in the 3d chapter of Genesis, nothing is said respecting the efficient cause of the first act of disobedience. It may be true, also, that we are nowhere told, explicitly, in scripture, *how* our First Parents *could* yield to the temptation of Satan.' But still, the scriptures may furnish sufficient information to enable one to give a rational and satisfactory answer to the question.—The word of God comprehends, not only what the sacred writers expressly declare, but also, whatever may be deduced from their declara-

tions, by fair and legitimate inference. This has been understood to be a principle of Protestantism, which is recognised in the confession of the Reformed Churches.— Upon this principle, the first day of the week is received as the Christian Sabbath, females are admitted to the Lord's table, and the Congregational mode of ecclesiastical government is regarded as of Divine institution.

Admitting, therefore, that we are not expressly told, in scripture, 'how our First Parents could yield to the temptation of Satan;' still, if there are things in scripture, from which the cause of their disobedience may be justly inferred; those, who undertake to account for their apostacy, ought not to be considered, as having 'got beyond the Bible.' Whether there are such grounds of inference upon this interesting subject, in the sacred scriptures, it is certainly lawful, and may be useful, to enquire. In aid of such an inquiry, it may be observed,

1. From what is said in scripture, it may be inferred, that our First Parents, did not cause or incline themselves to yield to temptation and to transgress. They are represented as having been created "upright," i. e. perfectly holy.— From whence it may be inferred, that, if they had *power* to change their own hearts and cause themselves to yield to temptation, they could have had no *inclination* to do it. All the feelings and affections of their hearts must have been utterly averse to the least compliance with the impious suggestions of the Tempter. Nothing could have appeared to them more hateful, than the idea of rebelling against their Maker, by eating of the forbidden fruit. It is, at least, as absurd to suppose, that our perfectly holy Progenitors should have made them-

selves willing to yield to the temptation of Satan, as to suppose, that their perfectly sinful descendants should make themselves willing to turn to God and comply with the terms of the gospel.

2. It may be inferred from what is said in scripture, that the arch Tempter did not cause or incline our First Parents to eat of the forbidden fruit. It is not intimated, in the account of the fall, that Satan did any thing more, than to entice or persuade them to disobey, by setting *motives* before their minds to induce them to eat of the prohibited fruit. And this, it clearly appears, from the exhortation of James, is all the power which the Adversary has in any case. James, iv. 7. "Resist the Devil, and he will flee from you." But if the Tempter flees, whenever he is resisted, it must be evident, that he has no power to change the heart, or incline the will; for if he had this power, he would not fear resistance, when he could, so easily, remove the ground of it. Indeed, it might easily be shown, that it is altogether inconsistent with the representations of scripture, to suppose that any created being has power to turn the heart or move the will of another; a tremendous power, which he who possesses it has, and those, over whom he may exercise it, are in his hand, as the clay is in the hand of the potter.

3. It may be inferred from what is said in scripture, that God might have inclined or moved our First Parents to yield to the suggestions of the Tempter, consistently with *their criminality* and with *his holiness*. What God *has* done to their offspring, He *might* have done to them. The scriptures inform us, that God has, in many instances, inclined or moved mankind to yield to temptation and transgress his commands, in consistency with their

and his holiness. Con-  
 with his holiness, God  
 e heart of Pharaoh, and  
 n to disobey his com-  
 t Israel go; for which  
 edience, Pharaoh was  
 al, as appears both from  
 fession and his awful

. Consistently with his  
 od turned the heart of  
 ns, to hate his people and  
 tilely with his servants;  
 criminal conduct they  
 helmed in the Red Sea.  
 y with his holiness, God  
 he spirit of Sihon, and  
 art obstinate, so that he  
 st Israel to battle, and  
 n before them, for his  
 rdness and obstinacy.  
 y with his holiness, God  
 id to say, Go number

Judah; which crime  
 wards, humbly confess-

which he was severely  
 These are a *few* of the  
 nces recorded. of God's  
 t He represents himself

*all instances.* Psalm,  
 5. "*The Lord looketh*  
*on; he beholdeth all the*  
*From the place of his*  
*he looketh upon all the*  
*of the earth.* He fash-

r hearts alike;" or as it  
 ptuagint, *He fashioneth*  
*every one.* Prov. xxi.

*man's heart deviseth his*  
*the Lord directeth his*

Cor. xii. 6. "*It is the*  
*which worketh all in all.*"  
 might have inclined or  
 First Parents to yield to  
 sions of the Tempter,  
 y with their criminality  
 n holiness.

y be inferred from what  
 cripture, that there was  
*reason*, why God should  
 First Parents to yield to  
 and transgress his pro-

hibition. It is plainly taught in  
 scripture, that the *Justice* and the  
*Grace* of God are exercised and  
 displayed upon *guilty creatures* only  
 —that the innocence, or guilt, of all  
 mankind, was suspended on the  
 conduct of their First Parent, or  
 Public Head—that, in consequence  
 of the apostacy, the whole human  
 race are prepared, in this life, to be  
 either vessels of mercy, or vessels  
 of wrath, in the world to come.—  
 From whence it follows, that if our  
 First Parents had not been caused  
 to transgress; all the glory, which  
 will redound to God, and all the  
 good, which will accrue to the uni-  
 verse, from the Atonement of  
 Christ, from the work of the Holy  
 Spirit, and from the exhibition of  
 Divine Grace in the salvation of  
 saints, and of Divine Justice in the  
 perdition of ungodly men, would  
 have been lost.

If the above remarks should be  
 thought to have 'got beyond the  
 Bible;' it is desired, that some one  
 will have the goodness to show in  
 what respect.

LACON.

From the Christian Mirror.

QUESTION ANSWERED.

"How can Christ be willing to renew  
 and save those people, whom he, as God  
 over all, is determined never to save?"

The objection implied in this  
 question, has been often obviated,  
 and all the seeming difficulty which  
 it involves, clearly and fully ex-  
 plained; but as the explanation  
 may not have reached the eye or  
 the understanding of all who have  
 heard or felt the objection, there is  
 need of repeatedly illustrating the  
 subject. All that is necessary, in  
 order to set the truth in a clear  
 light, is to distinguish between de-  
 siring a thing *in itself considered*,  
 and desiring it *on the whole* or *all*



*things considered.* This distinction is familiar in fact, though not perhaps in words, to every person. When a painful surgical operation is performed as the only means of saving a man's life, he is far from desiring the pain, in itself considered; but he does choose and desire to suffer it, all things considered: he chooses it as 'the less of two evils,' or as the only means of a greater good. To vary the illustration a little, suppose that the patient is a child, to whom his father says, "I have sent for the surgeon to amputate your arm. You appear reluctant to submit to the operation; and I would most gladly exempt you from it, if any other way could be devised to save your life. I have no pleasure in causing you to suffer pain; and I require you to do it, only because I believe it to be, on the whole, for the best." God is willing to save every human being from eternal suffering just in the same sense in which the father, in the case supposed, is willing to save his son from the temporary pain occasioned by the amputation of a limb. In itself considered, he desires the salvation of one man, as much as of another. In itself considered, he desires the salvation of him who is a child of perdition, as much as of him who is an heir of glory. But he knows that it is not best, *all things considered*, that every man should be saved; and being infinitely benevolent, he has "determined" to secure the greatest good of the universe, whatever partial evils may be necessary to the attainment of this object. It is his infinite benevolence, and that alone which prevents him from renewing and saving every individual of the human race. Why does God suffer sin and pain to exist in the present world? Is he not "able and willing" to deliver men at once

from the dominion of sin, and to relieve and remove all their distresses? Was he not able to prevent sin and pain from entering and polluting his fair and happy creation? Yes, both "able and willing," in itself considered; but, all things considered, he chose that these evils should have a place among his works, as being, in some way, absolutely necessary to the greatest good of the whole.

There are some important points of difference between this case of the child, above supposed, and that of the sinner who dies in a state of impenitence. The child suffers the pain of the surgical operation without any reference to his character as innocent or guilty. The sinner suffers only what he deserves, and suffers it as an expression of the holy displeasure of God on account of his sins. Again, the child suffers a smaller evil for the sake of his own greater good. But the evil which the sinner suffers, is rendered subservient, not to his own good, but to the good of holy beings.—God would be *just* in punishing him, though it were not a means of good to others; but as it now is, he is both just and benevolent in the infliction of punishment on the wicked.

The expression, "Christ died for all," has become ambiguous; that is, it is used in two different senses. It is a pity that disputes should arise from the mere ambiguity of language. In one sense, Christ died for all; in another sense, he did *not* die for all. He, by his death, made an atonement which is adequate to the salvation of all, and which would have resulted in the salvation of all, if there had not been reasons, notwithstanding the sufficiency of the atonement, why it should not be actually applied to all. But he did not die for all, if

By this expression, we mean, 'for the purpose of saving all.' The instrument being ample in its provisions and unlimited in its nature, its benefits are properly offered to all; and every one who will except the offer, by complying with the conditions on which it is made, will share in those benefits; but to them who refuse to except, it will prove a curse instead of a blessing, by increasing their guilt and aggravating their condemnation.

From the Utica Christian Repository.

#### PRAYER OF FAITH.

I differ from my neighbour on the subject of the prayer of faith. He appears to think the difference is one of very great consequence; and sometimes uses language which seems to imply a doubt whether any one can be a Christian who does not come into his views on the subject. I have formerly thought the difference of some importance, indeed, in its practical influence, but not so essential as he appeared to think it. And when one said my neighbour's view of the prayer of faith was a fundamental error, and one which was subversive of the whole gospel, I thought it rather an extravagant speech, and one to which I was not prepared to assent. On further examination, however, I am disposed to think the difference is of more importance than I had been aware of; and that those who set out with this difference, *and pursue it into all its consequences*, must be found widely asunder in the end, so widely as to embrace different gospels, and worship different Gods.

What, then, is the difference with which we set out? and how does it lead us so widely asunder?

These questions I will endeavour to answer, according to the best in-

formation I have. If I should fail of stating my neighbour's views correctly, I hope he will point out wherein I fail. I shall state them as I suppose them to be; and shall be glad to be better informed, if, in any thing, I misunderstand them. As to the consequences to which I think they naturally lead, I shall state them as they appear to me, without meaning to impute to him any more than he avows. If he does not avow them all, I hope he will show why they are not, as they appear to me, the necessary and inevitable consequences of his theory.

The difference is not whether God is the hearer and answerer of prayer; which I believe as fully as he does.

It is not whether prayer ought to be earnest; I believe, as well as he, that we may be as earnest in it, as was the Lord Jesus, when the agony of his soul made him sweat great drops of blood falling down to the ground.

It is not whether prayer ought to be persevering and importunate; I believe as well as he, that the parable of the unjust judge and importunate widow, the friend that wanted to borrow three loaves, and other passages of scripture, are intended to teach us that men ought always to pray, and not to faint.

It is not whether prayer has any influence with God to obtain blessings; I believe, as fully as he can, that right prayer does prevail with God; and that every Christian, by means of prayer, has power with God, for the use of which he is responsible; and that no right prayer is ever made in vain, but is always heard and answered.

It is not whether there is not generally more reason to *hope* for the particular blessing prayed for, after it has been prayed for aright,

than before. I believe that there is a greater probability, in general, that the blessing prayed for aright will be granted, than if it had not been thus prayed for; and that this probability affords more or less ground for *hope* that it will be granted.

It is not whether faith in God is essential to right prayer; I believe, as well as he, that prayer without faith in God, is but a solemn mockery of God, and must be offensive to him.

But, the difference is, as to the nature of that faith. He believes that the faith necessary to prevailing prayer, is a full confidence that God will certainly do the very thing we ask him to do.

I think the faith necessary to prevailing prayer, is a full confidence that God will certainly do what is best, implying a willingness that he should, whether it be in granting or denying the very thing we ask for.

He thinks we ought to pray for the conversion of a sinner believing that he will be converted; and believing so, he thinks is faith; and that if such prayer is made, he will certainly be converted.

From this I dissent: And though I think there are sometimes greater reasons to *hope* for the conversion of one sinner than of another, yet I think there is no evidence that a particular sinner will certainly be converted, before he is converted; and that, to believe it, without evidence, is not *faith* but *presumption*. Thus, what he calls faith, and thinks a virtue, I call presumption, and think a sin.

I think that we ought to pray for the conversion of a sinner, with great earnestness, perseverance, and importunity, indeed; but, at the same time, with submission, saying, *if*

it be thy will, *if* it be for thy glory, *if* it seem good in thy sight, and the like; believing that God will certainly do what is best in the case; that he will convert him, if that is best, or that he will forbear to convert him, if that is best; and choosing to refer it to his better judgment. This I think is the true expression of faith in God.

From this he dissents. He thinks it wrong to use any *if* in the case; and that, to do so, is an expression of unbelief. Thus, what I call faith, and think a virtue, he calls unbelief, and thinks a sin.

He thinks it the duty of every Christian to pray in faith for the conversion of every sinner; and I think so too: but we differ in our explanations of that duty.

He thinks that every Christian is bound to pray for the conversion of every sinner, believing that he will be converted; and that if every sinner is not converted, it is because he has not been thus prayed for; and that his blood is chargeable upon those who have neglected thus to pray for him.

From this I dissent. I think that there is no warrant for such a belief in the case of any individual sinner; and that it is not faith, but presumption, thus to believe. And I think it is a possible case for a sinner to be lost, who has been prayed for as God requires; and for the right prayers which have been made for him, rather to accelerate than retard his destruction.

I think that every Christian is bound to pray for the conversion of every sinner, believing that God will certainly dispose of him as is on the whole wisest and best; and committing him into God's hands thus to be disposed of, with the expectation that God will save some, for the glory of his mercy, and de-

stroy others, for the glory of his justice ; and without attempting to dictate to God what individuals shall compose either class.

From this statement I suppose he would dissent, as altogether inconsistent with his view of the subject.

He thinks it in the power of a church to have a revival of religion at any time, and their duty to have a revival of religion all the time. I think so too ; and believe that when there is no revival of religion in any church, that fact proves every member of that church to be in fault. But we differ in our explanations upon this point.

The principal ground on which he would make such a statement, I suppose, would be, that Christians have it in their power to procure the descent of the Holy Spirit upon their brethren and upon sinners, by praying for it, believing it will be done. And that they may, and ought in this way, to carry on the work of converting sinners till every one is converted.

The principal ground on which I should make such a statement, would be, that every Christian grace is voluntary, and that every Christian has natural power, and it is his duty to be always in the lively and vigorous exercise of every Christian grace ; and that, when this is the case in one Christian, that constitutes a revival in his heart ; and when it is the case with the church in general, that constitutes a revival in the church. And I believe, that where there is such a revival in the church, it is usually accompanied with the conversion of sinners ; though I do not suppose there is any necessary connexion between a constant revival in a church, and the conversion of all the sinners in the place.

Such is the difference with which we set out. Now, let us see how widely it will lead us asunder, if we each follow our theory into its natural consequences.

It must lead us to judge differently of Christian character. A Christian is a true believer ; but as we differ as to what is faith, we must of course differ as to what persons are true believers.—He appears to doubt whether any one can be a Christian, who does not come into his views on this subject ; and I think this a natural consequence of his theory. For it is certain that no one can be a Christian who lives without prayer ; and it is essential to real prayer that it be made in faith. All prayer made without faith, is sin, and needs to be repented of. But faith, he thinks, is believing that the very thing asked for will be done ; and he thinks that all such prayer is effectual to procure the very thing asked for. All prayer, then, which has not procured the very thing asked for has been sin. And he says he condemns all his own prayers, that have not been thus made, and proved thus effectual. Of course, he must, to be consistent, condemn, as no Christians, all those professors of religion, who are living without such prayer. And as what he calls faith, and thinks a virtue, they call presumption, and think a sin ; and what they call faith, and think a virtue, he calls unbelief, and thinks a sin ; it will be perceived that the difference is very wide, at the outset. If I pray with no other faith than that which is unbelief, I do not really pray at all, and cannot be a Christian : Or, if he prays with no other faith than that which is really presumption, he does not pray at all, and cannot be a Christ-

ian. And even if I should judge of his Christian character by his own principles, I cannot see how I can believe him to be a Christian : For, I see him surrounded by sinners, who remain unconverted, and I hear of his professing to pray that I may be converted ; and yet I remain just as I was. While these things are so, if I judge according to his principles, it appears to me that I must conclude he does not pray at all, and of course that he is no Christian. I am not, indeed, disposed to judge of him, or of others, by such principles, because I think they are erroneous principles ; but I see not how he can avoid these conclusions, without giving up his principles. If he has any way of doing it, I wish he would inform me.

Our different views of the prayer of faith must lead us to judge differently of what it is to be *awake*, and engaged in religion, and of the evidences of being so. We shall agree, that, in order to be awake, and engaged in religion, *faith*, as well as every other grace, must be in lively and vigorous exercise, and there must be a true spirit of prayer. But we must differ in our views of the true spirit of prayer, as much as we do in our views of that faith which is essential to prayer. And as faith holds so prominent a place among the Christian graces, and has so intimate a connexion with them all, we shall be likely to differ as much, with respect to all the Christian graces, as we do in our views of faith. And as what I call faith, he thinks is unbelief, and what he calls faith, I think is presumption, it is a necessary consequence that we cannot agree as to what it is to be awake. For, the more I have of what I call faith, the more awake

I think I am ; but he, of course, concludes, that the more I have of what he calls unbelief, the more I am out of the way, and the farther I am from a truly Christian spirit. So, the more he has of what he calls faith, the more awake he thinks he is ; but I, of course, conclude, that the more he has of what I call presumption, the more he is out of the way, and the farther he is from a truly Christian spirit. And as to the evidences of being awake, we should probably judge as differently as we do as to what it is to be awake. This might be illustrated by reference to many different subjects ; but I will here mention only one, those doctrines of the Bible, which exhibit such traits of the divine character as are the object of what I call faith. I think it an evidence of being awake, if a person has a deeper sense of the importance and excellence of those doctrines, and a more cordial delight in them, and seems to feel their influence more strongly. And I consider it a mark of religious declension, if a person has lost his sense of their importance and excellence, and takes less delight in them, and they seem to have less influence upon him. But I should expect that his view of this subject would be exactly the reverse ; and that an increasing love for those doctrines, he would consider a mark of increasing declension, and a diminished attachment to them ; if not an evidence, yet an inseparable attendant on being truly awake, and engaged in religion.

Our different views of the prayer of faith must lead us to judge differently of the case of those who have newly entertained a hope. I think there is great danger of their being deceived ; and deem it nec-

nary, to press upon their attention those cautions which are found so frequent in the scriptures against deceiving themselves; to warn them of the arts of the great deceiver, who transforms himself into an angel of light; to exhort them to take heed, and to call upon them again and again to examine themselves by the word of God. I deem it my indispensable duty, to caution them against trusting in a false experience, and to warn them against indulging a hope of heaven, unless they find the temper of their hearts in accordance with the temper of heaven, as expressed in the Bible; unless they delight in God, as he exhibits himself in his word; unless they embrace the gospel, deny themselves, have the same mind that was in Christ, and are disposed to walk in his steps by a cheerful obedience to all the divine commands. But I should suppose, that he must think all this unnecessary, in the case of any whose conversion has been prayed for in faith. If Christians have only prayed for their conversion in faith, and they have obtained their hope under such prayers, there cannot be any danger as I can see, on his principles, of their being deceived. When the prayer of faith has been made for their conversion, it must be wrong for them or others to doubt before hand whether they will be converted, or afterwards whether they are really converted. The only thing to be inquired about, must be, whether the prayer was made in faith; and that being ascertained, it will follow, of course, that for them to doubt the reality of their conversion, or for any others to doubt it, must be the dreadful sin of unbelief. And for them, or any one else, to look for evidence of their conversion, by examination, or by

comparing their feelings with the scriptures, or by inquiry into their life and conversation, when it has been ascertained that they were prayed for in faith, must not only be totally unnecessary and useless, but as it would imply a want of confidence in the prayer, it must be wrong and criminal, in a high degree.

Our different views of the prayer of faith must lead us, I think, to take a different course to promote the conversion of sinners. I deem it necessary to present to them those doctrines which exhibit the character of God, in order that they may see their native opposition to it; and especially his justice, and his sovereignty, to which they are most likely to feel opposition. I try to convince them that they hate God, and to make them see what they hate him for, and that they are justly condemned for it; and I urge them to submit to this God, whom they thus unreasonably hate, and to be reconciled to him, and to his disposing of them as he pleases. I show them the character and work of the Lord Jesus Christ, present the offers of mercy, and try to make them see that they are without excuse, in not complying with those offers without delay. If they ask me to pray for them, I try to do it, as I do for myself, with faith in God, as I have already explained it. I try to make them understand, that I feel under obligation to have a higher regard to the glory of God than to the private good of myself or others, and that I must give them up to God with full confidence in his wisdom and goodness, to save them, if he sees best, or to destroy them, if he sees that to be best; and that I am bound, and that they are bound, to desire God to exercise his justice as well as his mer-

ey, and to make his own selection of the subjects of each, according to his own superior wisdom. I deem it necessary to take this course, because I believe sinners must become reconciled to the justice and to the sovereignty of God, or be his enemies forever: And I fear, that if these are kept out of view, or so indistinctly presented that they can avoid seeing them, they will be likely to think they are reconciled to God, when they are not, and perish with a lie in their right hand. But I suppose my neighbour's principles would lead him to take a very different course. I conclude he would not think it necessary to press upon the attention of sinners the doctrines I have mentioned, in order to their conversion; and would probably condemn its being done, as adapted to hinder their conversion. Indeed, I see not how, on his principles, any thing more can be necessary, than for him to pray in faith for their conversion, and have it accomplished accordingly. Or, if any efforts must be joined with prayer, I see not how any thing more is necessary, than for the sinner to be sufficiently alarmed with a sense of his danger to ask to be prayed for. If Christians pray for him, with as much earnestness and confidence as they have for others whom he thinks converted, he will be likely to think that he shall of course be converted. This thought will give him some relief; and when he is sensible that he begins to feel better, that will be likely to make him think the change is already wrought, and lead him to express a hope. And if it is only thought they have prayed in faith, the conclusion must be, that there is no danger of mistake. It would be criminal to doubt, if he

has only been prayed for in faith. All must be ready to rejoice with him, and to give thanks to God for his conversion, as no doubt a genuine change of heart. And if he feels any hesitation, at any time, he must be reproved for his unbelief, and his doubts must be ascribed to his listening to the temptations of the great adversary. Such a course as this, my principles lead me to think, is the readiest way imaginable to deceive souls with a false hope, and destroy them for ever. But my neighbour's principles must, I conclude, lead him to think it the readiest way to save them, and that there is no danger at all in the case.

GAMMA.

[To be concluded]

From the Christian Spectator.

#### MODERN PREACHING.

A feature distinctive of the preaching of the present day is, that while as a general thing it is more fervid than it formerly was, it is less characterised by plain, thorough, doctrinal discussion. What we mean, more particularly, is, that those doctrines, which have been commonly denominated the doctrines of grace, are not so frequently and so distinctly drawn out and set in a strong light as they used to be by our old divines. In this respect, the pulpit has conformed itself to the religious, as in another respect it has seemed to partake too much of the literary character of the age.

Thirty years ago, the Christian church was comparatively asleep. The world lay buried in its wickedness, while the religious thoughts of men scarcely wandered beyond their own parishes. Then the tendency was, perhaps, to a too ex

ly, and except as it was worm-  
 polemic heat, too coldly, di-  
 and technical manner in the

But with this generation  
 te of things is changed. Now  
 ristian world is awake and  
 ; with the enterprise of con-  
 ; the nations. This is an  
 Christian institutions; of re-  
 of religion; of the boundless  
 on of intelligence; and of a  
 of catholicism and sectarian  
 rill. A strong religious feel-  
 vades the general mind; and  
 structions of the pulpit, it is  
 ought to be dispensed in ac-  
 culation to this spirit and  
 ter of our age. Men desire  
 nent, and religion must be  
 inicated in a more exciting

Now we cannot object  
 to earnestness and fervour in  
 lpit, even to enthusiasm, pro-  
 it be the enthusiasm of a mind  
 ed and chastened by divine  
 edge. But because men love  
 nent, or because there exists  
 community an unusual de-  
 f religious feeling in the form  
 l for the missionary cause, or  
 ivals of religion, it does not  
 ore follow, that the ministry  
 convert itself into an instru-  
 merely of producing excite-

The higher zeal rises, the  
 general it becomes, the more  
 ant the objects it effects, the  
 r is the necessity that it be  
 ed by knowledge. For our-  
 then, we feel a conviction  
 ere never was an age which  
 ed the plain and constant ex-  
 on of the distinguishing doc-  
 of the gospel more than this,  
 ch we live. And this convic-  
 e feel, looking at whatever  
 it of religion we will, or at  
 ver class of persons. Consid-  
 n respect to the impenitent,  
 not be any less important to  
 regenerate man that he should

know the entireness of his depravi-  
 ty, the necessity of a divine influ-  
 ence for his recovery, the sover-  
 eignty of divine grace now, than it  
 was in the days of Edwards. Con-  
 sidered in respect to the pious—the  
 religion of the closet will ever owe  
 its vitality to a deep and growing  
 acquaintance with divine knowl-  
 edge. It cannot sustain itself mere-  
 ly on religious anecdote and misson-  
 ary information, animating as these  
 may be. The same doctrines which  
 were instrumental in the conversion  
 of the sinner, must be instrumental  
 still in his progressive sanctification.  
 So the lives of Brainerd and Martyn,  
 and of all those who have attained  
 nearest the stature of perfect men  
 in Christ, teach us. If then the  
 tendency of the age is to draw off  
 the mind from its own individual  
 concerns, by engrossing it in  
 thought and feeling, with the public  
 interests of religion; and if your  
 pious hearers, many of whom are  
 young in years, in knowledge, and  
 in the cause of Christ, spend much  
 of the leisure of the Sabbath, and it  
 may be of the week, and the closet,  
 in pouring over religious intelli-  
 gence instead of meditating on the  
 treasures of the Bible, is it not the  
 more necessary that at the least,  
 they should receive sound instruc-  
 tion from the pulpit? Consider  
 again, those who, without personal  
 holiness, are becoming the patrons  
 of Christian institutions. The pub-  
 lic sentiment is strongly turned  
 towards the enterprises of the age;  
 the sending of the gospel to the hea-  
 then, and the Bible to the destitute,  
 are a good thing; the man of the  
 world takes the popular current;  
 gives his money to the cause; sees  
 his name on the list of its promo-  
 ters; perhaps makes his speech at  
 an anniversary—all which is well;  
 we rejoice that the Lord is bringing  
 to his treasury the silver and the



gold, which are his. But is there no danger that many, very many, taking this form of godliness, will be content to remain ignorant of its power? And is it not, therefore, the more necessary, that these men should hear from the pulpit those heart-searching doctrines which will go to destroy their self-esteem, by keeping alive in their bosoms the unwelcome conviction that without 'charity' they are nothing, though they give all their goods to feed the poor, and that though the tide of public sentiment towards religious institutions should sweep the world along with it, it could not obliterate the broad line which separates between the righteous and the wicked, and leaves them among the latter?

Consider, again, our subject, as it relates to revivals of religion. It is a remarkable fact, that the "Arminian controversy," in the time of President Edwards, which brought out the doctrines we are considering, with great distinctness and publicity, and the discussion of which in the pulpit many good people deprecated, immediately preceded & attended the revival in those days. Many similar facts might be brought to show the efficiency of these doctrines, in connexion with other truths of the gospel, in producing religious awakenings, followed by sincere, enlightened, persevering piety in the subjects of them. Facts too of a different kind might be adduced, but to the same effect. We allude to those revivals in which all the instruction, if it might be called such, began and ended with the sinner's fears and hopes; and which resulted only in a temporary commotion of these passions, or at best, in an unenlightened and irregular zeal. Finally, it may be questioned whether the spirit of missionary

enterprise itself, the most solemn and animating feature of these times, if it be not every where sustained by sound views of truth, producing a healthful state of personal religion, may not, we had almost said, insensibly degenerate into mere enterprise, or gradually abate through want of faith. Not that we apprehend such an issue. God forbid. We know that he will accomplish his own purpose, by his own appointed means. But to sum up all: these doctrines, which we are considering, hold a conspicuous place in the gospel: they form a most important part of that system of truths, which God, in his infinite wisdom, has revealed, as alone suited to the condition of lost man, and by which he will subdue the world to himself. This whole gospel he requires his servants every where to preach simply, impartially, and faithfully; unglossed by any artificial rhetoric, and unmodified by any peculiarities of the times; commending it to the conscience, as well as hopes or fears of every man; remembering that on the instrumentality of this gospel, through the agency of the Holy Spirit, all their success depends; for this is the wisdom of God, and the power of God unto salvation, to every one that believeth.

#### CHILDREN INSTRUCTED IN THE SCRIPTURES.

As I was going last Sabbath evening to the church, I stopped at the house of a pious friend to inform him that Dr. S. was to preach, and trusted that he would wish to accompany me. My friend (whom I saw seated with four of his children around a table) replied, that he was always pleased with that gentleman's solemn, pungent discourses, and would go as readily to hear him

as to hear any divine whatever.—My wife, says he, and some of the older members of my family, have already gone to church, but I remain at home to instruct my younger children and myself in the Holy Scriptures. I am pursuing a plan which I have since adopted for my own use, and that of my family, and which experience has taught me to be a good one. I then inquired what that plan was which he had adopted; and received in substance the following reply, made with much modesty and Christian feeling:

I have long felt, says he, that the study of the Holy Scriptures is too much neglected by individuals, and that parents take too little pains to instruct their children in these sacred records. Being a business man, and having but a few evenings at command, I resolved to set apart the evening of the Sabbath for the purpose alluded to, that of searching the Scriptures, and of awaking a love and reverence for them in my children. I collect this little group around me, as you see, having provided each of them with a Bible of his own; and ask for the chapter from which the morning text, at church, was selected. I spread before me my Bible, and one or two of the best commentaries, and we then commence reading the chapter, each reading three verses. When finished, I question the one who read the first three verses as to its meaning, by whom written, to whom directed, how it applies to us, &c. As they are expecting such an examination, I sometimes find the elder ones prepared to answer almost every inquiry. I then endeavour to explain what they seem not fully to understand, and proceed to the one who read the second three verses, explaining as

before the most difficult points.—When this chapter is ended, we proceed to the one from which the afternoon discourse was selected, and analyse this as before, endeavouring to show the general scope and object of the chapter, and how its truths apply to us. If there is time, we next proceed to the Old Testament, which we are reading in course with the commentary. The children, says he, have become deeply interested in these investigations, and hail the Sabbath evening with delight. I find too that it increases their desire to attend public worship, and that they listen with great earnestness to the discourses delivered.

I left my friend and proceeded alone to the church, not a little pleased with the plan which he had adopted, and with a belief that I should pursue the same, should providence ever give me a family of my own. Since that evening, I have occasionally met some of the little lads mentioned, and took an opportunity to ask them questions concerning the Bible. I was surprised to find how familiar they had become with the lives, characters and events there recorded, and pleased with their unusual interest in religious topics.

Would it not be well for other parents to furnish their children with Bibles, and take similar steps to inculcate their holy doctrines and precepts? BETA.

From the N. Y. Chronicle & Observer.

#### HOME MISSIONS IN BOSTON.

We learn from a correspondent, that a Society was formed in Boston on the 26th instant, denominated the "*Boston Society of Home Missions*," of which John Tappan, Esq. is President, and Rev. B. B. Winsor, Secretary.—

The constitution provides that *three fourths* of the funds shall be paid over, from time to time, to the American Home Missionary Society, and the remaining *fourth* retained to be expended in Massachusetts, as shall hereafter be directed.

#### ORDINATIONS AND INSTALLATIONS.

1826. October 6. Installed, Rev. EPHRAIM RANDALL, "over the Con. Church and Society," in Saugus, Mass. Sermon by Rev. Mr. Hantoon of Canton.

1826. Oct. 25. Ordained, Rev. FREEMAN P. HOWLAND, "over the Con. Church and Society," in Hanson, Mass. Sermon by Rev. S. Holmes.

1826. Oct. 25. Ordained, Rev. FOREST JEFFERDS, as pastor of the Con. Church in Epping, N. H. Sermon by Rev. Mr. Greenleaf.

1826. Oct. 25. Installed, Rev. JOSEPH FOOT, as pastor of the 1st Con. Church in Brookfield, Mass. Sermon by Rev. Dr. Humphrey.

1826. Nov. 1. Ordained, Rev. NATHANIEL BARKER, as pastor of the Con. Church in Mendon (South Parish) Mass. Sermon by Rev. Benjamin Wood of Upton.

1826. Nov. 1. Installed, Rev. HENRY A. MERRILL, as pastor of the Con. Church in Norway, Me. Sermon by Rev. Mr. Merrill of Otisfield, from Prov. xi. 30.

1826. Nov. 8. Ordained, Rev. HANDELL G. NOTT, as pastor of the 1st Con. Church in Dunstable, N. H. Sermon by Rev. S. Green of Boston.

1827. Jan. 3. Ordained, Rev. STEPHEN ALONZO LOVER, as pastor of the Con. Church in Hampden, Me. Sermon by Rev. Mr. Blood.

1827. Jan. 10. Installed, Rev. J. B. BRADBURY, as colleague pastor, with Rev. Dr. Lyman, of the Con. Church in Hatfield, Mass.

ERRATA.—Page 271, 2d column, line 17th from bottom, *after* be insert with. Do. 18 do. *dele* this. P. 272, 1st col. 11 from bottom, *for* their *read* this. P. 273, 2d col. 3 from bottom, *for* alter *read* altar. P. 276, 1st col. 1 at top, *for* anger *read* longer. Do. 19 from top, *for* account *read* accounts.

#### POETRY.

##### THE DIRGE

WRITTEN A. D. 1630, BY DR. HENRY KING, CHAPLAIN TO JAMES I.

What is the existence of man's life  
But open war or slumber'd strife?  
Where sickness to his sense presents  
The combat of the elements,  
And never feels a perfect peace  
Till death's cold hand signs his release.

It is a storm—where the hot blood  
Outvies in rage the boiling flood:  
And each loud passion of the mind  
Is like a furious gust of wind,  
Which beats the barque with many a  
wave,  
Till he casts anchor in the grave.

It is a flow'r—which buds and grows,  
And withers as the leaves disclose;  
Whose spring and fall faint seasons keep:  
Like fits of waking before sleep,  
Then shrinks into that fatal mould,  
Where its first being was enroll'd.

It is a dream—whose seeming truth  
Is moraliz'd in age and youth;  
Where all the comforts he can share  
As wand'ring as his fancies are,  
Till in a mist of dark decay  
The dreamer vanish quite away.

It is a dial—which points out  
The sun-set as it moves about;  
And shadows out in lines of night  
The subtle stages of Time's flight,  
Till all-obscuring earth hath laid  
His body in perpetual shade.

It is a weary interlude,  
Which doth short joys, long woes, include:

The world the stage, the prologue tears;  
The acts vain hopes and varied fears;  
The scene shuts up with loss of breath,  
And leaves no epilogue but Death!

THE

## OPKINSIAN MAGAZINE.

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### SERMON.

PSALM, XXV. 11.—*For thy name's sake, O Lord, pardon mine iniquity for it is great.*

David was a true penitent. As he had committed great sins ; so he felt sincere and godly sorrow for them. In the passage before us, he is under a deep and affecting sense of the greatness of his iniquity—he implores forgiveness of his offended God and Judge.

In the argument which he uses, his penitential prayer, to present him to God, to pardon his iniquities worthy of our attentive and serious consideration. It is an earnest flowing, not from selfish feelings, but from disinterested affection. He does not beg to be forgiven for his *own sake* merely.—He doubt he felt a just regard to his own interest and happiness, but he prayed for pardon : but his own interest and happiness was not his principal end in his prayer for Divine favour. He had a higher end in view, even the glory of God's name, in comparison with which, his own welfare appeared of little consideration in his eyes, that he did not think to mention it. Instead of saying, "O Lord, pardon my iniquity, because it lies heavy upon my conscience, destroys my peace, and exposes me to

future and endless punishment ;" his language is, "For thy *name's sake*, O Lord, pardon mine iniquity." His heart was filled with a supreme regard to the glory of God, and the honour of his great and holy name. A paraphrase like the following, may express the import of his words, "O Lord, I do not ask thee to pardon my iniquity for my *own sake* merely—because it exposes my soul to distressing apprehensions here, and to endless misery hereafter. This is, comparatively, a trifling consideration. My happiness is of little consequence, compared with thy glory. I plead for the honour of thy great and glorious name. Will it not be for thy glory to pardon my iniquity ? Will it not display the riches of thy mercy to forgive such a vile sinner ? My iniquity is great : and will it not magnify the unsearchable riches of thy grace to pardon it ? Lord, thou knowest. If it will not be for thy glory, if it will not honour thy name ; I give up my plea for mercy, and humbly accept the punishment of my iniquity." So David felt : and as he felt, so it may be taken for granted, all other true penitents feel. This, then, is the sentiment, which lies upon the face of the text :

*A true penitent desires pardon, not for his own sake merely, but for*

*God's sake—not merely that he may be saved, but that God may be glorified.*

This sentiment may be illustrated by the following observations.

*First.* A true penitent laments his sin chiefly because it was committed against God, and tends to dishonour his name. The tendency of all sin is to dishonour God. The apostle interrogates, "Through breaking of the law, dishonourest thou God?" He, who commits sin, practically says, that God is not a being worthy to be loved and obeyed—that his law is not good, and binding upon mankind—that the Divine government is not righteous, and entitled to the respect and submission of rational creatures. Sin has a direct tendency to rob God of his glory, and to bring his character, law and government into contempt. And on this account, chiefly, it is, that every true penitent bewails his sins. That he should have been so evil and vile, as to set himself against the holy God, and pour contempt upon his great and glorious name; fills his mind with shame and sorrow. This, in his view, gives sin its aggravation, and renders it an evil and bitter thing. Hence Joseph said, "How can I do this great wickedness, and sin against God?" And David exclaimed, "Against thee, thee only have I sinned, and done this evil in thy sight." This is godly sorrow for sin, such as "worketh repentance unto salvation."

But, if the true penitent is sorry for his sin, chiefly because it dishonours God; then it is natural to conclude, that he will desire to be pardoned, chiefly that God's name may be honoured and magnified. As much as any one mourns for sin, because it dishonours God; so much he will desire to repent and

be forgiven, that God may be glorified.

*Second.* A true penitent is actuated by a higher motive, than *self-interest*. Every true penitent loves God, and delights in Love is the essence of repentance as well as of every other virtue. But true love is disinterested. "Charity seeketh not her own." Even Christ pleased not himself. The spirit of Christ, which is possessed by every true penitent, is the very reverse of selfishness; it is *self-denial*. "If any man come after me, said Christ, he must deny himself." But if a penitent is actuated, not by selfishness, but by disinterestedness, then he must prefer the glory of God and the honour of his law to every other object. He does not seek the divine glory, nor does he pray for pardon, but for something else. His own interest is as well as that of every other creature is sought only in subordination to the glory of God.

But a perfectly selfish sinner asks forgiveness of God, not with great earnestness and tears, implore pardon for his own sake. Supposing a perfectly selfish, or totally disinterested sinner, to be feelingly convinced that he is a creature in the hands of God, that he is a transgressor of the Divine law, and every day exposed to its awful curse, suppose such a sinner to believe, that there is some way that if he cries to God, he may escape the torments of hell, may we suppose a supposition to personal interest will induce him to do? Will it not induce him to cry for mercy? Will such a perfectly selfish sinner go to God for pardon, and be so fortunate and pathetic in his address to the throne of grace?

though he cares not, in his heart, how much God is dishonoured, and would not be concerned, if God should become contemptible in the eyes of the universe ; if he himself may but escape the wrath to come and gain eternal happiness. A supreme regard to self-interest has led many such sinners to cry for mercy.

If, then, a true penitent is actuated by a higher motive, than self-interest, it must be, that he sues for pardon from a supreme regard to the glory of God. The language of his heart must be, "*For thy name's sake*, O Lord, pardon mine iniquity."

*Third.* It appears from scriptural examples, that those are not true penitents, who have a supreme regard to themselves, and seek their own interest as their highest end, in praying for forgiveness. Pharaoh is an instance of a false penitent. He once made a show of repentance, and begged Moses and Aaron to entreat the Lord for him. But what was his motive ? It was not the glory of the Lord God of Israel ; but a desire to escape the judgments of heaven. "Then Pharaoh called for Moses and Aaron in haste ; and he said, I have sinned against the Lord your God, and against you. Now, therefore, forgive, I pray thee, my sin, only this once, and entreat the Lord your God, *that he may take away this death only.*" This false penitent sought forgiveness for his *own sake*, without a supreme regard to the name of the Lord.

The Israelites who tempted God in the wilderness, and whose carcasses fell there, often put on the appearance of repentance, and entreated the Lord to forgive their sins. But their motive was always a regard to their own interest. It was only when groaning under

Egyptian bondage, or terrified by the billows of the Red Sea, or wasted by famine and pestilence in the desert, that they cried for mercy. They were regarders of the glory of Him, who had brought them out of the land of Egypt and out of the house of bondage, and constrained Aaron to make them a molten calf.

Jeroboam is another instance of false repentance. For his daring impiety, God had withered his hand. Then he said unto the man of God, "Entreat now the face of the Lord thy God and pray for me, that my hand may be restored me again." He thought nothing of the dishonour which he had done the God of Israel by his sin ; and his only object in seeking forgiveness, was deliverance from Divine judgment. The last instance I shall mention, is that of Simon the sorcerer. After the sharp rebuke which the apostle gave him, for thinking that the gift of God might be purchased with money, he said, "Pray ye to the Lord for me, that none of those things which ye have spoken, come upon me." A desire to escape punishment was the leading motive with this impenitent sinner, in seeking forgiveness.

From the above examples, recorded in scripture, it appears, that something more is included in the prayer of the true penitent for pardon, than a desire to escape punishment, for all the false penitents mentioned, had such a desire. A sincere and supreme regard to the honour of God's great name, is essential to the prayer of the true penitent, when he implores the pardon of his iniquity.

*Fourth.* It appears from instances of true penitents, recorded in scripture, that such persons pray to be forgiven, that God may be

glorified. David is an eminent example. How often do we find such expressions as these in his prayers, "O save me for thy mercy's sake—Remember thou me for thy goodness' sake—Arise for our help and redeem us, for thy mercy's sake—Help us, O God of our salvation, for the glory of thy name; and deliver us and purge away our sins, for thy name's sake." Daniel is another striking instance of a true penitent: and thus he prays, "Now, therefore, O our God, hear the prayer of thy servant and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, *for the Lord's sake*. O my God, incline thine ear and hear: open thine eyes and behold our desolations and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear: O Lord forgive: O Lord, hearken and do; defer not, *for thine own sake*, O my God."

From such instances, recorded in scripture for our instruction and imitation, it appears, that true penitents pray God for his *own sake*, and not for *theirs*, to grant their requests. They desire him to pardon their sins and bestow the favours asked, that he may be glorified; and not, simply or chiefly, that they may escape misery, or enjoy happiness. I add,

*Fifth.* It is to be presumed, that every true penitent prays to be pardoned for the same reason, for which God consistently may, and actually does, pardon him. But it is plainly taught in scripture, that God pardons penitent sinners, for his *own sake*, and not for *theirs*—that his *own glory*, and not their happiness, is his great end, in their forgiveness. In proof of this, I may first mention the word of the

Lord to the House of Israel by his prophet Ezekiel. After announcing the promise of God, that he would purify their hearts and pardon their sins, the Holy Spirit adds, "Therefore, say unto the House of Israel, Thus saith the Lord God, I do not this for *your sakes*," O House of Israel, but for *mine holy name's sake*. And again, "Not for *your sakes* do I this, saith the Lord God; be it known unto you: be ashamed and confounded for your own ways, O House of Israel." In a similar style, God addresses his ancient people, by the prophet Isaiah, "I, even I, am he that blotteth out thy transgressions for *mine own sake*." Nor is this language peculiar to the writers of the Old Testament. It is the language of the Evangelists and Apostles. They speak of the forgiveness of penitent believers, as being for Christ's sake; and of course, not for their own. John says, "I write unto you, little children, because your sins are forgiven you, for *his name's sake*."

If, then, God's design in pardoning the penitent, is to glorify himself; doubtless, the motive, which excites true penitents to pray for pardon, is a desire that God may be glorified.

Now, when it is considered, that a true penitent mourns for sin, because it tends to dishonour God, that he is actuated by a higher motive than self-interest, that the scriptures represent false penitents as seeking their own happiness, and true penitents as seeking the glory of God in their petitions, and that God represents himself as pardoning the penitent for his *own sake*; must not every candid mind assent to the truth and propriety of the sentiment deduced from our text, that a true penitent desires pardon, not for his *own sake* merely, but

for God's sake—not merely that he may be saved, but that God may be glorified ?

#### REFLECTIONS.

1. A true penitent loves God more than himself. He humbles himself and implores mercy, that God may be glorified. His own happiness appears of so little consequence, when compared with the Divine glory, that he scarcely stops to enquire whether he shall be happy or miserable. His thoughts are absorbed in the greatness, goodness, and glory of God. His heart says, "Let God be magnified ; let the reproach, which my sins have brought upon his holy name, be wiped off, and let my iniquity be the occasion of exalting the riches of Divine grace."

But if the true penitent loved himself more than God, the motive of his repentance and prayer for pardon would be his own happiness. He would think more of himself, than of God. The language of his heart would be, 'Lord, let my sin be forgiven, let me escape endless punishment and be happy, whether thou art glorified, or not. If it should tend ever so much to the dishonour of thy name to overlook my iniquity ; yet I cannot be denied my request for pardon.' Such is the temper of every sinner, who loves himself more than God, and values his own happiness more than the Divine glory. But the temper of the true penitent is just the reverse. Every true penitent, therefore, loves God more than himself, and values the glory of his name, more than his own eternal happiness.

2. A true penitent will not complain, or think hard of God, for so ordering it in his providence, that he came into the world a sinner, and has rendered himself so guilty and ill-deserving.

It is not uncommon for those, whose repentance consists in a selfish sorrow for sin, to murmur against God, for placing them where they are, and making them what they are. Such a sinner will sometimes say within himself, 'Why did God place me in this seducing world, when he might as easily have placed me in heaven with the angels ? Why did he bring me into the world a sinner, when he might as easily have made me holy, as he did Adam ? Why did he make me an accountable, immortal creature, when he knew that I should be a sinner, and expose my soul to endless misery ?' Such complaints arise from selfish feelings, and are direct replies against God. As soon as the sinner gets a hope, however groundless, that he shall escape the righteous judgment of God, these complaints are forgotten.

But the true penitent, as we have seen, loves God more than himself, and desires, above all things, that God may be glorified. Hence he approves of all God has done respecting himself and others, to advance his own glory. Believing that God hath made all things for himself ; yea, even the wicked for the day of evil," and that 'the wrath of man shall praise him, and the remainder of wrath he will restrain,' he says, "Even so, Father, for so it seemed good in thy sight."

3. A true penitent feels as if he could love and praise God forever ; even should he be treated according to his deserts. He prays God to pardon him for his *name's sake*. His prayer is conditional. As much as he desires pardon, in itself considered ; he does not desire it, all things considered, unless it will be for God's glory. He prays with submission, or a willingness to be denied, if God sees it best to deny



him. His supreme desire is, that God would glorify himself; and he rejoices in the belief, that God ever has, and ever will, glorify his great and holy name. Those, who feel as if they should have reason to hate God, if he should not pardon their iniquities, are selfish creatures, possessing the 'carnal mind, which is enmity against God.'

4. The true penitent is as willing that God should pardon other sinners, as himself. The supreme object of his desires, is the glory of God. He is disposed to say, 'Let God be glorified, whatever becomes of me.' He desires that God would pardon him, if he shall see fit, to promote his own glory. Hence, if God sees it to be more for his glory to pardon others, than himself; he humbly acquiesces.—He would have God pardon and save those, whom it will be most for his glory to pardon and save. He feels disposed to bless God for saving others, should he be lost himself. He values the happiness of others as really as his own, and as much, when of the same apparent worth; while the glory and blessedness of the Supreme Being receive the supreme affection of his heart.

5. A true penitent may, with propriety, plead the *greatness* of his sins, as a reason why he should be pardoned. Thus David did, "For thy name's sake, O Lord, pardon mine iniquity; for *it is great*."—Every true penitent may reasonably make the same plea. As he desires to be pardoned, for the sake of God's name; the greatness of his sins, instead of being a reason why he should fail of pardon, may be a good reason why he should obtain it: for the more guilty the sinner is, the more do the riches of Divine grace shine in his forgiveness.

It is natural for impenitent sinners to endeavour to extenuate

their guilt and cover their sins; lest the number and greatness of their iniquities should prevent their pardon. They desire and seek to be forgiven for their own sakes.—And if God were 'altogether such an one as themselves,' as they often imagine him to be; it might favour their cause to conceal the number and aggravations of their iniquities. But, "he that covereth his sins, shall not prosper." The true penitent, as he has no disposition, so he has no need, to extenuate his guilt, but may freely confess the greatness of his iniquity, and make it an argument in his petition for mercy.

6. An awakened sinner may believe, and feel, and do much, without being a true penitent. He may believe, with the fullest conviction, that the law of God is good—that he has transgressed it—and that he deserves endless punishment.—This conviction may consist with hatred to the law and to Him who enacted it, and will be felt by all the finally impenitent, when "every mouth shall be stopped." Such conviction always precedes, but is not always followed by repentance.

An awakened sinner may feel a bitter hatred to sin and pungent sorrow for it, without any true repentance. His hatred of sin may arise solely from its tendency to ruin himself; and his sorrow for it may flow from his fear of punishment, and not from a sense of the reproach he has cast upon his Maker. Penitential hatred of sin and sorrow for it, flow from love to God and his law, and are peculiar to those, in whose "hearts the love of God has been shed abroad by the Holy Ghost."

An awakened sinner may cry mightily to God for the pardon of his sins, without being a true peni-

tent. A sense of guilt and danger may lead one to cry to God for mercy, while he loves sin in itself, and neither laments that he has dishonoured, nor feels the least desire to glorify God.

7. There is a good reason why true penitents should be pardoned. It is not because they are *less* sinners, than others; for this is not the fact. Nor is it because they are *deserving* of forgiveness; for their repentance is their reasonable service, and merits nothing; or if it did, would just so far remove their *need* of forgiveness.

But, penitent sinners may be pardoned, because they are qualified to receive pardon. They have renounced their opposition to God and his government; and hence, on the ground of the Atonement of Christ, God can pardon them, without dishonouring his character; yea, can make their pardon redound to the everlasting glory of his name.

8. Impenitent sinners are unfit for pardon. They justify themselves and persist in their rebellion against God. Should he pardon them, He would condemn himself and dishonour his law and government. They prefer their own interest to the glory of God: His glory, therefore, requires their condign punishment. They have the spirit of the fallen angels, and are fit only for the same place.

Now, let all, who hope for the forgiveness of God, faithfully examine themselves, and see whether they have that *godly* sorrow for sin, which worketh repentance, or only that sorrow of the world, which worketh death.

Let saints more constantly feel the spirit and bring forth the fruits of true repentance; and thus have and exhibit more evidence that

their sins are forgiven of God for his name's sake.

Let sinners repent and pray for pardon. There is no reason why you should any longer refuse God the supreme affections of your hearts. Immediate repentance is your reasonable service. While you remain "lovers of your own selves," and withhold from God the glory due unto his name, you render your salvation morally impossible. But if you will give God your hearts, and sincerely adopt the prayer of penitent David; neither the number, nor the greatness of your iniquities, will prevent your forgiveness: for "the blood of Jesus Christ cleanseth from all sin," and He, who is "rich in mercy" will "abundantly pardon."

From the Utica Christian Repository.

#### ON THE PRAYER OF FAITH.

[Continued from page 298.]

The different views taken of the prayer of faith, by me and my neighbour, appear to me necessarily to lead us to different views of the moral character of God.—He speaks of it as infinitely holy; and so do I. And so do Arminians Antinomians, Universalists, Socinians, Deists, Mahometans, and Jews. And perhaps we should all agree too that holiness and goodness are the same. But, what is goodness? Perhaps we should agree in saying that the goodness of God is a disposition to do that which is wisest and best. And perhaps we should agree that it is wisest and best for God to make his own glory the object of his supreme regard. Perhaps I and my neighbour should agree thus far; and perhaps all that profess to believe in one God would do the same. And perhaps if we never entered into any further explanations, no one would

ever perceive that there was any difference between us on the subject. But explanations must sometimes be made; and they need to be made often, to prevent mistakes.

I believe that the glory of God consists in the most perfect exercise and display of all his attributes; and that the system of events now in operation, was arranged, by infinite wisdom, from eternity, in the best manner, to accomplish that end. I believe that some men are to be saved, through Christ, that mercy may be exercised in them; and that as many are to be thus saved as are necessary to the most perfect exercise and display of that divine attribute. And I believe that some men are to be lost, and treated forever according to their deserts, that justice may be exercised in them; and that as many are to be thus lost as are necessary to the most perfect exercise and display of that divine attribute. And I believe that the individuals to compose each class were decided by the divine sovereignty, in such manner as was necessary to the most perfect exercise and display of that divine attribute. I suppose that whatever comes to pass was decreed from eternity, because it was most for the glory of God, in the sense explained, that every event should come to pass just as it does. Having this view of the glory of God, and believing it wisest and best that God should be most perfectly glorified, and that infinite goodness requires it, and that it is God's determination so to order all events as to secure the most perfect exercise and display of all his perfections, I feel bound to pray, in all cases, with an ultimate reference to this, and with a supreme desire that this may be done. And this is the reason why I feel bound to pray for the conver-

sion of a sinner, as well as for every thing else, with submission, saying, *if it be for thy will, if it be for thy glory, if it seem good in thy sight, and the like.* I have no means of knowing whether it is best that that individual sinner should be converted or not. I know not but that he may be one of those whom the most perfect exercise and display of the divine justice requires to have lost. I know not, but that if I could save him, by my prayer (though I do not think I can) and should do it, I should find at last, that beauty of the divine justice was by that means partly hid under a cloud, and that his destruction was wanting in order to its most perfect display. I have no information by which I can decide. I know that his individual happiness is highly desirable in itself, and that I ought to regard it highly, and desire it earnestly, and pray for it perseveringly, and do all I can to secure it, as long as God allows me so to do. But I know also that the glory of God's justice is a greater good than the happiness of this sinner, and that I ought to regard it more, and desire it more earnestly, and choose, that if one or the other must be given up, it should be that which is of the least importance.—And here is the place for the exercise of my faith in God. I must commit him into God's hands, in the full confidence that God will make that disposition of him which his own glory requires, and choose that he should.

But it appears to me that the theory of my neighbour must lead him far away from me, in these things. He believes that he is bound to pray for the conversion of every sinner, *believing that it will be done.* And this must lead him to take the ground which Armini-

ans and Universalists take, with regard to the *will* of God, and the glory of God. He says there is no need to say, in praying for spiritual blessings, *if* it be thy will, *if* it be for thy glory, and the like; but "we are to come boldly to the throne of grace, with *no reservation*, with no hesitation, for we know the *will* of God on this subject: He has expressly said, and with an oath, that he has no pleasure in the death of the wicked; but that he turn from his way and live." The phrases, *if* it be thy will, *if* it be for thy glory, do, indeed, convey an idea that it is uncertain to us, whether it may be, on the whole, the will of God, and most for his glory, to save or destroy that particular sinner. His rejection of those phrases, is, doubtless, because they express such an uncertainty: and if there is no such uncertainty, he must be right in rejecting them. If it is our duty to pray for the conversion of a particular sinner, believing that he will be converted, then it is not duty to believe it is uncertain whether he will be converted or not. We must believe there is no uncertainty in the case; for he says, "we know the *will* of God on this subject." And he quotes the oath of God that he has no pleasure in the death of the wicked, and the declarations of the apostle that God "will have all men to be saved," and that he is "not willing that any should perish, but that all should come to repentance," and similar passages, as a proof that he is right. It appears, then, that he puts the same construction upon such declarations of scripture that Arminians and Universalists do. Calvinists suppose that they express God's regard for the good of sinners, *in itself considered*, and his desire, *in itself considered*. for their salvation; but that they do not express any decision whether it is best *on the whole* that they should be saved, or whether he does on the whole desire it. And they suppose that other parts of scripture render it abundantly evident that it is not best *on the whole* that all men should be saved, and that God does not on the whole desire the salvation of every man, but does on the whole choose not to save all men, but to destroy some, for the glory of his justice. This distinction, Arminians and Universalists reject and ridicule, as one which has no foundation; though no man lives a day without acting upon it, in the ordinary concerns of life. My neighbour appears to take the same ground that they do, with respect to this distinction, and with respect to such declarations of scripture. Arminians believe that God does, in them, express what they think he feels, a desire on the whole for the salvation of every sinner; which desire is dependant for its being carried into effect, upon "man's good leave;" which some men withhold, and so God's desire is disappointed. Universalists have the same view of God's desire to save all, and believe that he is able to carry it into effect, and will carry it into effect, and all will be saved. My neighbour also believes that these declarations furnish a sufficient warrant to condemn any expressions of its being uncertain whether it may or may not be the will of God, and for the glory of God, to save every man; and thinks they furnish sufficient ground on which to pray, "*with no reservation, with no hesitation*," for the conversion of every sinner, believing that it will be done; because from them "we know the *will* of God on this subject." He must, therefore, I think,

to be consistent, believe with Arminians and Universalists, that the highest glory of God requires the salvation of every man, and that if any one should be lost, there would be so much lost from the glory of God. And he must condemn, as utterly wrong, the Calvinistic doctrine that the highest glory of God requires that some should be lost, as well as some saved. And it seems to me, that if he believes that the highest glory of God requires that every sinner should be saved, so that it is his duty to pray for it, *believing that it will be done*, he must believe that it will be done, and be a Universalist. He cannot, consistently, take the Arminian ground, and say that God is on the whole *willing*, but *not able* to save every sinner, and that his wishes are disappointed through the want of "man's good leave;" for, if he does, this is *disbelieving that it will be done*.— And to ask God to do that which he doubts whether he is able to do, and thinks it uncertain whether he will do, he supposes is unbelief, and a mockery of God. And therefore, believing that God is both able and willing to save every sinner, and that his greatest glory requires him to do it, he must believe that it will be done, and be a Universalist. I see no way for him to avoid this conclusion, without giving up his whole scheme.

I said that our different views of the prayer of faith appeared to me necessarily to lead us to different views of the moral character of God. I think the way in which they do so now appears. I believe the moral character of God, his holiness, his love of righteousness and hatred of iniquity, cannot be supported without the exercise of his justice, the everlasting punishment of some sinners, according to their deserts, to *show his everlasting disapprobation*

of sin: and that his goodness, which constitutes his moral character, leads him to choose, *on the whole*, that some should be lost, as well as some saved. But his system must lead him to think that the goodness of God requires him to choose on the whole that all should be saved; and requires us to pray for it, *believing that it will be done*. If we both follow our systems where they appear to me inevitably to lead us, we cannot, as you see, avoid being thus widely asunder in our views of the moral character of God.

Our different views of the prayer of faith appear to me to lead us widely asunder, also, in our views of the moral character of the Lord Jesus Christ. I suppose that his character, as a good man, was perfect, without a single exception; that, as a good man, he did his whole duty. Doubtless we shall both agree, that, if it is our duty to pray in faith for the conversion of every sinner, it was equally his duty, as a good man, thus to pray. I believe he did his duty, in this respect, as well as in every other; and prayed for the conversion of every sinner with such faith as I think right, that is, with full confidence in the wisdom, power and goodness of God, that he will save as many as it is on the whole best to have saved, and destroy as many as it is on the whole best to have destroyed; and a supreme desire that he should do so. But with the view which my neighbour takes of the prayer of faith, he cannot believe that the Lord Jesus performed the duty of praying in faith for the conversion of every sinner.— For if he had thus prayed, according to his theory, every sinner must have been converted and saved; which we all know was not the case in Christ's day, nor since. He must, then, to be consistent with his theory, come to the conclu-

that the Lord Jesus Christ effected this important duty, and largeable with the blood of all souls that have perished in sequence. If my neighbour any way of avoiding this conclusion, without giving up his theory of the prayer of faith, I wish would point it out. To me, the conclusion appears inevitable. My view of the subject also leads me to suppose that the Lord Jesus is right, when he "rejoiced in it and said, I thank thee, O Father, Lord of heaven and earth, thou hast hid these things from the wise and prudent, and hast revealed them unto babes: yea so, Father; for so it seemed good in thy sight." He rejoiced, and gave thanks to God, for hiding from some, the things that pertain unto salvation, and revealing them to others, according to his good pleasure; because it was best on the whole that it should be so, that they might remain suitable subjects of divine justice forever, while others were made subjects of divine mercy. My view of the subject leads me to suppose this to be a suitable matter of rejoicing and thanksgiving, that these were their feelings in the Lord Jesus Christ, and that we ought to feel so. But his view of the subject must lead him, as I think, to deem these feelings as wrong, not in the Lord Jesus, and in all cases. He must think that it can be a matter of rejoicing, in any point of view, that these things are from any; but must, in every point of view, be a matter of regret and sorrow. He must think it desirable on the whole, in every point of view, that all should come to the knowledge of the truth and be saved; and consequently, that it was wrong for the Lord Jesus Christ to

rejoice, and give thanks to God, for hiding these things from a part of mankind, and revealing them only to a part. In both these ways, our different views of the prayer of faith lead us inevitably, as appears to me, to different views of the moral character of the Lord Jesus Christ.

And our different systems lead us as widely asunder in our views of the moral character of the inspired penmen of the holy scriptures, and of the moral character of the saints in heaven. While the inspired prophets and apostles lived, I suppose they sometimes performed their duty in praying for their fellow men. Moses, while he lived, made many acceptable prayers for temporal blessings on the people of Israel; and it appears to me too much to believe that he never once made an acceptable prayer for their conversion and salvation.—Samuel did the same; Daniel did the same: Isaiah did the same.—The other prophets I cannot believe lived in the total neglect of this duty. Paul says, "my heart's desire and prayer to God for Israel is, that they might be saved." So ardent was his desire for it, that he says, "I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." These prayers, I believe, were made in faith, such faith as I have described, faith in the perfections of God, that he would do what was best, saving some and destroying others, according to his good pleasure. But my neighbour must conclude, that these holy prophets and apostles, whom the Spirit of inspiration guided into all truth, always lived in the neglect of the great duty of praying in faith for the conversion of the Jewish nation. If only *one* of them had,

in but *one* instance, performed this duty, that whole nation must, on his principles, have been converted and saved. On his principles, Moses, and Samuel, and Daniel, and Isaiah, and Jeremiah, and all the prophets, and Peter, and John, and Paul, and all the apostles, and primitive Christians, must have totally neglected the great duty of praying in faith for the conversion of the Jewish nation. And Paul must have been under an awful delusion, when he said, "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Though he thought that his faithfully preaching the whole truth to them, had cleared him from their blood, he must, nevertheless, have been chargeable with the blood of every one that perished; because, if he had done his duty, in a *single* instance, of praying in faith for their conversion, they would have been converted.

[To be concluded.]

From the Christian Mirror.

MR. CUMMINGS—The following Dissertation on Ecclesiastical Councils was read a few years ago before an Association of Ministers. At my request the author gave it to me for insertion in the Mirror. The subject is one which the welfare of the Congregational Churches demands should be discussed.

THE AUTHORITY OF ECCLESIASTICAL COUNCILS.—NO. I.

*How are the results of Ecclesiastical Councils to be regarded?*

This is a question, upon which, the peace, prosperity and even existence of Congregational churches depend: for Ecclesiastical Councils constitute the only tribunal to which individual members, or par-

ticular churches may look, for advice; and to whom they may appeal for redress of grievances. It is a question, therefore, that demands a candid, prayerful, and strict investigation.

More clearly to understand the subject, and to be able explicitly to answer the question proposed, it will be necessary, first, to state, when the results of bodies claiming the name of Ecclesiastical Councils, are not to be regarded at all, or to be regarded only as advice from a source not official.

Nothing but the call of an ecclesiastical body, or of an individual or individuals, in connexion with some ecclesiastical body, can regularly convene a council of the churches. Wise, in his Vindication of the government of the New-England churches, says, "The right of convoking councils ecclesiastical, is in the Churches." The Cambridge Platform plainly points out the manner in which councils may be convoked.

Any particular church may convene a council at any time, when in their own opinion, they need advice, or assistance.

An individual, or individuals, being members of any church, may convene a council for the purpose of being organized into a distinct church with others who may desire to associate with them, provided they first obtain permission from their own church. Mather's Ratio Disciplina, page 2d. "Men, who by mutual conference, have come to the resolution for the gathering of a church, obtain an allowance from their churches for them to bear a part in this action—send letters unto the pastors and churches of the neighbouring towns, and request them to countenance their proceeding." If such permission be refused, it may be considered a

grievance, and will come under the following provision, which the best writers have always considered as implied in the Platform, viz. When an individual or individuals think themselves aggrieved, if the church refuse to call a mutual council, they may regularly convene an ex-parte council. The Platform allows of such a council only as the last resort; no writer on the usages of the New-England churches, which I have seen, permits or acknowledges an ex-parte council in any other case.

*Ratio Disciplinæ.* "The person aggrieved applies himself to the pastor, and by him to the church, with humble remonstrances of the hardships, which he apprehends upon him, desiring them to review his case. And if this don't obtain, then to accommodate him in calling a council of neighbouring churches (chosen with mutual satisfaction) to judge of the proceedings. If they refuse to do it, he may do it without them."

2. The results of councils, as such, are not binding, when, being regularly convened for consultation and advice merely, they assume the power of enforcing or executing their decisions.

When difficulties arise in churches, the Platform makes provision for convening councils for two distinct purposes, which provision comes under the second and third way of the communion of churches one with another.

The first are convened for advice, the second for admonition.—So far as I have been able to obtain information, it does not appear that more than one council has ever been convened in the N. England churches in the third way of communion, that is, for admonition, and we are not informed when, nor where such council was con-

vened. All others have been convened, merely for advice and council, and therefore could have no power, in a judicial way, to enforce their decisions.

Indeed, it is such an established principle in the organization of our churches, that the sole juridical power is vested in each individual church, and this right is so carefully guarded in our constitution, that even councils, convened in the third way of communion, to admonish offending churches, cannot wrest this power from them, without denying that they are gospel churches. If the offending church does not voluntarily acquiesce in the decisions of the council, all they can do, is to withdraw communion from it, which is in effect to excommunicate it. While the church is acknowledged as such, the council has no coercive power. While any church is in existence, it must retain the full power of managing its own concerns. This power can cease only with its existence as a church, and its existence as a church does not cease when the council, to give effect to its advice, recommends to the churches to withhold fellowship from the offending church, till it submits to the result, and the churches, in accordance with this advice, do withdraw from communion with it. Ecclesiastical councils have no other way of enforcing their decisions: and when their censures are disregarded, the churches composing the councils, and churches in fellowship with them, ought to withdraw from the offending church, till it has submitted to the censure passed.

As proof that ecclesiastical councils have no power over individual churches, existing as such, further than to advise and recommend, I quote the following author-



ities, Cam. Plat. Ch. 10. sec. 2 : "A company of professed believers ecclesiastically confederate, as they are a church, subordinate church power under Christ, delegated to them by him, doth belong to them; as flowing from the very nature and essence of a church. It being natural to all bodies, and so to a church body, to be furnished with sufficient power for its own preservation and subsistence."

Ch. 16, sec. 4. "It belongeth unto Synods and Councils to debate and determine controversies of faith, and cases of conscience; to clear from the Word, holy directions for the holy worship of God and the good government of the churches; to bear witness against mal-administration, and corruptions in doctrine, in any particular church, and to give directions for the reformation thereof; but not to exercise church censure, in any way of discipline, nor any other act of church authority or jurisdiction."

John Cotton's *Book of the Keys*: "A society of the faithful hath within itself a complete power of self-reformation, or if you will, of self-preservation, and may, within itself, manage its own choice of officers, and censures of delinquents. Nevertheless, because particular churches may abuse their powers, a communion of churches in Synods or councils is necessary; who have authority to determine, declare and enjoin such things as may rectify the evils, which fall under their cognizance; but still, so as to leave unto the particular churches themselves, the formal acts, which are to be done pursuant to the advice of the council."

Mather's *Ratio Disciplinæ*: "If they (an ex-parte council regularly convened) find the person to have suffered palpable injury, they

endeavor to convince the church of it, and advise them to restore him." After this, Mather sums up the sense of the New-England churches, with respect to the power of ecclesiastical councils, in the following words quoted from an eminent author: "The decrees of councils ought not to be propounded or obtruded upon the churches as Prætorian sayings, or as Persian decrees."

Wise's vindication of the government of the New-England churches, pages 49 and 51. "A gospel church essentially considered as a body incorporated, is the subject of all church power. This is evident from Matt. 18 : 15, 20.—This paragraph of Holy Writ lays open a scheme of juridical power, in the subject of it, that is the church. From the commencement of the process, to the final issue in the execution of the obstinate and criminal member, all is to be ascribed to the authority of the church. For what business has one man to interrupt another in his crimes and unlawful pleasures, unless he has power to do it? p. 45. "A council has only consultative, not juridical power. A juridical power, committed to such a representative body, is both needless and also dangerous to the distinct and perfect states they derive from. Complete states settled upon a body of immutable and imperial laws as its basis, may want counsel; but to create a new subject of juridical power is to endanger the being of the creators." The Rev. Thomas White, in his book entitled the *Lamentations of New-England*, complains of a departure from this established principle as the cause of great evils. His language is, "These (the New-England churches) have reduced their church state to great darkness, by not ar-

ending to the rule of our constitution in councils. It has been the practice of councils convened according to the second way of communion in our Platform, who are only to hold forth light, and give advice, to usurp the power of judgment in matters of fact, as also the power of admonition in case of offence, which (last) is proper to do only in the third way of communion in our Platform, and apposes that a church wants correction for an offence, and not merely light and counsel. This thing, I am bold to say, has been the occasion of all our anti-councils, as well as of the contentions and confusion churches have been left in, after all endeavours used by regular churches by way of councils. Let councils move in their proper sphere. Let them act agreeably to their nature, and the rules laid down in the Platform. Let such as are called to give advice and hold forth light, do that, and proceed no further. Come also into the practice of the third way of Communion, as laid down in the Platform, and put churches obstinately offending out of communion. This would open the door for all really aggrieved to settle in an orderly way in stated fellowship, in some neighbouring church, as though they had been dismissed. This rule doth effectually hinder anti-councils, or councils against councils; of which there have been too many instances, to the great reproach and confusion of these churches. For if aggrieved persons are allowed to all councils, the church also has power and liberty, and by this means anti-councils come upon the stage." If any thing further were necessary to prove, that, according to our Platform, councils have power only to recommend and advise; might mention the exertions

which have been made, at different times, to provide, by obtaining the consent of the churches, for the extension of the powers of ecclesiastical councils. They who have advocated such a measure, and believed such power in councils expedient, never pretended it was vested in them by the Platform.—They have acknowledged it was not; and have thought this was a defect, which ought to be remedied.

It was against such an amendment, that Wise wrote, from whom I have quoted. The churches have been so tenacious of this precious privilege, secured to them by their charter, that every attempt to deprive them of it has failed; and to this day, it remains an established principle, in the government of our churches, that ecclesiastical councils have no juridical power over any particular church.

3. The results of ecclesiastical councils are not binding when they recommend that which is contrary to express declaration of scripture.

In all cases it is our duty to obey God rather than men.

For the Hopkinsian Magazine.

#### BENEFIT OF SELF-EXAMINATION.

I do not perceive, how it can be justly affirmed, as it lately has been, that self-examination is "not calculated to quiet the conscience, to banish slavish fear, or to remove doubts and apprehensions of our being unbelievers;" and still less how it can be maintained that "peace of mind, founded on any thing in ourselves, will always puff us up with pride." If the state of our souls be bad, indeed, self-examination must disquiet the conscience, rather than quiet it: but are there no cases in which, through

the accusations of others, or a propensity in ourselves to view the dark side of things rather than the bright one, or the afflicting hand of God, our souls may be disquieted within us, and in which self-examination may yield us peace? Did the review which Job took of his past life, yield no peace to him? And though he was not clear when examined by the impartial eye of God; yet were all his solemn appeals respecting his integrity, the workings of self-righteous pride? Was David puffed up, when he said, "Lord, I have hoped in thy salvation, and have thy commandments?" Did John encourage a confidence in the flesh, when he said, "If our hearts condemn us not, then have we confidence towards God?" or Peter, when he appealed to Christ, "Lord, thou knowest all things, thou knowest that I love thee?"

Had it been only affirmed, that no peace of mind can arise from the recollection of what we have felt or done in time past, while at present we are unconscious of any thing of the kind: this had been true. Past experience can no otherwise be an evidence of grace to us, than as the remembrance of them rekindles the same sentiments and feelings anew. But to object to all peace of mind arising from a consciousness of having done the will of God, and to denominate it "confidence in the flesh," is repugnant to the whole tenor of scripture.

ANDREW FULLER.

#### PROFANATION OF THE SABBATH.

Notwithstanding so much has been already said on the profanation of the Sabbath, I believe one evil has been overlooked: at least, remarks upon it have not come within my observation: I mean

the practice among certain classes of standing around the doors and in the porches of our houses of public worship, before the commencement of divine service, upon the Sabbath. Some, perhaps, not having taken the subject into consideration, may be inclined to think this not worthy of notice.—I am well aware that the subject, at first sight, does not present any thing extraordinary; and I suspect has not received that degree of attention which it justly demands. But, Sir, if there be any who are indifferent to the subject, I would ask them two simple questions: What does the honour of God's house demand? What do you suppose that those, whom you see standing around the sanctuary, are there for? Persons who have no opportunity for intercourse with each other during the week, think the time and place above-mentioned, suitable for talking over their worldly concerns, making remarks upon those entering into the house of God, or rehearsing the news of the past week, and things of like nature. But this is not all: among these are a younger class of individuals, treading in the same steps, and following the same pernicious example. Neither can it be said that their conversation is in its nature entirely negative, neither good nor bad; it is often, and, alas, too often, directly immoral. I would not be understood to mean, that no good conversation is carried on at such times; but I say, in general, and I believe almost wholly, the case is as I have represented. And is this no evil? Is it not a direct violation of the "Hallowed Day," and a pollution, as it were, of the sanctuary? Is it not prejudicial to the morals of the young? Does it not tend to make them more callous to the claims of the Sabbath?

I would mention one circumstance more. When the time for the commencement of the exercises has arrived, they "go into the house of the Lord," with heart and mind filled with that, which they had just heard, and it may be, some interesting news has so completely obtained possession of their thoughts, as to render them totally unconscious whether they are in the house of God, or out of it.

*Christian Mirror.*

For the Hopkinsian Magazine.

ILLUSTRATION OF I. COR. XV. 24.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.

These words of the apostle relate to the Lord Jesus Christ, whom God hath set as King on his holy hill of Zion, and who shall reign, till he hath put all his enemies under his feet. In order to illustrate them, it seems necessary to show,

I. When the kingdom of Christ commenced.

II. When it shall end. And,

III. What will be the state of things, after he has delivered up his kingdom to the Father.

I shall attempt to show,

I. When the kingdom of Christ commenced.

Concerning this, there is a diversity of opinions. Some suppose, that Christ was endowed with his royal power and authority, before the creation of the world, and that he began his reign, at the birth of time. They suppose that God devolved upon him the creation of angels and men, and gave him the government of heaven and earth, as soon as they were brought into being—that he gave the law to Adam—formed the Mosaic laws of government—and directed all the concerns of the Church, and of the

world, and of the universe, before, as well as since, his death and resurrection. But there seems to be no just foundation for this opinion, in scripture, which represents God as existing in Three Persons, who perform three distinct offices. The Father is represented as Creator, Lawgiver, and Governor, by office; the Son as Redeemer; and the Holy Ghost as Sanctifier. In the economy of the divine works, God is, by office, Governor, and did actually exercise this office, until He delegated the power of government to Christ.

The question now is, *When* did the Father commit the government of all things into the hands of the Redeemer? To this I answer—It was after he had died and risen from the dead. The Father promised to give him the reins of government, as a reward of his sufferings and death; and there would have been no propriety in bestowing this reward, until he had performed the work assigned him.—This work he finished on the cross; and the Father raised him from the dead, as a testimony of his having made complete atonement for sin. Now, that God promised the kingdom to him, as the reward for this work, appears from various passages of scripture. We find a prediction of Christ's sufferings and exaltation in the second Psalm: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. Yet have I set my King upon my holy hill of Zion." In predictions, it is common for God to speak of things future, as though they were present, or past. This is plainly

the case, in this prediction in the second Psalm. The prophet speaks of Christ, as though he had come, was opposed, and had taken the government into his hands. But yet, we must suppose, that God, by the mouth of David, foretels what should take place, after the death and resurrection of Christ. The prophet Isaiah predicts, not only his humiliation, but his subsequent exaltation: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and shall be satisfied. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." When Christ came, and read these predictions, he undoubtedly understood them as the promises of the Father, to bestow the kingdom upon him, as a reward for his dying in the room of sinners. And when we look into the New Testament, we find plain representations that the kingdom was bestowed upon him, after his death, and as a reward for it. Paul says to the Ephesians, "The eyes of your understanding being enlightened, that ye may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be head over all things

to the Church." Here it is plainly intimated, that God gave the kingdom to Christ, immediately after he had raised him from the dead. And the same apostle tells us, that the Father did this, to reward the Son for his humiliation and death: "Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: Wherefore God also hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus, every knee should bow, of things in heaven, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Our Saviour himself seems to give the same account of his receiving the kingdom. Just before he ascended to heaven, he commissioned his apostles to preach the gospel through the world: and to let them know the authority by which he acted, he told them—"All power is given unto me, in heaven and in earth," that is, he had just received the kingdom from the Father. Here, then, it may be considered as proved, that the kingdom was first delegated to Christ at his resurrection. I am to show,

II. How long Christ will hold this kingdom, before he delivers it up to him who gave it. He has had the government in his hands, from his resurrection to this day; which is near two thousand years. And it is to be expected, that he will continue to govern all, even

until he shall have completed the great design of redemption. How long this will be, it is not easy to determine. But this, however, is certain, that he will reign, until the end of time, or his second coming at the resurrection and general judgment. He is made head over all things to the church, and therefore must govern until all the elect are gathered in, and the church is brought to a state of perfection; which will not be until the end of the world. Accordingly the seventy-second psalm represents his kingdom as extending from sea to sea, and from the river to the ends of the earth, and as continuing as long as the sun and moon shall endure. But the apostle speaks more explicitly upon this point, in the words before and following the passage under consideration. "But every man in his own order; Christ the first fruits; afterward they that are Christ's *at his coming*." Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet.—The last enemy that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, who did put all things under him. And when all things shall be subdued unto him, Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." According to this representation, Christ will reign until he has put down all rule, authority, and power, which was opposed to him, and until he has put all his enemies under his feet, and until his second coming. Then, indeed,

he will display his supreme authority to the highest degree. For God has appointed a day, in which he will judge the world in righteousness, and has appointed Christ to be the judge on that great day.—And when he shall have performed this solemn and interesting work he will deliver up the kingdom to God the Father. How long it will be, before he will have prepared all creatures for the day of judgment; and how long that day will be, the scripture has not very clearly revealed. It is generally supposed, that the world will exist more than a thousand years longer; and some suppose, three hundred and sixty-five thousand years. It is expressly promised, that Christ's glorious reign on earth shall be a thousand years, from beginning to end.—And if those years are considered as prophetic years, that is, a day for a year, they will amount to the long period of three hundred and sixty-five thousand years. But be the millennium a longer or shorter term, it will undoubtedly reach nearly to the end of time, when the day of judgment will commence. But how long this process will last, we have no intimation in scripture. If, however, we may be allowed to conjecture; from the preparations made for that day, and from the transactions which are then to be reviewed, we must conclude, that it will continue nearly as long as the world will have stood. And whenever Christ shall have finished this great and last act of his government, he will deliver up the kingdom to the Father, and never more exercise a delegated power over the universe. God the Father will then act in his proper office, and Christ in his, and he will have no further concern in the universe, as Mediator, but only as God. [To be concluded.]

From the Eclectic Review.

PREACHERS AND HEARERS.

There is a perverse taste which prevails in the present day, not so much among the readers of religious publications, as among the hearers of the gospel; and which many preachers seem disposed to gratify. This perversity, it is not easy to define or to characterise; but in general it may be described as a predilection for what is startling and extravagant, in opposition to what is simple, natural and edifying. No attentive observer of the religious world can have failed to remark, that there are multitudes to whom the most wholesome instruction is distasteful, unless recommended by a profusion of spiritual sauces and stimulants. In various parts of the kingdom, and no where more than in the metropolis, the superabundance of the supply seems to have rendered the hearers of the gospel capricious and fastidious. Turning away in disgust from the most momentous truths, exhibited in a pure and simple style, there are many who must be caught by impertinent anecdotes, by vulgar witticisms, by startling but inapposite similitudes, by abrupt and unnatural transitions, and by far-fetched and fantastic illustrations. A century ago, it was thought a most felicitous description of good writing, when it was characterised as 'natural but not obvious;' but the style accommodated to this perverse taste is neither natural nor obvious. It is greatly to be deplored, that there are so many preachers who seem to aim at pleasing by studying to say what is calculated to sur-

prise and astonish, rather than to instruct and improve. And it is also devoutly to be wished, that, if all who attend on Christian ordinances cannot be taught to distinguish that eloquence which is genuine from that which is false or vulgar, they would at least learn to give a respectful attention to 'sound thinking without ambition, and a pure style without affectation.'

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DR. SCOTT UNPOPULAR.

*Extracts from his Letters.*

"Really my influence with the professors of religion in London, even with those who brought me hither, is very small; except as party is concerned with some, and as with others regard to the poor patients prevails. I believe *no minister in London is so unpopular*. Others may be more unknown, or have a *less* name; but none so *ill* a name, as to doctrine and preaching. No sort owns me, neither one or another; and those, who have seemed to favour me, think me wrong—that I *carry things too far*—or they do not know what to make of me. A few very respectable friends I have."

"As to my situation, I am very well satisfied with it, if I can but maintain my post. I am not popular, and have very much ceased to covet popularity. You may buy even gold too dear: and I think popularity is often too dear bought; at least I could not go to the price of it, if I had the talents for it.—But I have many respectable friends."

**Religious Intelligence.**

From Zion's Herald.

**SANDWICH ISLANDS.**

Last Wednesday evening, the Gentlemen's Missionary Society in Hanover-street church and congregation held their annual meeting. A great interest was attached to the meeting from the circumstance that the Rev. Mr. Stewart, a missionary, who has spent more than two years at the Sandwich Islands, was present, and gave many interesting facts in relation to the former state of those Islands and their present improved condition. To see a missionary, who has stood on pagan shores, and preached Jesus in a heathen language, is an interesting sight. He comes to us from the field of labour, and tells us truths, which indeed we have learned through the ordinary channels of intelligence, yet coming from a living witness they have a double interest and engage a new attention. Mr. Stewart's relation was an honest, an unvarnished statement of things as they were, and as they now are; it was pleasing to hear what great things God had done for that people, and was a new proof, if any proof can be wanting, that the gospel is most eminently calculated, not only to promote happiness, morality and pure devotion in a civilized nation, but to rescue a people from the very lowest degradation.

Mr. Stewart briefly remarked that all our reading—all our reflections, or the flights of fancy, could give no adequate idea of a heathen nation. He had asked many questions—had read much—had thought intensely on the character of a people to whom he was about to be a messenger of salvation; yet every

pre-conceived opinion vanished when the first rude canoe from the islands drew near the vessel that bore the missionaries. He was struck with astonishment to see the beings which approached him, and almost doubted the fact that they belonged to the human race. This, his first impression, was deepened more and more after landing and seeing a throng of thousands standing around him—deformed—naked—filthy and vicious, and wholly abandoned in every sense of the expression. Then to ascertain their moral condition, if the word moral might be used, and find them without exception liars, notorious thieves, cruel in the extreme, and under the most cruel bondage to their superstitious fears, completed the gloomy picture of degradation. Ah, it might well have been asked, if any good could come to such people—if there was power enough even in religion, to rescue from such dreadful delusions. But the eye of faith does not look at difficulties or discouraging appearances; it is fixed full on the promise, and on the face of the Lord's Anointed.

Some of the causes of a licentiousness among this people, too awful to be committed to the record of letters, were their songs and dances. Mr. Stewart had heard thousands with one voice singing a favourite song, which, when he had learned enough of the language to comprehend its meaning, was too abominable to be spoken; the substance was communicated from missionary to missionary in writing—the tongue could not utter it. This song was accompanied with the most obscene gestures,



and afforded a boisterous joy to thousands who stood around the singers. Another cause was the universal habit of intemperance.—Europeans had introduced the art of distilling a rude sort of rum from a vegetable, abundant in the islands, and every village throughout the islands was soon in possession of a distillery, and the population of whole districts would, at the same hour, be found under the influence of the most beastly intoxication.

The marriage contract was not regarded in the least; husbands and wives separated, on any pretence to meet no more, and their children, neglected by both parents, roamed they knew not whither, and were often found in other islands. The murder of children, under the most horrid circumstances, prevailed to an astonishing degree;—two thirds of the whole number were supposed to fall by the hands of their parents before they came of age to support themselves. When an infant was sick, and it became troublesome to the mother to take care of it, a hole was dug in the ground, in the centre of their hut, the child put in, and earth thrown over it, and father and mother would join in treading it to a level, while the child's dying struggles would heave the sods. The mother would then throw a mat on the ground, and calmly sit down to her dinner over her murdered child. The aged were invariably dragged out of doors when they became a burden, and left to perish in the open air, and their bodies were devoured by the hungry dogs.

Incast was a common thing among them. A distinguished chief, who died but a few years since, took his own daughter for a wife, and after his death, she was

taken by his son who succeeded him, and thus became the wife of her half brother.

This tale is sufficiently long to give us some faint idea what sort of beings the enlarged charity of the present day has deigned to elevate to the character of Christians.—Bless God, that such designs have not been in vain with these people. The Sabbath is now generally observed among them: drunkenness has ceased from the land: the abominable song is heard no more: the whole people have learned or are learning to read and write: about eighteen thousand listen to the words of eternal life every Sabbath, and many of the sweet charities of life are springing up in their midst, and a most wonderful change has taken place throughout all those "isles of the sea." They now wait for the law of the Lord. Ten or twelve have been admitted, after a long trial of their sincerity, to Christian church fellowship, and very many are now on probation, among whom are the highest chiefs in the island.

This is but an outline of the intelligence communicated by Mr. Stewart. The effect of this communication was very great upon the minds of all present, and the Society gave evidence of their desires to extend the blessings of the gospel to such people by a subscription to the cause of missions, amounting to nearly six hundred dollars.

Extract of a letter from S. Prust, Esq. Bristol (England) to G. F. of New-York, dated November 15, 1826.

"You would have been delighted at the recent Baptist Missionary Society meeting. Good old Dr. Marshman gave it great interest, and Mr. Townley, of the London Missionary Society, with that ex-

cellent young nephew of Dr. Carey. Mr. Enstace Carey, sang a Bengalee Hymn. The London Missionary meeting in September was the most delightful we ever had. An excellent feeling pervades all the kindred institutions; no rivalry; no jealousy; all a family concern. A City Mission has been commenced here, as well as in London, for preaching the gospel among the poorest of the poor, in their own dwellings, school-rooms, warehouses, cooperages, &c. lending them tracts one week, and changing them the next; from all which exertions, we may hope for a harvest of souls to the dear Redeemer. I hope true religion is flourishing among us. Our congregations are large every where. The Seamen's Chapels continue well filled. Good, great good must be done. *Mind the seamen*, a too long neglected race."—*N. Y. Obs.*

**Roman Catholic Converts to Protestantism.**—In our last, we made a brief extract from an Irish paper, stating the number of recent converts to Protestantism, from the errors of Popery, in a single town in Ireland. An extract from a letter on the same subject, addressed to a gentleman in Baltimore, dated Dublin, December 22, 1836, appears in the last New-York Christian Advocate. The writer considers the great evil of Ireland, Popery, to be on the decline. He says,

"I do not build my hopes on a few conversions to Protestantism: but there is a system at work, by means of schools and Bibles, which is silently and gradually sapping the very foundations of Popery.—No doubt you have heard of the conversions which have taken place in the town of Cavan. Three hundred and three persons, male and female, have renounced Popery

in that town within the last eleven weeks. The system is working elsewhere, and there have been numerous conversions in other quarters: but Cavan has taken the lead. It received the first impulse from Gideon Ouseley's preaching in the street. But the people were prepared for such a work by other means. A few years ago, the proprietor of the town, Lord Farinham, divided his estate into districts, and to each district he appointed a religious young man to carry the scriptures into every house, and to read them, or procure them to be read in every instance where it was practicable. This I suppose to be one cause why Cavan has taken the lead in the reformation which is now taking place in many parts of Ireland. In every instance the young men appointed by Lord Farinham were members of the Methodist Society. You and I well remember the time when it was very difficult to prevail on a Catholic to hear the gospel. But glory be to God, the time has arrived when our preaching houses are crowded with them, crying for mercy through the atoning blood of Jesus Christ."

The preceding facts are a *trumpet-tongued* comment on the Papal imprisonment of the scriptures. Let the word of God have but *free* course, and it will be glorified. Let the light of truth only shine forth, and Popish darkness, and its works, must flee away. *Sole oriente, fugiunt tenebrae.*—Philadelphian.

**Female Education.**—By the 5th report of the Bengalee Christian School Society, it appears, that in the last year the Female Schools have increased from 20 to 24, and the scholars from 370 to 475.—The young females give evidence that they progress in understanding the lessons which they read.

## ORDINATIONS AND INSTALLATIONS.

1826. Dec. 13. Installed Rev. CALEB KNIGHT pastor of the Con. Church in Washington, Mass. Sermon by Rev. Dr. Knight.

1826. Dec. 20. Installed Rev. JAIRES BURT over the Con. Church in Canton, Con. Sermon by Rev. Sylvester Burt.

1827. Jan. 3. Installed Rev. ELDER-KIN J. BOARDMAN pastor of the Con. Church in Danville, Vt. Sermon by Rev. Grant Powers.

1827. Jan. 3. Ordained Rev. JONH TOWN as pastor of "the new Church" in Groton, Mass. Sermon by Rev. Dr. Beacher.

1827. Jan. 3. Ordained Rev. STEPHEN ALONZO LOPER as pastor of the Con. Church in Hampden, Me. Sermon by Rev. Mr. Blood.

1827. Jan. 10. Installed Rev. NATHAN SHAW pastor of the north Church in Stockbridge, Mass. Sermon by Rev. Dr. Hyde.

1827. Jan. 17. Installed Rev. JACOB SCARLETT pastor of the Calvin. Con. Church in Henniker, N. H.

Installed Rev. MOSES WELSH pastor of the Con. Church in Plastow, N. H.—Sermon by Rev. Mr. Gile.

1827. Jan. 24. Installed Rev. C. P. GROSVENOR pastor of the 1st Baptist Church in Boston. Sermon by Rev. F. Wayland.

## POETRY.

From the Connecticut Observer.

MR. EDITOR—If it will meet the design of your paper, I wish you to give place to the following lines, by James Montgomery.

## ENGLAND.

I love thee—when I hear thy voice  
Bid a desponding world rejoice,  
And loud from shore to shore proclaim,  
In every tongue, Messiah's name;  
The name, at which, from sea to sea,  
All nations yet shall bow the knee.

I love thee :—next to heaven above,  
Land of my fathers ! thee I love ;  
And, rail thy slanderers as they will,  
" With all thy faults, I love thee " still ;  
For faults thou hast, of heinous size ;  
Repent, renounce them, ere they rise  
In judgment : lest thine ocean-wall  
With boundless ruin round thee fall,

And that which was thy mightiest stay,  
Sweep all thy rocks like sand away.

Yes, thou hast faults of heinous size,  
From which I turn with weeping eyes :  
On these let them that hate thee dwell ;  
Yet *one* I spare not—*one* I tell—  
Tell with a whisper in thine ear ;  
Oh ! might 't wring thy heart with fear !  
Oh ! that my weakest word might roll,  
Like heaven's own thunder through thy soul !

There is a lie in thy right hand ;  
A bribe, corrupting all the land ;  
There is within thy gates a pest,  
—*Gold*, and a *Babylonish* rest ;  
Not hid in shame—concealing shall,  
But broad against the sun display'd.  
These—tell it not ;—it must be told :  
These from the LOTTERY WHEELS are

sold ;  
Sold—and thy children, train'd to sin,  
Hazard both worlds, these plagues to  
win ;  
Nay, thy deluded statesmen stake  
Thyself—and lose thee for their sake !  
Lose thee ! they shall not ;—He whose  
will

Is Nature's law, preserves thee still ;  
And while th' uplifted bolt impends,  
One warning more his mercy sends.

O BRITAIN ! O my country ! bring  
Forth from thy camp the accursed thing :  
Consign it to remorseless fire,  
Watch till the latest spark expire,  
Then cast the ashes on the wind,  
Nor leave one atom-wreck behind.

*Errata.*—Page 208, 1st col. line 11. from bottom, *for of read to*. P. 290, 1 c. l. 5 from top, *for confession, read confessions*. 2d col. l. 16 and 17 from bottom, *for which he who, &c. read which he who possesses, has those, over whom he may exercise it, &c.* P. 293, 1st col. l. 6 and 10 *for except read accept*.

There is an error in paging the number for January, which the reader is requested to pardon, and correct with the pen. Instead of 230, &c. it should be 250, &c.

THE  
**HOPKINSIAN MAGAZINE.**

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**SERMON.**

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EPHESIANS, iv. 18.—*Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.*

The believers in Ephesus were converted from heathenism to Christianity. Before the gospel was brought to them, they were totally destitute of divine revelation, and had no other guide in matters of religion, than the bare light of nature. By this light they formed all their opinions, and governed all their practice. But the gospel pointed out to them a more excellent way, and led them to form very different sentiments concerning God, themselves, and their present and future state. The apostle accordingly adapts his epistle to their peculiar character and condition. He begins this chapter with a tender and solemn exhortation to maintain the unity of the faith, and entirely agree in their belief of the great and essential doctrines of the gospel. And in order to make them more sensibly feel their obligation to cultivate unity of sentiment and harmony of affection, he cautions them against reverting back to their former state of pagan darkness and alien-

ation from God. "This I say, therefore, and testify in the Lord, that ye, henceforth, walk not as other gentiles walk, in the vanity of their mind: Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, *because of the blindness of their heart.*"

This is a just description of all men by nature. Their hearts are depraved, and the depravity of their hearts blinds their understanding, and involves them in spiritual ignorance. And so long as the *blindness*, or as the marginal reads it, the *hardness* of their hearts remains, nothing can remove their ignorance of God and divine things. The cause must be removed before the effect will cease. The text, without any comment, contains this plain truth:

*That the moral depravity of sinners blinds all their intellectual faculties.*

I shall,

I. Show that moral depravity lies wholly in the heart. And,

II. Show that it blinds all the intellectual faculties of the mind.

I. Let us consider the proper seat of moral depravity. This is a point which has been much agitated by different denominations of Christians, who acknowledge the general depravity of mankind.—Some suppose that all depravity is

seated in the understanding. Some suppose it equally belongs to all the powers and faculties of the soul. And some suppose it is seated wholly in the heart. This last opinion is plainly maintained by the apostle in his declaration in the text. "Having their understanding darkened, *because of the blindness of their heart.*" He places all moral darkness, ignorance, blindness, and depravity, in the heart. And the truth of this will appear, from various considerations.

1. It appears from the nature of moral depravity. This is altogether different from natural depravity, which consists in wounds, bruises or putrifying sores, and affects only the body. There is no criminality in the infirmities or defects of the corporeal system. If we lose the use of an eye, or an ear, or even any of our intellectual powers, there is no criminality in this natural depravity. But the least degree of moral depravity is criminal, and renders us obnoxious to the divine displeasure. Every affection, volition, or exercise of the heart, has a moral quality, and if unholy, is of a criminal nature.—Hence it is evident, that moral depravity cannot be seated in the understanding, which is a faculty of perceiving, arranging, and comparing our ideas, and of discerning their agreement, or disagreement with each other. This faculty is the proper seat of what we call *speculative* knowledge; in which there is not the least degree of criminality. For, if mere speculative knowledge were criminal, then the Deity would be criminal, and the most criminal being in the universe, because his understanding is infinite, and *knows* all things. Nor can moral depravity lie in the conscience, which is another dis-

tinguent faculty of the soul, by which we discern the nature of *moral* objects, and determine what is good and evil, right and wrong, in a moral view. The exercise of this faculty, as distinguished from the heart, is neither virtuous nor vicious, but only a judging of what is so. God has a perfectly clear perception of right and wrong, and knows the nature of moral evil unspeakably better than any of his holy, or sinful creatures. And his moral discernment of right and wrong is consistent with perfect moral rectitude. The intellectual faculties of men resemble the natural perfections of God, which have no moral quality belonging to them. There is, therefore, no room for moral depravity in the human mind, but only in the *heart*. This may be totally depraved, while the understanding and conscience, and every other intellectual faculty, remains in its full strength, and without the least moral corruption.

2. It appears from the express declarations of scripture, that the heart is the seat of moral depravity. God, in describing the wickedness of the ungodly world, says, "Every imagination of the thoughts of their heart is only evil continually."—Solomon declares, that "the heart of the sons of men is *full of evil.*" Our Saviour represents the heart as the source of all moral evil. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." The prophet Jeremiah, says, "The heart is deceitful above all things, and *desperately wicked.*" All the inspired writers agree in represent-

ing the heart as the seat of moral depravity. It is a scriptural proverb, "As a man thinketh in his heart, so is he." His heart determines his moral character, and denominates him either a saint or a sinner. God nowhere in his word condemns men for any thing but their *hearts*, and the actions which flow from them. This is a clear proof, that moral depravity lies wholly in the heart.

3. No application to the human mind can remove moral depravity, without a change of heart. God tried the Israelites in the wilderness, with mercies and judgments; but no addresses to their understandings and consciences, to their hopes and fears, could remove their evil heart of unbelief. The preaching, the miracles, the sufferings, the death, and resurrection of Christ, were likewise insufficient to cure the perverse Jews of their moral depravity and hardness of heart.—And the depravity of Satan has withstood all the light which God has held up before him, and all the punishments which he has inflicted upon him, in the course of near six thousand years. No illumination of the understanding, no convictions of the conscience of a sinner, will have the least tendency to remove his moral depravity. This Solomon long ago observed—"Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." If depravity lay in the understanding, or the conscience, or in any intellectual faculty, it seems that the exhibition of proper light, and suitable motives would remove it. And since those have always failed of producing this effect, we are constrained to conclude, that depravity lies in the heart, and that nothing but a

change of heart will take it away.

And this leads me to observe,  
4. That a change of heart will entirely remove moral depravity.—Let the heart of any man only be purified by the influence of the Divine Spirit, and his moral depravity will be effectually subdued. Accordingly, when God promises to purify his people Israel, and cleanse them from their moral pollution and depravity, he says he will do it, by sanctifying their hearts. "A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." And the apostle represents God as enlightening the understanding, by shining into the hearts of believers. "For he who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, if God removes the blindness of the mind, and takes away moral depravity, by shedding abroad his love in the heart; then it is very evident, that depravity is wholly seated in the heart. For if depravity did not lie in the heart, the changing of the heart would have no tendency to remove it. These observations seem sufficient to establish the point, that moral depravity lies wholly in the heart. I now proceed to show,

II. That depravity has a darkening or blinding influence upon all the intellectual faculties of the mind. This the apostle asserts in the text. He says, "the understanding is darkened, and the mind involved in ignorance, because of the blindness of the heart. And this appears to be the general representation of scripture. Our Saviour

plainly conveyed this idea, when he said, "The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The apostle Paul says, "The natural man receiveth not the things of the spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned. And again he says, "Unto the pure all things are pure ; but unto them that are defiled and unbelieving, is nothing pure ; but even their mind and conscience is defiled."

All moral depravity consists in selfishness, which must blind every mind that is under the influence of it, in respect to every thing of a moral and religious nature. A totally selfish heart will affect all the intellectual faculties of the soul, and either prevent, or pervert, their proper exercise.

1. The depravity of the heart directly tends to prevent sinners from attending to moral and religious subjects. Those, who do evil, hate the light, and will not come to the light, lest their deeds should be reprov'd. Selfishness perfectly hates holiness, and will, if possible, divert the attention from all holy objects. It is owing to the depravity of the heart, that sinners like not to retain God in their knowledge, and say unto him, depart from us, we desire not the knowledge of thy ways. The apostle tells us, that the blindness of the heart darkens the understanding, by alienating the affections from God. The great ignorance of natural men, in respect to divine things, is greatly owing to the depravity of their hearts, which prevents their employing their intellectual faculties upon God, and his ways and word. So long as a man keeps his eyes shut,

he can receive no light from the sun, nor information from surrounding objects. So the apostle John tells us, that the light of divine truth will have no influence upon those whose understandings are darkened by the blindness of the heart.— "The light shined in darkness and the darkness comprehended it not." It was their depravity of heart, that prevented the Jews from hearkening to Christ, and receiving divine light and instruction from him.— Depravity of heart has restrained thousands and thousands from attending to divine objects, and hearkening to divine instructions, which has kept them in a state of deplorable ignorance and darkness in regard to those things which most nearly concern them, both in time and eternity. But,

2. If those whose hearts are totally depraved, do attend to divine objects, yet their depravity makes them totally blind to the beauty of holiness. They cannot discern the moral excellence of God, or of Christ, or of any holy object in heaven or in earth. Selfishness is total enmity to holiness, and alienates the heart from all holy beings and objects. Though Satan has not lost any of his intellectual faculties, yet he has become totally blind to that moral beauty which he once saw in God and the inhabitants of heaven. Just so it is with those, whose minds are under the blinding influence of moral depravity. They cannot discern the beauty of holiness in God, or his creatures, who bear his moral image. Could they see all the glory of God, all the glory of heaven, and all the moral excellence of all holy beings completely displayed, they could discern nothing lovely in their view ; but amidst so much light, would feel themselves involved in total moral darkness.

This is the representation of scripture, from beginning to end. Sinners are represented as blind, as deaf, as ignorant, and even as dead; which are figurative expressions to signify, not their want of natural powers of perception and understanding, but their total blindness to the beauty of holiness, and the supreme excellence of divine objects. But though what has been said may convince us of the truth of the general observation, that the moral depravity of sinners blinds all their intellectual faculties; yet it may be proper and necessary to take notice of some objections against this doctrine.

1. It may be objected, that there is not such a great distinction between the heart and understanding, as has been represented; for the scripture sometimes uses them synonymously.

Ans. Though the scripture may sometimes use the word heart in a loose and general sense, so as to comprehend the understanding, or other natural faculties of the soul; yet the inspired writers often make a distinction between the heart, and all other powers of mind. They distinguish the desires, affections, and volitions of the heart, from all the exercises of reason, conscience, and every other natural faculty of the mind. And this distinction is founded in nature, and discovered by experience. All men often find the desires and affections of their hearts in direct opposition to the dictates of reason and conscience, which affords intuitive knowledge, that the heart is totally distinct from the natural faculties of the soul.

2. It is objected, that the understanding is the *leading faculty* of the mind, and consequently the heart cannot blind and controul the understanding.

Ans. The understanding is not the leading faculty of the soul, if by leading faculty is meant, that which excites men to action. For men always act according to the *inclination of their hearts*; but not always agreeably to the dictates of their reason. And when they do act agreeably to the dictates of their reason and conscience, it is because the *heart* at that time happens to coincide with the dictates of their reason, or natural faculties.

3. It is objected, that the scripture represents depravity as consisting in ignorance, which supposes that it lies in the understanding wholly.

Ans. When the scripture represents depravity as consisting in ignorance, it always means that ignorance, which arises from the blindness of the heart. This is the ignorance spoken of in the text. "Having the understanding darkened—through the ignorance that is in them, because of the blindness of their heart." Besides, the scripture represents light and knowledge in the understanding, not as removing moral depravity from sinners, but as increasing it. "To him that knoweth to do good, and doeth it not, to him it is sin." "He that knoweth his master's will and doeth it not, shall be beaten with many stripes." And again, "This is the condemnation, that light has come into the world, but men loved darkness rather than light."—This passage demonstrates that ignorance in the understanding is not moral depravity, but ignorance of heart, which blinds the understanding, and opposes its dictates.

Add to this, that to suppose, that moral depravity consists in want of intellectual light, is contrary to common sense, and the nature of moral depravity. For ignorance



in the understanding, or the want of information, always excuses men. When they act up to the knowledge they have, they act perfectly right and stand justified before God, and in their own consciences. It is impossible, that there should be the least moral evil in the conduct, or feelings of men while their hearts are free from moral depravity and perfectly benevolent. The supposition, therefore, that depravity lies in the understanding, is totally inconsistent with any such thing as moral evil in the universe. All moral agents must be conscious of being free from sin, while they perfectly act up to the dictates of reason and conscience. But whenever their hearts oppose those dictates, then, and then only, do they find themselves chargeable with blame.—Thus it appears, that all moral depravity lies in the heart, and can exist, and be found, in no other corner of the mind.

#### INFERENCES.

1. If moral depravity lies wholly in the heart ; then there is no absurdity in the doctrine of *total* depravity. Many deny that sinners are totally depraved, because, say they, total depravity is a plain absurdity, and contradicted by universal observation and experience.

They say, that sinners are capable of knowing as much about the world, the arts and sciences, and even the contents of the Bible, as the best of saints. This is freely admitted. But this argues nothing against the total depravity of sinners. Their moral depravity is seated in their hearts, and not in any of their intellectual powers or faculties. These, therefore, may remain unimpaired, while their hearts are full of evil. They may

'understand all mysteries and all knowledge,' while totally destitute of true love, and in the constant exercise of that selfishness, which is enmity against God.

It is said, that sinners have as clear a discernment of right and wrong, as saints. This is granted ; and this is not at all inconsistent with the doctrine of total depravity ; for *conscience*, which is an intellectual faculty, may do its office, and clearly distinguish between right and wrong, moral good and evil, while the *heart* is wholly under the dominion of sin.

It is said, that sinners can perform all the duties of religion, externally, as well as saints. This is true, and perfectly consistent with their total moral depravity, which neither impairs their mental powers, nor bodily strength. If we can conceive of selfish motives, which sinners may have, for performing the duties of religion externally ; then they may perform them while in a state of total moral depravity.

Again, it is said, that sinners are as tender and compassionate to objects of distress, as saints. This may be true, consistently with their total moral depravity ; for sympathy with the distressed is a natural affection, which men possess in common with other animals, which operates independently of the heart, and often impels the wicked to do, what is opposite to the temper of their hearts. As moral depravity belongs to the heart only ; there is nothing absurd, either in the terms, or the doctrine of *total depravity*.

2. If moral depravity lies wholly in the heart ; then sinners are as far from acting according to the greatest apparent good, that they never act according to it ? Whether sinners are stupid, or awakened,

their understanding teaches them that the commands of God are reasonable, and their conscience teaches them that constant obedience is their duty. They know, that it is neither best in itself, nor most for their own interest, to pursue the way of transgressors. They always follow the desires and devices of an evil heart, in opposition to what reason and conscience dictate, as the greatest good.

3. If the moral depravity of sinners lies in their hearts, and blinds their minds respecting divine objects; then their ignorance of God and divine things, is altogether criminal and inexcusable. This ignorance is owing, not to the loss or depravation of any of those mental powers and faculties, which are necessary to the acquisition of knowledge, but to the hardness of their hearts, which renders them averse to divine truth and unwilling to use the means of obtaining a knowledge of it. They might learn the being and perfections of God, from his works, if they liked to retain Him in their knowledge.—Those, who enjoy the light of revelation, might obtain a clear and correct understanding of all the leading and essential doctrines of the gospel, if they had received the love of the truth, and would seek for knowledge, as for hid treasure. And, with such an understanding of the doctrines of the gospel, they might know their own spiritual condition, if they were willing to know it, and would faithfully and impartially examine and prove themselves. Sinners are ignorant of God and divine things, willingly, and not unavoidably; and therefore their ignorance is criminal and inexcusable.

4. If the depravity of sinners lies in their hearts; then no means, that can be used with them, will

of themselves, ever remove it.—They have power to resist all the means, that can be used, to turn them from sin to holiness; for means only communicate a knowledge of duty, and exhibit motives to the practice of it, without exerting any constraining or compulsory influence. Means, therefore, even the best and most powerful, may be resisted. And as sinners may, so they are always disposed to resist all the means of persuading them to give God their hearts, and yield obedience to the requirements of the gospel. It is absurd to suppose, that sinners, with an evil heart of unbelief, in love with sin and at enmity with God, ever desire to love God, to repent and believe the gospel; and equally absurd to suppose that they ever use means to obtain a new heart, or yield to the means used with them. The words of Stephen to the unbelieving Jews, are applicable to all impenitent sinners, "Ye do always resist the Holy Ghost."

5. If the moral depravity of sinners lies in their hearts, and blinds their minds; then they are extremely unwise to *trust* their hearts. Sinners trust their hearts, when they judge of truth and duty by their feelings, or rely upon their resolutions and promises to do their duty, at some more convenient season. This is very common, but very unwise. A deceived heart always has turned them aside from the path of truth and duty, and always will. "He that trusteth in his own heart is a fool."

6. If the hearts of sinners are totally blind; then they are absolutely in the hands of divine sovereignty. Though their blindness is voluntary and criminal, and the command is reasonable, "Look ye blind, that ye may see;" yet they never will open their eyes, until turned from

darkness to light, by the same power, that first caused the light to shine out of darkness. But whether God will ever shine into their hearts by his Holy Spirit, or will send them strong delusion, that they may believe a lie and be damned, rests in his own sovereign breast. "Therefore hath he mercy on whom he will have mercy; and whom he will, he hardeneth."

7. If the depravity of sinners lies in their hearts; then the grace of God in the renovation of the heart, is *special* grace. It is more than that *common* grace, which simply awakens, convinces and persuades, and which is resistable, and is always resisted. This grace, which is rendered efficacious by the Almighty power of God, takes away all inclination to resist, produces unconditional submission, and is peculiar to those who were 'chosen in Christ, before the foundation of the world, that they should be holy.'

Let those who have been savingly enlightened by the Holy Spirit, feel their peculiar obligations to walk as children of the light, having no fellowship with the unfruitful works of darkness.

And let sinners seriously consider, that 'this is their condemnation, that light has come into the world, but they have loved darkness rather than light, because their deeds are evil.'

L. S.

From the Christian Spectator.

EXPOSITION OF ROMANS, ix. 3.

*I could wish that I were accursed from Christ, for my brethren.*

This sentence expresses an intensity of feeling seldom exhibited, and is accompanied with a solemn appeal to the Searcher of hearts.

On such an occasion, Paul probably used words according to their obvious and common acceptation. The precise import of these words is the subject of our present inquiry.

*Euchomeen ego, I could wish.*—

This verb has the form of the indicative imperfect; but as is often the case, it is evidently used for subjunctive. The connexion shows that Paul is speaking, not of his past but of his present feelings.

"I could wish," *einai anathema to be accursed*. The word *anathema* is of Greek origin, and according to its etymology signifies *to set apart, to separate, and answers to a Hebrew word which means separated from a common use, and either devoted exclusively to God, or devoted to utter destruction*. This word is found in the Old Testament forty times. In eight places it denotes *consecration to God*, and in thirty-two places it means *abandoned by God*, and is translated in our English versions, *accursed, a curse, or utter destruction*. In twenty places it has reference to the extermination of the Canaanites, and wherever it is used, it is emphatic, and is generally applied to idolatrous nations, as objects of divine wrath. So in Isaiah, "My sword shall be bathed in heaven, it shall come down upon Idumea, and upon the people of my *curse* to judgment."

The Greek word *anathema* is used only six times in the New Testament. Those Jews who imprecated on themselves the direst vengeance of heaven, if they should eat before they had killed Paul, as it stands in the original, "anathematized themselves with anathemas." Paul uses this word five times.—"No man speaking by the Spirit calleth Christ anathema." "If any

preach another gospel, let him be anathema." This he repeats, "If any man love not Christ, let him be anathema." These citations show that this was the most emphatic word among the Jews, to denote complete separation from the favour of God; and that in Paul's mind, it was most vividly associated with the thought of eternal perdition.

"I could wish myself accursed." *apo tou Christou*, "an anathema from Christ." What does *apo tou Christou* mean in this connexion? Anathema, when used in the sense of consecration, is generally followed by the dative case; but when used in the sense of being accursed, it is in no case, except the one under consideration, followed by an adjunct. As the word anathema is employed to designate the idea of separation, as well as destruction, the most natural rendering of the preposition *apo* is *from*. A passage of similar construction is found in the epistle to the Thessalonians, "punished with everlasting destruction, *apo prosopou, from the presence of the Lord*." The word here translated *destruction*, is *olethron*, from the word *ollumi*, which is repeatedly used in the Septuagint as synonymous with the word anathema.

Some suppose *apou tou Christou*, in our text, ought to be translated *after the example of Christ*, which would make the sentence run thus, *I could wish myself to be anathema, as Christ was an anathema*, referring to his crucifixion. But to this there is a serious objection; for though Paul says Christ was made *katara*, that is a curse for us, yet he says, "No man speaking by the Spirit calleth Christ an anathema." With this passage before our eyes, it is difficult to see how Paul could apply the term

anathema; in any sense, to Christ.

Others suppose that *apou tou Christou* means *by Christ*, and they would translate the passage, "I am willing to endure all temporal evils inflicted by Christ." To this I reply, the word anathema is used eight times in the Bible, to denote entire consecration to God; above forty times it denotes destruction without remedy, but is never applied to crucifixion, trials, persecutions, the hidings of God's face, or any other class of sufferings inflicted on the children of God.

These remarks, I trust, have shown that the plain meaning of the expression, *anathema apou tou Christou*, is *eternal separation from the Messiah's kingdom*.—That this is the more obvious meaning, no critic ever denied. But many have objected to the sentiment as being inconsistent, impossible or absurd. To these objections, and any others like them, I have one plain answer to give.

Our benevolent desires are not limited by our power to do good.—Paul was not coldly deliberating about the power or consistency of exchanging his condition with that of his unbelieving brethren; but he had a most ardent and intense desire for their salvation; a vivid and distinct emotion filled his bosom—he uttered it just as it arose in his mind. What though it was a desire which he had no power to accomplish. When death is near, and the expiring sinner sees the pit opening to receive him, he has often exclaimed, "I would give all the world for the salvation of my soul." This surely is not an irrational state of feeling. And yet to talk of purchasing heaven by the world, that is by the treasures which

Do the scriptures represent God as working all things after the counsel of his own will, as working in every creature to will and to do according to his own good pleasure, and as causing every action and event in the wisest and best manner, to accomplish his ultimate and absolutely perfect design? On this sure and joyful foundation, by true faith, every real Christian will repose with unshaken confidence. In the exercise of true faith, every true Christian will rely upon the divine veracity, respecting the fulfilment of all the promises, purposes, promises and threatenings, which are absolute and unconditional; and firmly believe God will fulfil all those which are conditional, in their true meaning and full extent, as soon as the conditions are performed. Since it is morally impossible for a Christian, in the exercise of true faith, to disbelieve and reject any known truth; so true faith will lead us to embrace any and all truth, as soon as the evidence of it is presented to our minds.

As true faith is founded on the evidence of truth, it implies a *certain knowledge* of the truth.—Knowledge is the perception of reality; and when a person perceives any thing that really exists, he may be said to have a certain knowledge of the truth respecting that thing. We may obtain a certain knowledge of the truth by intuitive perception, by demonstration, and by divine revelation. A person not only may know the truth, but he *must* "know the truth, and that no lie is of the truth," before he can exercise true faith, which is always founded on such knowledge. How can a person exercise true faith in God, unless he perceives the reality of his existence and perfections? How can a person have true faith in the

truths which God has revealed, unless he perceives the evidence respecting the reality of those truths? But Christians, in the exercise of true faith, do perceive the reality of many things. By perceiving the real evidence in favour of the inspiration of the scriptures, they *know*, as well as believe, that the Bible is divinely inspired, and that the assertion of a great divine, that the question respecting its inspiration "cannot be determined with certainty," is false. In the exercise of true faith in God, real Christians know that the glory and interests of all creatures are nothing, less than nothing, and vanity in comparison with those of the infinite Creator; and that God regards and seeks his own glory and interest unspeakably more than he does the interest of the whole created universe. By true faith in God, real Christians certainly know, that his "purpose according to election will stand, not of works but of him that calleth," let who will deny and oppose it. The faith of the gospel, which real Christians exercise, is not founded upon mere conjecture, that God is infinitely wise, powerful and good, that he is constantly, and in the best manner, executing the best possible system of creation and providence, and that his decrees and direct or immediate agency extend to every creature, every object, and every action, motion, and event that ever exist; but it rests on the infallible evidence of these precious truths.

But true faith not only implies a certain knowledge of the truth, but a real love of the truth. "With the heart man believes unto righteousness." A *cordial* embrace of the truth, and delight in it, is an essential quality of true faith, and perhaps the only one which distinguishes it from the faith of devils, who

How can we help perceiving the truth of the testimony of God respecting his knowledge, and wisdom, and power; when we know from our own common sense, that our existence, and the existence of the creatures and objects around us must have had an intelligent, wise, and powerful cause? And from the truth respecting God, which we cannot help perceiving from his works; we may certainly know, that his word is true. It is easy to demonstrate that the scriptures are a revelation from God; and we know from plain facts respecting his character, that his word must be true. Hence his declarations are a proper ground of faith. "The testimony of the Lord is sure, making wise the simple." All true faith not only may be, but must be grounded on the real and proper evidence of divine truth.

As true faith is founded upon the evidence of truth, so it will extend just as far as our knowledge of the truth extends. It is morally impossible for a Christian in the exercise of true faith, to embrace one truth, and reject another, when the evidence of each, is equally before him. For, the same reason that leads a person to disbelieve and reject one divine truth, the evidence of which is clear and full in his mind, will lead him to disbelieve and reject every divine truth, when seen in a true light. Faith can never extend beyond our knowledge; but as far as our knowledge of truth extends, if we have any true faith, just so far will that extend. Here it may be observed in particular, that it is essential to the existence of true faith, that a person should believe the truth respecting the mode of divine existence, in a trinity of persons, with a perfect and unitary design, as

soon as the evidence of this truth is presented to his mind. Though there is nothing in the nature of our own minds analogous to this mode of divine existence, yet the divine veracity and declarations are a sufficient evidence to be a proper ground of faith respecting this truth. No person therefore in the exercise of true faith, who has seen the evidence of this truth, can disbelieve and reject it. It is essential to the existence of true faith, that we cordially embrace the way of salvation through Christ, and the truth respecting the different offices of the Father, Son and Spirit, as soon as the gospel is preached to us. Does God manifest by his word, the threatenings of his law, and by his conduct, that he loves holiness unspeakably more than he does happiness, and hates sin unspeakably more than he does misery; true faith cordially embraces this glorious, adorable, and exalted view of Jehovah. Has God predicted in his word, that he has appointed a day in which he will judge the world in righteousness, admit some of mankind to heaven, where they will behold and enjoy him forever, to the praise of the glory of his grace, and doom others to endless darkness and despair, to glorify his eternal justice, by suffering the due reward of their deeds? True faith will lead us to believe and *feel* these solemn and deeply affecting truths. Is it evident from scripture and fact, that all mankind, by their deceit and wickedness, by violating their sacred obligations to their Creator and fellow-creatures, and by treating the authority and feelings of God with contempt, have rendered themselves odious and hell-deserving creatures? True faith will lead us to embrace this self-denying, mortifying truth. —

ian, is the infinite Jehovah. In his character centres every thing that is amiable and glorious, and worthy of supreme love, confidence and affection. In this light which is disclosed by faith, saints see true light respecting themselves, and all other creatures, objects and events. By faith they behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory. Could stupid or deluded sinners only see God, as he is, as real Christians, by faith, do actually see him, their stupidity and vain hopes would instantly be destroyed, and leave them in distress, if not despair. It is this *present view* of the affecting relations of the invisible world, which has given true Christians such zeal, and fortitude, such firmness and self-denial in the cause of Christ. Hear the striking and just description of true faith by the great apostle to the gentiles, who was himself a bright example of it "And what shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Samson and of Jephthae; of David also, and of Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women also received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trials, of cruel mockings and scourgings, yea moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-

skins, and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy."

I will only add, that true faith implies perfect confidence in the power, wisdom, and goodness of God, and perfect submission to both his secret and revealed will. While in the exercise of true faith in God, real Christians always desire that God will accomplish all his holy and wise designs, form and dispose of every creature as he sees best for the highest good of his universal kingdom, and direct all earthly changes and events in perfect suberviency to his own blessed will. When Christians embrace the faith of the gospel, perfect confidence in God, always and immediately takes the place of a vain, foolish, and criminal confidence in themselves, and they desire above all things, that God will turn, move, and govern them and all others, not as they may think best, but as *he pleases*, which to them is always best. Though their Heavenly Father has made innumerable and explicit promises to bestow both temporal and spiritual blessings upon his people in answer to their faithful prayers and exertions, yet they know from the perfections of his character, that he has reserved to his better judgment, the *manner how*, the *time when*, and the *degree* in which he will fulfil them. All the promises, therefore, which God has made to them, they know are not only consistent with perfect confidence in divine wisdom, and submission to the divine will, by which I mean a cheerful willingness to be denied our particular requests, if God pleases to deny us; but they also know that the conditions of these promises actually imply and require these prominent Christian graces. In the exercise of true faith, req

Christians know that it is best on the whole, for God to make some peace and create some evil, cause some joy and some sorrow, and form some persons into vessels of mercy and some into vessels of wrath. And how much light and how much darkness, how much joy and how much sorrow, how much sin and how much holiness it is best should exist in this world, or in the world to come, they know is known only to God, who only is infinite in understanding. And by true faith, the more they see of the incomprehensible and infinitely perfect character, works and ways of God, and of their own nothingness, foolishness, and vileness; the more earnestly do they desire to turn perfectly, and forever, from all their own vain, foolish, and criminal self-confidence, self-dependence, self-will, and selfish interests, to their holy, wise, powerful, and sovereign Creator. In him and in him alone, they know they can place unshaken, entire, and fearless confidence. They know he is able and disposed to fulfil all his predictions, purposes, and promises, according to their true meaning and intent. They know if they only perform their duty faithfully, that God will withhold no good thing from them, which he sees will in reality be for their good, in its relation to time and eternity, and for his own glory, which they desire above all other objects.

To be continued.

#### ILLUSTRATION OF I. COR. XV. 24.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.

Concluded from page 337.

I am now to show,

III. What will be the state of

things after Christ has delivered up the kingdom to the Father.

The apostle says, "Then cometh the end." What end? The end, which God proposed in all his works of creation, providence, and redemption. God had one ultimate end in creation; and when that is completed, he will never propose another, but cease from all his works of creation. After the day of judgment, there will be nothing new created, whether animate, or inanimate, whether rational, or irrational. If this world be then destroyed, no new one will then be created. If the sun and moon and stars will then be destroyed, there will be no more sun, moon, or stars, to all eternity. Heaven and hell will be the only worlds in the universe. And in these worlds, there will be no more changes, or revolutions. All things will be put into a state of stability. All the inhabitants of heaven will forever remain there. Angels shall no longer come and go from world to world, as they have done, and will do, till the end come. All the raised and glorified saints will be immutably fixed in the mansions of bliss, and never leave those realms of light. And all the spirits in prison, whether human or angelic, will be confined in chains of everlasting darkness. Neither Satan, nor any of his legions, will be allowed any longer to have access to the friends of God, and give them any more disturbance. Such a stability will be consistent with that perfection, to which all things will be brought. Saints and angels will be perfect in holiness and happiness; and all the enemies of God will be perfect in sin and misery. But this perfection will admit of constant and perpetual increase. Saints and angels will increase in holiness and happiness, as long as



they exist; and all the outcasts from God will increase forever in enmity, wretchedness, and despair. Then will the last prediction, in the last chapter of the Bible, be fulfilled, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." And then, as the apostle says, "In the dispensation of the fulness of times, God will gather together in *one* all things in Christ, both which are in heaven, and which are on earth, even in him." This is the declaration of Scripture, which entirely accords with the dictates of reason. For every perfect scheme, or mode of conduct, must have an accomplishment, and come to an end.—It is absurd to suppose, that God should form a plan of eternal revolutions; which never should meet in one great and glorious end.—But it is entirely reasonable to suppose, that he should form one perfect plan, and make all his creatures and works subservient to it, until it was completed; and that then he should make all, who had been friendly to it, and instrumental in promoting it, share in all the good, which resulted from its accomplishment; and on the other hand, that he should punish all those, who opposed and obstructed it. Hence, both reason and Scripture lead us to rest in this conclusion, that when the end comes, and Christ delivers up the kingdom to the Father, there will be a final period of all revolutions and changes, and all holy and unholy beings will be fixed in a state never to be changed to all eternity.

The illustration which has been attempted of the interesting passage at the head of this essay, seems naturally to suggest the following

#### REFLECTIONS.

1. Jesus Christ must be God, as well as man. He has, upon his shoulder, the government of the world, a burden too heavy to be sustained by any created being.—If Christ were merely a man, or an angel, or a super-angelic being, infinitely inferior to God in knowledge and wisdom, it would have been conferring upon him too high an honour, and imposing upon him too great a task, to commit to his management and controul all the vast and complicated affairs of the universe, from his resurrection to the end of time. If the Father only were God, could he consistently abdicate the throne of the world in favour of a being infinitely inferior to himself? And how would such a creature be capable of so conducting all the concerns of time, as to cause all creatures, things and events to conspire to accomplish the original design of God in the work of creation.—To be capable of this, a being must see the end from the beginning, comprehend the whole scheme of providence, see through all the relations of things and events, and have power to govern, not only the elements of nature, but the hearts of men. But who, that has not infinite understanding and almighty power, is sufficient for these things? There can scarcely be a greater absurdity, than to admit, that Christ governs the world, and at the same time, to deny, that he is God manifest in the flesh.

2. As many of mankind will undoubtedly be saved, as can be, consistently with the ultimate end of God in the creation and government of the universe. Christ is King of Zion, and Head over all things. He, who took upon him human nature and gave his life a ransom for men, has power and as-

thority to make whom he pleases willing to comply with the terms of salvation. We may be assured, therefore, that he will subdue to himself the hearts of as many of the rebellious children of men, as can be saved, consistently with the glory of God and the greatest good of the intelligent universe. He will continue to make his people willing, in the day of his power, until his benevolent soul is fully satisfied. All whom the Father gave him in eternity, shall be brought to bow to his sovereignty, before he delivers up his kingdom. He will not resign his royal office, until all the predictions and promises found in scripture, respecting the spread of the gospel and the conversion of Jews and Gentiles, shall be fulfilled.

3. The doctrine of universal salvation is absurd. It is manifestly absurd, to suppose, that all mankind are punished for their sins, as much as they deserve, in the present life: this supposition sets aside the work of Christ and the grace of the gospel, and is repugnant to the plainest matter of fact. To suppose, that any of mankind will be saved, without a change of heart, without reconciliation to God, without repentance, is contrary to the dictates of reason, and the express declarations of Christ and his apostles. That all mankind experience a change of heart and become the friends of God, in this life, or previous to the day of judgment, is so contrary to all that is seen and known of the characters and conduct of men, as well as to the plainest representations of the general judgment, that few, if any, will undertake to maintain such a position. The only ground, then, which remains, for the doctrine of universal salvation, is this, that there will be an essential change

in the characters of many of the human race, after the day of judgment. But this is contrary, not only to the design of the general judgment, but to the nature and end of the mediatorial kingdom of Christ. The reign of Christ is designed to prepare all mankind, and all creatures and things, for the judgment of the great day; when the end of creation, providence and redemption will be attained, and all things be fixed in a state of absolute stability. It is absurd to suppose, that Christ will continue his mediatorial work, and add new subjects to his spiritual dominion, after he shall have delivered up his kingdom, and brought all things to the result which was determined in the eternal council of the Divine will.

4. Time is the most important portion of eternal duration. Time began with creation, and will end with the day of judgment. During this period, all creatures and things have been in a state of fluctuation. Innumerable changes have passed, and are passing, over both the natural and the moral world. All these changes are designed and produced, to make preparation for the final consummation of all things, at the termination of Christ's kingdom; after which, there will be no essential alteration in the state of things, or in the character and condition of intelligent creatures. All the interests of eternity will be the result of the events of time. The few thousand years preceding the end of the world, are to fix and determine the state of the universe, through endless duration. How important, then, is time! Upon this short and hasty period of duration, hang everlasting things.'

5. All the living are in a most solemn and interesting situation. They are in a state of probation

preparatory to the judgment of the great day, and the retributions of eternity. Christ reigns over them by his providence and his Spirit, and is forming their characters to answer the ultimate design of their being. By the exercises of their hearts and the actions of their lives, they are preparing themselves for glory, and fitting themselves for destruction. When the end of this mortal life shall come, which will come soon, and may come suddenly; it will be the same to them, as if the end of all things had arrived; their state will be fixed for interminable ages. Surely men in the flesh, are, of all creatures, in the most solemn and critical situation. How illy do idleness and sloth, dissipation and vain amusement, become rational creatures in such a predicament? How weighty and worthy of universal regard, the exhortations of the apostles? "Redeeming the time—Be sober and watch unto prayer—Not slothful in business, but fervent in spirit, serving the Lord."

PHILALETHES.

From the Utica Christian Repository.

ON THE PRAYER OF FAITH.

[Continued from page 330.]

My principles also lead me to approve of those prayers of holy men, on record in the scriptures, for the destruction of the wicked, which were so often answered in their destruction, and that too, while actually committing sin, and of course, their eternal destruction. But his principles must lead him to disapprove of all such prayers, and condemn them as entirely wrong. For, according to his theory, it is duty to pray in faith for the conversion and salvation of every sinner, and not for the destruction of any. I suppose that these holy men regarded the good of those for whose

destruction they prayed, according to its apparent importance, as in itself very desirable; but, that they regarded the glory of the divine justice as of more importance, and chose on the whole to have the less good given up for the greater. On this principle, I suppose Moses prayed for the destruction of the Egyptians, and gave thanks to God when it was done. (Ex. 14 and 15.) On the same principle, I suppose he prayed for the destruction of Amalek, when Aaron and Hur stayed up his hands. (Ex. 17.) Samuel prayed for the destruction of the Philistines. (1. Sam. 7.) Deborah and Barak praised the Lord for destroying the Canaanites (Judg. 5,) and prayed "so let all thine enemies perish, O Lord," Samson prayed for the destruction of the Philistines (Judg. 16.) Hezekiah prayed for the destruction of Sennacherib. (II. K. 19.) Asa prayed for the destruction of the Ethiopians. (II. Chr. 14.) Jehoshaphat prayed for the destruction of the Ammonites and others. (II. Chr. 20.) And all these prayers were heard and answered. The Psalmist often prayed for the destruction of the wicked, of which the following instances are a specimen. "Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert. (Ps. 28.) Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them. (Ps. 55.) Consume them in wrath, consume them; that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. (Ps. 59.) Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

that men may know that thou, whose name alone is Jehovah, art the most high over all the earth." (Ps. 83. See, also Ps. 35, 69, 109, 5, 10, 17, 31, 68, 71, 79, 129, 137, 140, 143, 144.) And in the expectation of being heard in such prayers, he says, "By terrible things in righteousness wilt thou answer us, O God of our salvation." (Ps. 65.) The 136th Psalm is a song of praise to God for the destruction of the wicked. The prophet Jeremiah prayed, "Pour out thy fury upon the heathen that know thee not, and upon the families that call on thy name." (ch. 10.) And again, "Render unto them a recompense, O Lord, according to the work of their hands." Give them sorrow of heart, thy curse unto them. Persecute and destroy them in anger from under the heavens of the Lord." (Sam. 3.) The glorified martyrs in heaven pray for the destruction of the wicked, Rev. 6, 10. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And the inhabitants of heaven are commanded to rejoice, when that prayer is answered: Rev. 18, 20, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." In the 19th chapter, we have their alleluias, while the smoke of the wicked riseth up for ever and ever.—And in the 15th chapter we are informed that the inhabitants of heaven sing the song of Moses and the Lamb, and praise God for his judgments upon the wicked.

All these prayers and praises of holy men on earth, and of the glorified saints in heaven, are right according to my principles. The good of the wicked was not disregarded or undervalued, but only

made subordinate to the glory of God, which was regarded with supreme affection. And this is in exact accordance with the first petition in the Lord's prayer. For, when we pray, "Hallowed be thy name," it expresses a desire that all the perfections of God may be exercised in the most perfect manner, and displayed in the clearest light: and this includes the exercise of his justice in the punishment of the wicked, as well as the exercise of his mercy in the salvation of the penitent. The only difference I can perceive, between inspired men and us, in relation to the manner of our praying, in reference to the wicked, arises from the difference of our knowledge as to what is best to have done with them. When they knew what individuals it was best to have destroyed, for the glory of God's justice, they could with propriety make such prayers as we have seen in the case of those individuals. We cannot, indeed, make such prayers in the case of any individuals now living, because we do not know whom it is best to have saved and whom it is best to have destroyed. But so far as God has pointed out any, in his predictions, as devoted by him to destruction, hereafter, as in the case of Gog and Magog, and those who are to perish in the great battle of the great day of God Almighty, I perceive no difference as to the duty of the prophets and the duty of all. My principles would lead me to pray for every sinner, with faith in God's wisdom and goodness, committing him into God's hands, to save or destroy, as he pleases, choosing and believing that God would save him, if that should be best in his view; or, that he should make him a monument of his jus-

vice for ever, if that should be best in his view ; without attempting to set up my own wisdom above the wisdom of God, by dictating to him which he shall do.

But my neighbour's principles must, I should think, lead him to condemn all those prayers and praises of holy men on earth, and of glorified saints in heaven. According to his theory, those holy men of old ought not to have prayed for the destruction of any of those sinners. They ought to have prayed for their salvation, without any *if*, without any expressions of submission, "with no reservation, with no hesitation," believing that it would be done. It must not be pleaded, as a justification of their neglect so to pray, that they knew, by divine revelation, that those sinners were not to be saved ; for, if that is a sufficient justification, we can plead it for neglecting thus to pray for the conversion of all sinners now. We have as much evidence, from divine revelation, that all sinners are not to be converted, till after the battle of the great day, and the destruction of Gog and Magog, as they had in any of the cases mentioned. But my neighbour's theory is, that we are bound to pray for the conversion of every sinner, believing that it will be done. And if we cannot be excused from it, on the ground of the divine predictions, neither could they.

And if it is on the whole desirable that all sinners should be saved, as it must be, if his theory is true, then it is on the whole undesirable and matter of grief that any should be lost ; and the songs of heaven, which have been mentioned, must be condemned also. And it appears to me, that, if his feelings accord with his theory, he must be displeased with those songs, and

be so far from joining in them, that he must feel, that, if that is heaven, he desires no part in it.

Our different views of the prayer of faith not only lead us widely asunder in our views of the moral character of the scripture saints, and of the inhabitants of heaven, but they must lead us also, as appears to me, to different views of the moral character of the Bible itself. The Bible speaks of those men, and of their prayers and praises, in terms of high approbation ; and conveys the idea that those prayers and praises, especially the book of Psalms, are designed for the use and imitation of succeeding ages, in their prayers and praises, as far as their circumstances agree. And the same Bible teaches us, that God has made all things for himself, yea, even the wicked for the day of evil ; that he has from eternity designed some to be vessels of wrath, as well as some to be vessels of mercy ; that while he softens the hearts of some, he hardens the hearts of others ; and, by the means which he uses, and the efficacy which he gives them, he fits every man for the final destination for which infinite wisdom intended him. In short, the Bible teaches the doctrine of divine decrees, the doctrine of the universal providence of God, the doctrine of election, the doctrine of reprobation, and the doctrine of the endless punishment of the wicked. And it teaches that we ought to rejoice in all this, "giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." All this, according to my principles, is right ; for the most perfect exercise and exhibition of the justice, mercy, and sovereignty of God, with that of all his other attributes, is the most desirable of all objects,

and that for which infinite wisdom and goodness contrived the plan of God; and infinite power is carrying it into effect, in all its parts. So that, though much sin and much misery are embraced in it, which in themselves considered are undesirable, yet there is no more of either than infinite goodness requires, no more than is on the whole wisest and best, and indispensable to the great end of the whole; and, therefore, no more than all good beings are bound to rejoice at, and thank God for bringing to pass, as the best means of the greater good he has in view.

But all this, according to my neighbour's theory, is wrong. If it is on the whole desirable that all men should be converted and saved, so that it is our duty to pray for it without submission, then it is on the whole matter of regret that the Bible contains any such doctrines as imply that God intends to destroy any, and especially, exhortations to thank him for all things. And if my neighbour's feelings accord with his theory, I should think it must be unpleasant to him to read or hear any such parts of the Bible; and that he must wish that all such parts had been left out of the Bible, and think it would have been a much better book if they had been altogether omitted. And I should think he must be displeased whenever any such parts of the Bible are repeated from the pulpit; for they tend directly to keep people from praying as he thinks they ought to pray; since none can believe that it is best for God to destroy any, and that he intends to do it, and at the same time pray that all may be saved, *believing it will be done*. And since the Bible directs ministers to declare all the counsel of God, to take heed to the doctrines it contains, and continue

in them, that dissatisfaction must be directed, not so much towards those ministers who obey its directions, as towards the Bible itself, which contains such doctrines, and gives such directions.

I might extend these remarks, and show other points of difference, to which our respective views of the prayer of faith appear to me inevitably to lead. But, for the present, I will forbear; and conclude, by repeating my earnest request, that if my neighbour does not admit the consequences I have mentioned, he would show why they do not necessarily follow from his theory, as they appear to me inevitably to do. GAMMA.

From the Evangelist—an extract.

#### RELIGIOUS DECEPTION.

It is a common art of the advocates of error, and perhaps the one of all others which they most successfully practice, to pervert the language of scripture, and then appropriate it to their own use.—Having taking a scripture phrase, and attached to it such a meaning as suits their purposes, they pass it off upon the credulous as Bible truth; and then bring to its support abundance of scripture testimony, wrested in the same way, which has the appearance, and nothing but the appearance, of giving countenance to their scheme. In this way it happens, that the advocates of error use much of the same language which is used by the friends of truth, and lead many to think that they do believe and teach a great deal of truth; so that some well meaning people, who intend to take the Bible for their guide, are led to think favourably of their sentiments in general, and to suppose that the difference between them and the friends of truth is not very essential, and it may be

to conclude, that one believes only a little more than the other. Now, this is often the very thing the advocates of error wish people to believe, at first, in order to gain their confidence, and prepare the way for their real sentiments to be insinuated into the mind, without creating an alarm, which might defeat their designs. And such is the view which the scripture gives us of the arts of deceivers and seducers. They are represented as *creeping into houses, privily bringing in damnable heresies, using feigned words, creeping in unawares, sowing tares while men sleep, and practising cunning craftiness* whereby they lie in wait to deceive. And Christians are warned to beware of these arts of deceivers, that they be not led away with the error of the wicked, and fall from their own steadfastness.

Such terms as *total depravity, regeneration, divine sovereignty, election, and reprobation*, commonly convey to the minds of those who have been accustomed to their use among Calvinists, an idea that the person who uses them must be, nearly, if not quite, Calvinistic in sentiment. But it is a fact, which ought to be more extensively understood than it is, that these terms are used occasionally, and some of them frequently, by men who reject, and labour unceasingly to destroy, every doctrine which Calvinists use them to express. This fact can be easily ascertained by asking any such man to explain what he means by these terms, if he will but be frank in his explanation. The term *regeneration*, for instance, is used by all who profess to believe the Bible, because it is a scripture term. One means by it a physical change, wrought in the soul by divine power, in

which the creature is wholly passive, and which enables him to love God. Another means by it a moral change, in the affections only, wrought by divine power, but one in which the creature is active, and begins to love God. Another means, the removal of the burden of guilt, by an assurance of pardon. Another means, the removal of the fear of punishment, by embracing the doctrine that all will be saved. Another means, water baptism, by which the relations of the individual are changed, and he is brought into communion with the visible church. Another means, that change which a heathen experiences in becoming convinced of the truth of the Christian religion. In all these senses, and perhaps more, the term *regeneration* is explained, and used, by different classes of people who call themselves Christians. It is, therefore, ascertaining nothing, as to a man's views of scripture truth, to hear him say, he believes the doctrine of regeneration. He may say this, and speak largely of the importance of this great Bible doctrine, and urge it upon his hearers, and insist upon the necessity of being born again, in order to enter the kingdom of God, and quote a multitude of passages of scripture in support of it; and after all, not let us know, unless he gives us some explanation, whether he is a Calvinist, an Arminian, an Antinomian, an Arian, a Socinian, a Swedenborgian, or a Universalist. And probably, if he has a design to deceive us, he will use such terms as we do, without a particular explanation of them; and represent the difference between him and us, as not very essential, till he gains our confidence, and prepares the way to instil his poison by degrees, in a cov-

ert manner, till the whole mass is corrupted.

The great point of distinction between the true and the false in experimental religion, is, that true religion consists in disinterested affection, and all false religion consists in selfishness. Many of the advocates of error, however, have thought it expedient to assent to this statement, and by attaching such a sense to the terms *disinterested* and *selfish* as to accommodate them to their own views, pretend to make disinterested, universal, and impartial benevolence, the ground on which they build their whole system. With them, happiness is the only thing worthy of regard, for its own sake, and actions are esteemed good or bad, only as they tend to promote or hinder the greatest degree of happiness. And their idea of the goodness of God, is, that he places his happiness in promoting, as far as in his power, the highest happiness of his creatures. They reject the idea that holiness and sin are good and evil, in their own nature, aside from their tendency, and that holiness is more desirable than happiness, and sin more hateful than misery. And in this way, they give such a sense to the terms *disinterested* and *selfish*, as takes away the offence of the cross, and renders them agreeable to the feelings of the natural heart.

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HOW MUCH GOOD TWO CHRISTIANS  
CAN DO.

In the Spring of 1825, two young merchants of Boston, neither of them very wealthy nor very influential, were sitting together on a pleasant evening, and conversing upon the greatness of their obligations to Christ. Suddenly the con-

versation turned upon the moral condition of their city, and the great need there was of more Churches in which the truth should be faithfully dispensed. "Well," said one of them, "whatever is accomplished must be begun; what if we should undertake to effect the building of a new Church?" The other hesitated a moment, and then said, "It looks like a great undertaking—but if Mills, though 'a small man,' as he said, could make his influence felt across the Atlantic, we can at least make the attempt you propose."—The thing was agreed on. That very night a subscription paper was drawn up, and the next morning the subject was laid before some of the older and more wealthy brethren, who gave it their cordial approbation, put down their names for a liberal share of the stock, and encouraged the same in others. The amount was soon swelled to nearly 30,000 dollars; a plat of ground was purchased, and a house erected.—This is the origin of Dr. Beecher's Church; and when we say this, we probably state what is new to every individual in Boston,\* except the two who were immediately concerned. On opening the house for worship, a large congregation was suddenly gathered, consisting, in no small part, of those who had attended Unitarian or Universalist preaching, or were not connected with any religious society. Those who invested money in the house, have, we believe, been fully compensated by the sale or value of the pews; and as we said last week, the Spirit of God has been pleased by his gracious influences to crown this labour of love, and is bringing scores,

\* One of the Editors chanced to be intimately acquainted with these circumstances, as a third person.



if not hundreds in the congregation, to a knowledge of the truth as it is in Jesus. *N. Y. Obs.*

#### MONTHLY CONCERT IN BOSTON.

We learn from various sources, that the Monthly Concert in Boston last Monday evening, was one of the most interesting they have ever had. The intelligence communicated was all from the Palestine Mission. The Farewell Letter of Mr. King, containing his reasons for not becoming a Catholic, had been printed by Mr. Goodell at Beyroot, accompanied with Scripture notes; and produced among the Armenians an astonishing effect. At Constantinople, where the number of Armenians is estimated at 100,000, a general Council of clergymen and laymen had been held, in which a number of resolutions were passed, setting forth in very strong language the corruptions of their Church. One resolution declares, that no young man shall for twenty-five years to come, enter the Monastic Orders. Some of the resolutions were violently opposed by many of the clergy, but carried by the laity. This intelligence is considered the most important which the Board has ever received.—*ib.*

#### ORDINATIONS AND INSTALLATIONS.

1827. Jan. 24, Ordained Rev. ELIAS W. KELLOGG as pastor of the Cong. Church in Albany, Vt.

1827. Ordained at Rutland Vt. Rev. ESRA D. KINNE, as an Evangelist.

1826. Oct. 25. Ordained Rev. FOREST JEFFERDS, as pastor of the Cong. Church in Epping, N. H. Sermon from 2 Tim. 1. by Rev. Jonathan Greenleaf of Wells, Me.

1827. March, 7. Ordained Rev. CALES GREEN, as pastor of the Baptist Church in Dighton, Mass. Sermon by Rev. Mr. Welch of Warren.

[INSERTED BY REQUEST.]

From the Repository and Observer  
HYMN

*Composed to be sung at the Celebration  
of a Bible Class.*

Now may our youthful voices raise,  
A hymn to our Creator's praise,  
Who feeds us with his word:  
In this enlightened Christian land,  
We'er taught to read and understand,  
'To know and fear the Lord.

Come bless his name. His love deriv'd  
The Bible Class, so highly priz'd  
By all who love the Lord.  
Soon may this privilege extend,  
And fill this free distinguish'd land  
With students of the Word.

Our Fathers cross'd the mighty deep,  
His laws and worship pure to keep,  
From persecution's hand:  
Soon temples to th' Almighty name,  
And schools and colleges became  
The glory of our land.

They taught their sons the truth to prize,  
Their daughters nurtur'd for the skies,  
Made good and wholesome laws;  
Determin'd to support the Word,  
And all those founts of grace afford,  
From which the Christian draws.

Though fifty years have roll'd away,  
Since the bright star of freedom's day  
To bless our land arose;  
Still he maintains his preached word,  
And precious means to know the Lord,  
With liberal hand bestows.

This holy Book should guide our youth,  
Its words are pure and heavenly truth,  
They purify the mind;  
Its precepts should our hearts engage,  
Its promises our grief assuage,  
And make our souls resign'd.

Thus all who walk in wisdom's way,  
Shall, at the last great rising day,  
The Saviour's friends be own'd;  
On his right hand together meet;  
Bow low at their Redeemer's feet,  
And there with joy be crown'd.

THE  
**HOPKINSIAN MAGAZINE.**

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APRIL, 1837.

No. 16:

**SERMON.**

II. THESSALONIANS, i. 9.—*Who shall be punished with everlasting destruction.*—

The preceding verses inform us, who those are, concerning whom the apostle makes this solemn declaration, "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The persons to whom the text has reference, are such as live and die without the spiritual knowledge of God, and without holy obedience to the gospel of Christ; or, in other words, all *finally impenitent sinners*. These, when Christ shall make his second appearance, at the end of the world, will be sentenced to *everlasting destruction*.

In order to understand and properly improve the prediction in our text, it is necessary to ascertain the import of the word *destruction*, in this place, the extent of the term *everlasting*, and the *reason* why such a punishment will be inflicted upon the finally impenitent and disobedient. Accordingly, I propose, in the ensuing discourse, to enquire,

I. In what the future punishment of the wicked will consist?

II. How long it will last? And,

III. Why it will be so lasting? I am to enquire,

I. In what the future punishment of the wicked will consist:

In answer to this enquiry, I would observe,

1. The future punishment of such as die in their sins, will not consist in annihilation. Because it is said in scripture, that the wicked shall be *destroyed, burnt up and consumed*, some have concluded, that their punishment will consist in the total extinction of their being. But against such a conclusion, there are many insuperable objections. Annihilation, instead of being a *punishment*, would be an *escape* from punishment, such as the wicked will greatly desire at the day of judgment. It is essential to the very idea of punishment, that it be something which may be *felt*. It is absurd to call that a punishment, of which the subjects are totally unconscious.—

If this were a punishment, stocks and stones might be punished as well as men. The scriptures plainly teach, that the future punishment of the wicked, will be *felt*. The sacred writers say, that they will experience *pain, sorrow, tribulation, anguish and torment*.

The notion of annihilation subverts the doctrine of the *immortality* of the human soul, a doctrine very fully taught in the word of

God. In the words immediately following our text, the wicked are represented as being forever in the presence of the Lord, which is inconsistent with the idea of their annihilation; "Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." The presence of Christ is to be, in part, the instrumental cause of their punishment: his presence will be to them, as "a consuming fire."—Agreeably to which, we read in the Revelation, that they are to be 'tormented, forever and ever, in the presence of the holy angels, and in the presence of the Lamb.' Their punishment, then, cannot consist in annihilation, which would banish them from the presence of God, as well as of his creatures. Indeed, it is both unreasonable and unscriptural, to suppose that God ever did, or ever will, annihilate one human soul, or any other spirit which he has made.

But if the future punishment of the wicked will not consist in annihilation; then,

2. It will consist in *misery*. Natural evil, or pain and suffering, is the proper punishment of moral evil, or sin. This is agreeable to the apprehensions and conduct of all mankind. This is evident from the manner in which parents treat their children, masters their servants, and rulers their subjects.—To be deprived of the happiness which might otherwise have been enjoyed, is by no means the proper and adequate punishment of criminals. The infliction of positive pain and distress, is essential to the very idea of punishment. Accordingly the inspired writers represent the future punishment of the wicked, as consisting in positive misery. We read that they are to be cast soul and body into hell, the place

of torment, where they will weep and wail, and gnash their teeth—where God will render to them indignation and wrath, tribulation and anguish—and where he will show his wrath and make his power known upon them. Such will be the future punishment of all the finally impenitent.

I proceed to enquire,

II. How long their punishment will last?

For information upon this important point, we must have recourse to the sacred scriptures. For though the light of nature might teach us, that sinners deserve an endless punishment; yet it would not teach us, whether God will actually inflict upon them a deserved punishment or not. But, in the word of God, there is sufficient light shed upon this subject. It is no where intimated in scripture, that the punishment of the wicked in hell, will ever have an end. There is no mention made of any means provided for their deliverance from the prison of despair. after their confinement in it, at the day of judgment. But, if future punishment were only temporary, and an eternity of happiness were to succeed; is it not wonderful that there should have been no mention made of it, in all the scriptures? This, however, is but negative evidence; and it may be observed,

1. That the sacred writers use those words, to express the duration of future punishment, which properly mean endless. This is acknowledged by those best acquainted with the original scriptures.—They tell us, indeed, that if the terms translated, *everlasting*, *forever*, &c. do not mean *endless*, there are no words in the original languages, that do express the idea.—And besides, the very same words are used to express the duration of

the punishment of the wicked, which are used to express the duration of the happiness of the righteous: and therefore, so far as reliance is placed upon these words, there is as much evidence of the endless punishment of the one, as the endless reward of the other.

2. Various phrases are used in scripture, with reference to the duration of future punishment, which admit of no limitation, and which, therefore, fix the meaning of the terms, *everlasting, eternal, forever, &c.* It is said of the finally impenitent, that they shall not see life—that their worm dieth not, and their fire is not quenched—that there remaineth no more sacrifice for their sins—that their end, i. e. their last state, is destruction—that it is impossible for them to pass from the place of torment to the place of happiness—and that it were good for one, who dies in his sins, if he had never been born. But, to put the point beyond all reasonable doubt, it must be added,

3. That the account in scripture of the day of judgment, is such, as to convince every candid enquirer, that there will be no essential change in the future conditions of men, after the sentence which will then be passed. The very appointment of a day of general judgment, carries evidence of the endless duration of both future rewards and punishments. Why should Christ, in Divine majesty, attended by all his holy angels, assume the judgment-seat, and gather all nations before him, to scrutinize their deeds done here in the body, and to pass upon them a sentence of reward or punishment, unless that sentence is to be final and irreversible? How will the transactions of that great day, be 'a revelation of the righteous judgment of God,' if the righteous and

the wicked are not to be treated even after, according to the decision then pronounced? There is not the least intimation in scripture, that there will be any state of trial, or any judicial investigation of the characters and actions of mankind, after the judgment of the great day. Every thing found in scripture, respecting the process and issue of the final judgment, is calculated to impress, upon the candid mind, a conviction of the endless punishment of all, who shall then be found on the left hand of the Judge. It remains to enquire,

III. Why the future punishment of the wicked will be so lasting?

The truth of the doctrine of endless punishment, rests upon the testimony of God in his holy word. This doctrine, therefore, is to be received, whether the reasons of it can, at present, be ascertained, or not. Many things, in scripture, are asserted as facts, the reasons of which are not explained. We are not at liberty to suspend our belief of a truth plainly taught in the Bible, until we are able to comprehend it, in all its relations and connexions.

It is thought, however, that some satisfactory reasons may be assigned, why the future punishment of the wicked, should be without end. And,

1. Endless punishment is no more than all the wicked *deserve*. Mankind, as well as other rational creatures, are under obligation to yield perfect and constant obedience to the holy, just and good law of God. By transgressing the divine law, they have become deserving of its curse. And they will deserve to be punished, so long as they remain *guilty* of having transgressed. But what can ever remove their guilt, contracted by their

transgressions? Not the atonement of Christ: this was not designed to *remove* guilt, but to open a consistent door for *pardon*. Nor will punishment ever remove guilt from the minds of the wicked.—Who ever supposed that a criminal might be punished until he became *innocent*? The guilt of transgressors will remain, as long as it remains true, that they have transgressed: and so long they will *deserve* to be punished.

2. It is necessary to the glory of God, that he should punish the wicked, hereafter, as *much*, and as *long*, as they deserve. The glory of God consists in the display of his attributes and perfections. It is necessary to his glory, that *all* his moral perfections, as well as his natural attributes, should be displayed in the clearest and fullest light. It is as necessary, to the glory of God, that he should display his *justice*, as his *grace*—his hatred of sin, as his love of holiness; his disposition to punish the guilty, as his disposition to reward the innocent.

Now, though the sufferings of Christ fully displayed God's justice, or hatred of sin, and his wrath against sinners, for the time; yet his sufferings were of short duration. It was only for a few hours, that they exhibited the justice of God in its true light. That his great and holy name may be glorified through eternity, that his rational creatures may forever see how he loves righteousness and hates iniquity; it is necessary that there should be an everlasting display of his holy and amiable vindictive justice. Without such a display of his hatred of sin and wrath against sinners, his glory would gradually decrease, as the remembrance and sense of the sufferings of Christ shall fade away in

the minds of intelligent creatures. God knew, from eternity, how many, and which, of the sinful, guilty sons of Adam, it would be necessary, should continue and perish in their sins, as the objects of the everlasting display of his justice: these, therefore, he 'appointed to wrath,' and will punish with everlasting destruction; that the vessels of mercy may forever behold the glory of his justice in their condign punishment, as well as see more clearly and be more deeply affected with the riches of his grace in their own salvation. Agreeably to the apostle's words, Romans, ix. 22, 23.—“What if God, willing to show his wrath & to make his power known, endured, with much long-suffering, the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, whom he had afore prepared unto glory.”

3. The greatest good of the created universe requires, that the punishment of the wicked should be endless. The greatest good of the created universe consists in the greatest possible quantity of holiness and happiness. This, it is the nature and object of the divine benevolence, to produce: and, in order to produce it, there must be an uninterrupted and eternal display of all the perfections of God; for it is by beholding the display of the divine character, that holy creatures are changed into the same image, from glory to glory. The more holy creatures see of God, the more holy they become; and, the more holy, the more happy.

God, therefore, will punish the vessels of wrath forever, as they deserve for their voluntary and criminal transgressions, that the redeemed from among men, may forever have a most feeling and grateful sense of the *grace* of our

Lord Jesus Christ, and the sovereign mercy of God, in their salvation ; and that the elect angels may see, in the condign punishment of fallen spirits and reprobate men, the glorious holiness and awful justice of the sovereign of the universe, and sing, Alleluia, while the smoke of their torment ascendeth up, for ever, and ever.

Thus, by means of the deserved and endless punishment of the finally impenitent, God will advance his own glory to the highest degree, and produce the greatest possible quantity of holiness and happiness in his intelligent moral kingdom. It is the benevolence, or goodness of God, that disposes him to punish the wicked with everlasting destruction.

#### INFERENCES.

1. If the punishment of the finally impenitent is to consist in misery; then there may be *degrees* of future punishment. The guilt of sinners is of different degrees, according to the degrees of light they enjoy, and the number of sins they live to commit. Hence some are represented as owing pence; and others pounds: some are represented as deserving of few stripes; and others, of many. According to these different degrees of their guilt, the scriptures teach us, that the future punishment of the wicked, will be more or less aggravated. They are all to be judged according to their deeds done here in the body, and each one to be punished exactly according to his desert. And it is easy to see, that as the punishment of the finally impenitent is to consist in positive pain, suffering or misery; there may be degrees of punishment, corresponding with the degrees of their guilt; although the punishment of the least sinner will be endless.

But if the punishment of the wicked were to consist in annihilation (if that might be called punishment) it would be difficult to see, how it could admit of degrees. Annihilation would be precisely the same thing to all. Should it be said, that those of the greater capacity for enjoyment, would, by annihilation, sustain the greater loss; this would be saying, that the wicked are to be punished, more or less, according to their *capacity*, and not according to their *guilt*; which would be manifestly unjust and absurd.

2. If the punishment of the finally impenitent, is to consist in misery; we may hence learn why their bodies are to be raised and reunited to their souls, immediately before the judgment of the great day. The reason obviously is, that as their bodies have been instruments of their sinning in this world; so they may be instruments of their suffering in the world to come. Though pure spirits may be susceptible of punishment; yet it is evident, that embodied spirits are susceptible of greater: for if pain of body be added to distress of mind, the sum of misery is increased. Perhaps the wicked could not be made to suffer the due reward of their evil deeds, without their bodies. But when their souls and bodies shall be reunited, and both rendered immortal; they will be capable of being punished, not only as long, but as much as they deserve, when God shall show his wrath and make his power known upon them. Hence,

3. It is a natural inference, that the fire of hell, may be *material*.—Hell is called, in scripture, a lake of fire and brimstone. Our Lord repeatedly said, that in hell, 'their worm dieth not, and the fire is not quenched.'

It has been generally supposed,

that in those numerous passages, in which fire is represented as the instrument of tormenting the wicked; the term fire is to be understood, not literally, but figuratively, as expressive, not of the manner, but of the acuteness and anguish of their sufferings, under the vials of God's wrath. But perhaps this has been supposed without good reasons. The damned will have bodies capable of feeling the action of fire, and designed as the means of increasing their misery. It seems not inconsistent, either with the nature of man, nor the attributes of God, to suppose that the wicked will hereafter be tormented with material fire. And since this is the general representation of the sacred writers, what good reason can be assigned, why we should not believe it will be so?

4. If the future punishment of the wicked, will be *endless*; then it cannot be *disciplinary*. The very notion of disciplinary punishment, is an absurdity. *Correction* may be *disciplinary*; but *punishment* is always in its very nature, *vindictive*. The design of punishment is to vindicate the honour of the law, support the character of the Law-giver, and promote the public good, and not to benefit the criminals on whom it is inflicted: their good is given up, to secure a greater good. Besides, punishment will never effect the reformation of rebels: though they are made 'to gnaw their tongues for pain; yet they will not repent of their deeds.' But whatever might be the supposed effect of *temporary* punishment; it must be obvious to all, that *endless* punishment cannot be designed to promote the reformation of the incorrigible and miserable victims of it.

5. If the future punishment of the wicked, will be endless; then

sin truly deserves an *infinite* punishment. Though no sin, as committed by a creature of finite capacity, is to be viewed as an *infinite crime*; yet every sin deserves an endless punishment, which is an infinite punishment. In this respect, sin is an *infinite evil*. It is so in another respect: the direct tendency of it is to produce, and if unrestrained by the arm of Omnipotence, it would produce infinite disorder, confusion and wretchedness, and completely ruin the universe. Hence,

6. We may learn the need of an infinite atonement, and of a Divine Redeemer to make it, in order to open the way for the pardon of penitent sinners. By an infinite atonement, is not meant, infinite suffering. Christ neither endured the penalty of the law, nor suffered instead of sinners. His sufferings were both temporary in duration, and limited in degree. And though the atonement was made by his sufferings; yet it did not consist in them. The atonement consisted, as Paul expresses it, in 'declaring God's righteousness,' i. e. in exhibiting his hatred of sin and wrath against sinners, as fully, as they are exhibited by the endless punishment of the finally impenitent.—Such an exhibition, being infinite in degree, could be made, in a limited time, by the sufferings of a Divine Person only. Hence the necessity, that the Redeemer should be 'God manifest in the flesh.' An atonement, such as Christ only could make, was necessary to the consistent pardon of a single sinner; so that none of the atonement will be lost, let the number saved be greater, or less.

7. If there are good reasons, why the future punishment of the wicked should be endless; then none of those, who shall hereafter

be cast into the lake of unquenchable fire, will ever have any reason to complain, or think a hard thought of God. They will not suffer more than they deserve, nor longer than the glory of God, and the interest of the universe require. They will be under obligation to approve of his justice and praise his goodness, in punishing them forever. This they would do, in unison with saints and angels, if they felt as they ought, if their hearts were not full of maliciousness, if they had not 'the carnal mind which is enmity against God.'

*Finally.* It may be inferred from all that has been said, that it is indispensably necessary to approve of the endless punishment of the finally impenitent, in order to be saved. To disapprove of this, is to oppose both the justice and goodness of God. Wo unto them, who thus strive with their Maker. None are prepared to dwell with Christ in heaven, but those who approve of the justice, as well as of the grace of God, and have a heart to join in the song of Moses, and the song of the Lamb.

This subject calls saints to humble gratitude and holy obedience. They were, by nature, children of wrath, even as others. They still deserve, and ever will deserve, endless punishment. It is owing to free, rich, sovereign grace in Christ Jesus, that they have any good hope of escaping the wrath to come. How thankful, then, ought they to be, and how 'holy in all manner of conversation and godliness.'

This subject shows sinners the importance of an immediate compliance with the terms of the gospel. Except they repent they must perish: unless they believe, they will be damned. So long as

they remain in impenitence and unbelief, the wrath of God continually abideth on them. Their feet stand on slippery places, ready to slide in due time. "O that they were wise, that they understood this, that they would consider their latter end." Through the forbearance of God, they are now prisoners of hope: O that they would be persuaded to turn to the *strong hold*, while it is an accepted time, and a day of salvation!

AMEN.

From the Christian Spectator.

#### EXPOSITION OF ROMANS, IX. 3.

*"I could wish that I were accursed from Christ, for my brethren."*

[Concluded from page 352.]

[This piece was divided in consequence of the loss of a part of the copy, which could not be replaced in season for our last number.—Ed.]

Paul is not the only instance of deep and intense feeling for others. The Israelites, ere the thundering of Sinai had ceased, prostrated themselves before the calf that Aaron had made. Moses saw this people, whom he had conducted from Egypt, whom he had loved as the favourites of heaven, with whom was most intimately connected the glory of God—he saw them about to be swept away by the displeasure of the Almighty. He did not stand and look on calm and unmoved. "O forgive this people, and if not, blot me out of the book thou hast written." Were this the only place where the expression, "blot me out of thy book," occurred, we could be at no loss what Moses intended to express, in this moment of overwhelming sorrow. God replies, "Him that sinneth I will blot out of my book."



No one can doubt what God means by " blotting the sinner out of his book," and surely he means the same thing that Moses did in the preceding verse.

Having endeavored to show, in a philological way, the obvious import of the passage under consideration, and that no objection to this interpretation is valid, I proceed to adduce other considerations to confirm the views that have been given.

The moment before Paul uttered the text in question, he was contemplating the safety of those who are united to Christ. The joys of the redeemed, through unnumbered ages, are unfolded to his vision. His eye glances over universal nature—on the earth, in the heights above, in the depths beneath, no enemy is able to separate them from a Saviour's love. But his brethren, who are Israelites, to whom pertain the covenants and the promises, have rejected the Messiah, and are liable to be excluded from his kingdom. And while he beholds, in prospect, multitudes descending to the world of woe, he *feels* for them. How much? A modern critic says enough to suffer the pangs of crucifixion.—Another says, enough to endure those temporal calamities that were impending over the city of Jerusalem. But did not the whole tenor of Paul's life evince that afflictions and persecutions were nothing to him compared with future glory? Was he not ever ready to die for the Gentile, as well as for the Jew? Was not death, in any shape, a welcome messenger to him? How then could a willingness to suffer *these evils* express a peculiar and vehement love for his brethren, the Jews? In his estimation they were small. He did most cheerfully submit to them, not only for

the Jews, but more abundantly for the Gentiles.

Besides, Paul at this time is speaking simply of the salvation of the soul. No earthly subject occupies his mind. The eternal destinies of man are before him. He sees believers in Christ secure and happy; but millions of his brethren are going to eternal perdition.—And Oh! could they be saved, he would relinquish, not merely the trifles of earth, but even that bright crown of glory for which he has so long toiled, and laboured, and hoped. He calls Christ and the Holy Ghost to witness the *depth* of his feeling. He uses language the most intense. And all this to make, on the minds of the Jews, a deep and lasting impression. My brethren, though I tell you that you are unbelievers, and reprobates of God, yet I love you. I could even relinquish my dearest hopes if that might save you.

Our text, thus explained, teaches us how the most enlarged benevolence is excited in the pious mind. It is by contemplating immortal beings in their relation to God. Moses and Paul contemplated the Jews in their relation to Jehovah. They considered them, not as the creatures of a day, but as candidates for immortality; not as suffering temporal calamities merely, but as exposed to eternal destruction, when each exclaimed, O save thy people, and if not, let me perish.

The nearer to heaven a Christian rises in his contemplations—the more his thoughts are conversant with future realities, and with the condition of immortal beings hastening to the judgment, the more will he feel, and pray, and labour for the salvation of sinners.

P.

For the *Hopkineian Magazine*.

ON TRUE FAITH.

[Concluded from page 357.]

REMARKS.—1. If true faith has been properly described, then it should be faithfully and frequently preached in time of revival. Indeed, this subject holds such a prominent place in the scriptures, and in the examples of the apostle's preaching, that many who are unwilling to have the peculiar and self-denying doctrines of the gospel preached with plainness in time of revival; for some reason or other, will admit that the doctrines of faith and repentance, if no others, ought then to be preached. This general and popular admission is undoubtedly correct; for true faith is every where in the scriptures recognized as an essential condition of salvation. We have the divine testimony, that "without faith it is impossible to please God; and whatsoever is not of faith, is sin." True love, repentance and faith, are the lowest possible conditions of salvation, and are the proper and scriptural answer to the inquiry, "What must I do to be saved?"

2. If true faith implies a cordial love of divine truth, and rejoicing in it, then those who are habitually displeased, disheartened and discouraged by the full and faithful exhibition of divine truth, manifest by such conduct that they are destitute of the faith of the gospel.—How often is it said that some particular doctrines, even if they are true, are unprofitable, or of a pernicious tendency. It is more common of late for such persons to impeach the *utility*, than the *validity* of divine truth. How uniformly are such persons discouraged from making vigorous and persevering efforts to promote a revival of religion, when faithful ministers of

the gospel cannot be turned from their purpose of declaring the whole counsel of God, when there are favourable appearances respecting a revival of religion? How often has it been said of late, that frequently preaching some particular and offensive doctrines, destroys and prevents revivals? There are no subjects, respecting which mankind in general are so much disposed freely and decidedly to give their opinion, as they are respecting the truth, and especially the utility, of the peculiar doctrines of the gospel; and certainly nothing else so much betrays their hearts. For, if true faith implies the belief and love of all known truth, then to deny the truth or utility of the leading doctrines of the scriptures, manifests a heart destitute of true faith, without which, says the apostle, it is impossible to please God.

3. If true faith is grounded on the evidence of divine truth, then all that faith which is founded upon error and delusion, is false and dangerous. There is now, and ever since the apostacy of mankind always has been, much more false faith in the world, than true.—Thousands and millions of mankind have built their religious faith upon impressions, dreams and visions, or the misapplication and perversion of the promises of the Bible; but all such faith is groundless, absurd, and extremely dangerous. All false religion is grounded upon some false notion of the divine character, divine goodness, divine mercy, or the ultimate design of God, who has "made all things for himself, yea even the wicked for the day of evil."

4. In view of this subject, it is easy to see what is the *true prayer of faith*. It is simply the combination of prayer with true faith. It

is praying with true faith in God, believing he is what his word and works declare him to be, and believing he will fulfil all his purposes, predictions, threatenings and promises, in such a manner, in such a time, and to such an extent, as he thinks best. The true prayer of faith implies perfect confidence in the wisdom, power, and goodness of God, supreme love to him, perfect submission to his will, holy and ardent desires for the objects prayed for, a present view of the affecting realities of the invisible world, and a proper sense of our dependence, unworthiness, and necessities. Nothing is so well adapted to lead us to pray without ceasing, as true faith, which implies a present, just, and affecting view of God and heaven and the world of woe; and of the true character, condition, dependence and necessities of ourselves and others around us.—What is falsely called the prayer of faith, may with more propriety be called *faith in their prayers, feelings and impressions*. But all such faith is delusive, vain and dangerous. Let a person give himself up to follow his peculiar feelings and impressions, and he invites the great adversary to lead him captive at his will, until by blindness and self-deception, he has destroyed many others, if not himself. It becomes every Christian, and especially every minister of the gospel, after the example of the discriminating and faithful in past ages, to lift up his voice against such visionary, dangerous and destructive notions of faith, and by describing and enforcing the true faith of the gospel, lay the axe at the root of all fatal error and delusion. And to those, who see the danger attending the late theory falsely called the prayer of faith, I would respectfully submit the enquiry whether it

can ever be effectually refuted, without denying and refuting the first principle upon which that and many other destructive errors are founded? It is said in scripture that God "will have all men to be saved," and that he is "not willing that any should perish, but that all should come to repentance." If the Arminian construction of these texts is correct, then who can stand against the false notion of the prayer of faith, or any other scheme or species of Universalism? If God desires, *all things considered*, that all should come to repentance and be saved, or constantly have his Holy Spirit, and be perfectly free from sin; then it is just as certain that all men will be saved; and even that there is not, and never has been, and never will be, any sin in the world, as it is that God governs the moral world, and works in men to will and to do of his own good pleasure. But it is not true that God desires, all things considered, that all men should have his Holy Spirit, or that any man should have it constantly in this life. The moral imperfection of Christians in this life, will be the occasion of forever displaying the grace of God, and of exciting the peculiar and joyful feelings they will have in singing the "new song which none can learn but those who are redeemed from the earth." It is certain that the peculiar felicity of saints in heaven, will be promoted by their sinfulness in this life. And it is certain that the best possible system of holiness and happiness includes "vessels of wrath, fitted to destruction." And how many it is best should remain totally sinful, and how imperfect it is best for any and every saint to be, the all-wise God only knows. But it is a matter of rejoicing that he knows, and that he has determined the charac-

ter and destiny of every individual. And no man can be holy, as he is holy, without perfect submission to his will, and choosing the existence of both natural and moral evil, in himself and others, in the same sense in which God does, that is, for the glory of God and the highest good of his kingdom. It is devoutly hoped, that every friend of true religion will see the necessity and importance of maintaining this ground, which only will enable Christians to stand against fatal error.

5 If true faith founded on proper evidence, always leads its possessor to confidence in God and not in himself: then it is not strange that false faith, which is always founded upon error and delusion, has generally led its votaries to exercise a criminal and dangerous confidence in themselves. Some, under the influence of false faith, have fondly dreamed that they could forgive sins, work miracles, or reveal future events. Some, by means of false faith, have thought they possessed so much true faith, goodness, influence and importance, that they could promote true conversions and revivals, where, and when, and to the extent they pleased! Many, by this means, have been led to exercise such presumptuous self-confidence, as without the least fear to "rush in where angels fear to tread," pray without submission for any and every spiritual blessing they desired; direct infinite wisdom where, and when, and on what individual, or number of individuals, to bestow his grace; and with unheard of presumption, claim the fulfilment of divine promises in the particular manner in which *they* thought best! By trusting to their impressions and feelings, how many have been led

into the most astonishing and dangerous *credulity* respecting the professions of human beings, and the most exaggerated favorable reports which are in circulation? What blindness respecting men and things, and the "signs of the times" has usually accompanied false faith? But how much soever, those who are deluded by this false faith, may be deceived respecting others; they are commonly more deceived respecting themselves. How often have they mistaken presumption for trust in God, fiery zeal for engagedness in religion, self-sufficiency for eminent piety, and self-seeking for devotedness to the cause of Christ? How often under the deluding and binding influence of a false faith, have persons, even in their religious exercises, their prayers and preaching, indulged in practices, not only disorderly and indecent, but absolutely immoral and profane? Such self-deception is never more prevalent, than in seasons of great religious excitement, and is one of the most successful means, employed by the great Adversary, to disparage revivals of religion. See Pres. Edwards' "Thoughts on the Revival of Religion in New-England, 1740."

*Finally.* In view of this subject, let Christians live and walk and pray in *true faith*. This is the victory, says the apostle, which overcometh the world, even our faith. Every where in the Bible and in divine providence God has manifested that Christian faithfulness is the appointed means of procuring divine favors. It is as true now, as it ever was, that God "*will be inquired of*" by the house of Israel," before he grants his people signal favors. "By terrible things in righteousness," God has often answered the cries of his people who

have called upon him out of a pure heart. But whatever great and glorious events have taken place in answer to the faithful prayers and exertions of God's people in time past, by far more terrible and joyful events are yet to be expected.—The long and obstinate and ungrateful war which mankind have carried on with their holy and sovereign Creator, and his true church upon earth, is yet to be closed. And as much as this conflict has exceeded all others in its length, injustice and obstinacy, so much more unexpected, complete and terrible will be its termination. God will ere long arise in his glory and majesty, and "shake terribly the whole earth." He will soon "plead his own cause," "avenge his own elect," and vindicate the honor of his great name. It will then be known whose cause is just, whose arm is almighty, and whose glory is above the heavens. And since God has connected means and ends; it is probable, if not certain, that the faith and zeal and prayers of the righteous, will correspond with the greatness of their deliverance, and the joy of their salvation.

S. C.

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Extract from Rev. S. E. DWIGHT'S  
Sermon, at the installation of Rev.  
Mr. Jenkins.

"Religion, it is true, has its seat in the heart; but it makes its way in the heart, *not* through the *animal feelings*, but through the *understanding*. The means of sanctification is *TRUTH*; and the mind which does not make progress in *truth*, will not make progress in *holiness*. It will be said that the exigencies of the church require *active labour*, and that its friends therefore can find no time for study. I admit the fact; but deny the inference. Christianity,

as it came from God, is *truth*; and, as found in man, is *obedience to truth*. The real welfare of christianity, therefore, never can require that those who profess it should be ignorant of its principles; and, if the existing system of measures involves the necessity of such ignorance, it is so far radically defective. '*KNOWLEDGE*,' in religion, as in every thing else, '*is power*;' and the efforts of knowledge in doing good, while they are incomparably *less toilsome* than the efforts of ignorance, are at the same time incomparably *more productive*.

The consequence of such a state of things, is, that the religion of the present day consists too little in the knowledge of Divine Truth, and too much in the excitement of the animal feelings, and the corresponding movements of the lips and the hands. That kind of preaching which *requires thought* in the hearer, and is calculated to inform his mind, is in many places, from a mere unwillingness to think, ceasing to be popular; and it is therefore giving place to another kind, which either *merely excites his feelings*, or *informs him how he feels*, or occasionally *impels him to benevolent action*. The consequence will be a failure on the part of ministers to instruct their people, and a wide-spread ignorance in the people of the great principles of christianity. If our fathers established these principles sufficiently, their knowledge was not, like their estates, *hereditary*; nor shall we acquire it, but as they did, *by study and research*. The Christians of the present day know indeed, better than their fathers knew, *how to give*, and *how to labour*; but in the duty of *being able to give every man a reason for the hope that is in them*, the church

of America has most obviously gone backward. This ignorance appears in some instances to be rendering our revivals of religion scenes of animal excitement, instead of what they ought to be, *the triumphs of truth over the conscience and the heart*. Let this evil not be checked, and the time, perhaps, is not distant, when great numbers who profess to be the disciples of Christ, not being 'rooted and grounded in the truth,' will be 'blown about by every wind of doctrine.' Having taken their opinions *on trust*, from a favorite teacher, when he is removed, they will become a prey to those, who with 'cunning craftiness lie in wait to deceive.' The great danger of our churches arises from their ignorance of theology, and their consequent willingness to mistake excitement for piety. These very evils pervaded New-England during the memorable revival of religion in 1740;—and, when they had prevailed for a season, subsided into the torpor of sixty years. Let me suggest for your encouragement, brethren, that you can *discover* the truth of God; and that *that truth, perceived, loved and obeyed, will make you holy*. Let it therefore never be said of you, as by an Apostle, it was said of the Hebrew christians, 'For when, for the time, ye ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God.'"

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INFLUENCE OF FICTITIOUS WRITINGS ON THE MIND.

Too great an indulgence, in those pleasures of taste which tragic recitals are adapted to impart, must be admitted to have a decidedly prejudicial influence on the

mind. The effect of novel-reading is more deleterious than that of poetry, because the excitement is in general more powerful; and that the novelist relies more simply on the passion of curiosity for producing gratification, than the poet does, who seeks to please by more refined means. The consequence is, that by the practice of novel-reading, the imagination becomes diseased, as the effect of an unnatural excitement, which, not being carried off by any correspondent exertion of a practical kind, is thrown back as it were on itself.—In real life, the mind becomes strengthened by being accustomed to the contemplation of danger and suffering. In other words, fear and pity are lessened and become weaker in our minds, in proportion as we learn to govern and suppress imaginations in encountering danger and relieving misery. Indefinite objects excite the strongest emotions, because they are viewed through the medium of imagination; but let us become acquainted with their true shape and nature, and we begin to wonder how they affected us so powerfully.—But there is no analogy between the influence of real sorrows, and the effect produced by the contemplation of imaginary ones. The mind is not strengthened by being made to feel, but by the exertion requisite to subdue and govern the feeling. Bishop Butler has a striking passage bearing on this subject. 'As habits belonging to the body are produced by external acts, so' (remarks the learned Prelate) 'habits of the mind are produced by the exertion of inward practical principles; that is, by carrying them into act; the principles of obedience, of veracity, justice, and charity. Resolutions to do well are properly acts. But going over

the disposition, or temper of heart, which saints possess, and which is sometimes called *the Spirit*, in distinction from the selfish heart, which is sometimes called *the flesh*.

2. What are we to understand by *the infirmities*, which the Spirit is here said to help? Ans. The word, in the original, is *asthenias*, which properly means, *weaknesses*. These are, obviously, infirmities of *the mind*, and not of *the body*.—They may be either *natural*, belonging to *the intellect*, or *moral*, belonging to *the heart*. That the apostle has reference in this passage, to *natural* infirmities, such as dulness of apprehension, weakness of memory, or want of knowledge and judgment, seems to be implied in his saying, “for we know not what we ought to pray for:” but, by his adding, “we ought,” it seems to be implied, that he also meant to include moral infirmities, such as inconstancy of holy affection, weakness of faith, and want of submission. Perhaps, by saying, “we know not what we should pray for as we ought,” he means, that we are deficient in that *spiritual*, or experimental, knowledge, which is of a moral nature, and is inseparable from true *love*. But, as a deficiency in this spiritual knowledge, tends to prevent a due exercise of the intellectual powers and faculties of the mind, or, as the apostle represents it in another place, tends to ‘darken the understanding;’ we may safely understand by “infirmities,” both those of *the intellect*, and those of *the heart*.

Saints, on account of their moral imperfection, are sometimes at a loss, as to the manner in which they ought to pray. They may always pray for any thing *good in itself*, which God has not revealed it to be his *purpose* not to grant.

But, owing to the remaining depravity of their hearts, saints do not clearly perceive what is, and what is *not*, good in itself, and overlook, and remain ignorant of many such things, which they would otherwise know. And they often find themselves to be *spiritually* ignorant of that humility and self-abasement, faith and trust in God, and unconditional submission to the Divine Will, with which they always *ought* to address the throne of Divine Grace.

3. How does the Spirit *help* the infirmities of saints, in prayer?—Ans. It is not to be supposed, that he gives them any *new* mental powers or faculties: This he does not even in regeneration, and much less in sanctification. It may be doubted, whether He ever enlarges, or increases the strength of any of the mental powers and faculties of saints. The scriptures appear to represent it to be the office of the Holy Spirit, *not* to give saints a greater or less capacity for holiness; but to fill their capacity, whatever it may be, by his sanctifying influences.

Again, it is not to be supposed, that the Holy Spirit, in helping the infirmities of saints, communicates to their minds any *new truths*, not before revealed in the scriptures. If, in prayer, saints received such communications from the Holy Spirit, they would be *inspired*, as truly as the prophets and apostles were, and might ‘add to the words of the sacred book;’ which they are forbidden to do. There is enough in the scriptures, if understood and regarded, ‘thoroughly to furnish the man of God unto every good work.’ There is, therefore, no need that the Divine Spirit should inspire his saints with the knowledge of any *new truths* not found in the Bible; and to sup-

pose that he ever does, is a groundless and fanatical sentiment, leading to a neglect of the written word, and of course, to a reliance upon impulses and vagaries of the imagination, as though they were the marvellous suggestions of the Holy Spirit.

The Divine Spirit helps the infirmities of saints, by *sanctifying their hearts*, or producing in them the holy affections, which they ought to exercise in prayer.—When he causes them to exercise that holy, disinterested love, which is the essence of repentance, faith and submission; then they have a spiritual discernment of spiritual things. Such an ‘unction from the Holy One,’ removes the darkness of our understandings, and enables them to perceive what it is proper for them to ask in prayer, or what is good in itself according to the instructions of sacred scripture—enkindles fervent desires in their hearts for such things—and enables, i. e. inclines them to offer up their desires, ‘as they ought.’ Such a spiritual illumination fixes the attention upon God and spiritual objects, and prevents those wanderings of the thoughts and affections, which so often distract the mind, and prevent the best of saints from offering that ‘effectual, fervent prayer, which availeth much.’

4. How does the Holy Spirit *make intercession* for the saints? Ans. A satisfactory answer to this question, may be given, in the words of Dr. Guise. “*The Spirit’s making intercession*, is not to be understood of his acting the part of a mediator between God and us, or with God for us, which is the peculiar office of Christ, our great High Priest and Advocate: *For there is one God, and one Mediator between God and man, the man*

*Christ Jesus*. But it is meant of his relieving our infirmities, as our Counsellor and Assistor, in our religious addresses to God: For his interceding is said to be, not by his agency with God, but *with us, to help our infirmities*, and to excite and regulate *our groanings*. And God is spoken of, as *the Searcher of our hearts*, with respect to his *knowing the mind of the Spirit*, or the thoughts which He raises in our minds: and so *the Spirit’s making intercession for us*, is his causing us to pray in a right manner for ourselves; just as his *crying, Abba, Father*, is his enabling us to cry.” ‘That Divine Person, as the Spirit of grace and supplications, excites and enables us to offer up our prayers with such vehement pantings and breathings of soul, as exceed the powers of language to express, and as sometimes melt and sweetly overwhelm our souls to such a degree, that we cannot tell how to form them into suitable words.’

5. What does the apostle mean by saying, that *he who searcheth the heart, knoweth what is the mind of the Spirit*? Ans. By the Searcher of hearts, we are to understand, our Heavenly Father, to whom alone, in ordinary cases, our prayers should be addressed. By his knowing the mind of the Spirit, when He maketh intercession for the saints, is obviously meant, not merely his knowing what the Spirit *does*, and with what *intention* He does it, when he produces holy affections and fervent desires in the hearts of his praying people; but also, and especially, his knowing what those affections and desires *are*; so that He is able to give them all the weight they ought to have in obtaining the things for which they ask, and to return them such answers to their prayers, as



shall be most for his glory, and their good. When the Holy Spirit helps the infirmities of saints and makes intercession for them, their prayers are always *acceptable* to God, and agreeable to his *preceptive*, if not to his *decretive* will : and though they may be unable to 'utter,' or find words to express their feelings and desires ; yet God knows them, and so accepts and answers them, as to give them the particular favours which they ask, or something better, and so (as the apostle says in the following verse) "that all things shall work together for their good."

#### REFLECTIONS.

1. Whenever saints pray acceptably, the Holy Spirit helps their infirmities and makes intercession for them. They never pray acceptably, except when they pray in the exercise of holy affections of heart ; and such affections are always produced by the sanctifying influences of the Holy Spirit, who 'worketh in saints to will and to do, of his good pleasure.' He is the 'Spirit of grace and of supplications,' whose peculiar office it is, to 'shed abroad the love of God in the heart,' and whose aid, therefore, saints ought to seek, in all their attempts to approach the throne of Sovereign Mercy.

2. When saints beseech the Holy Spirit to 'indite their petitions for them,' their meaning *should be*, not that He would *suggest* to their minds what God has *decreed* to do, or what he will, or will not do for them ; for these, so far as the scripture is silent respecting them, are 'secret things, which belong unto the Lord our God,' and which, therefore, the Holy Spirit does not reveal ; not that He would *compose*, and put into their lips, the *words*, in

which they shall express their desires ; for then his 'groanings' might be uttered—but, that he would remove blindness from their hearts, and the consequent darkness of their understandings, that they may understand the scriptures, and perceive what is good in itself, and agreeable to the will of God, as revealed in his word, and so may be acceptably asked of him in prayer ; and that He would cause them to pray in the exercise of that love, repentance, faith and submission, without which, their 'sacrifice would be an abomination.'

3. The most simple and illiterate saint may pray as acceptably, as the most intelligent and learned. Our Heavenly Father knows 'what is the mind of the Spirit,' in whatever language it may be expressed, in whatever words it may be clothed, and even when it is not 'uttered' at all. He searches the heart, and regards the feelings and desires of the soul, and not 'the outward appearance' of words and gestures.—While those, who lead in social and public worship, should possess the *gift*, as well as the grace of prayer, that they may pray to edification ; all that is necessary to the acceptableness of private and secret devotion, is a *heart right with God*.

4. In order to pray in faith, it is not necessary to *know*, and, consequently, not necessary to *believe*, that we shall obtain the particular favours for which we ask. This we cannot know, without knowing the *purposes*, as well as the *commands* of God—his *decretive*, as well as his *preceptive* will. But the *purposes* of God are not revealed to saints by the Spirit, when He helps their infirmities and makes intercession for them. The purposes of God can be known no further, than they are revealed in the scriptures, and by the

events of his Providence. The events of Providence may teach us, that it *was* the purpose of God to grant some particular favours, which we *have* asked in prayer, but not that it is his purpose to grant the particular favours which we *now* ask, or *may* ask in future. The purposes of God, as revealed in scripture, teach us, that He designs to do many things in answer to the prayers of his people; but they seldom, if ever, teach us, *when*, or *where*, or *how*, He designs to do them. It is true, that, in scripture, God promises to bestow some favours upon *condition* of our praying for them aright; but we cannot know that it is his *purpose* to bestow these favours, till we *have* prayed for them as we ought, and can look back, and *see* that we *have* so prayed: a knowledge, therefore, of God's purpose to bestow these favours, *follows*, and can never *precede* our asking for them. In order to pray in faith, it is enough to know, that God hears sincere and humble prayer—that, for Christ's sake, He will grant the particular favours which we ask, or something better—that He will fulfil all his promises and predictions—and that He will ever do what is for his own glory and the greatest good.

GIMEL.

From the Evangelist.  
CONFIDENCE IN GOD.

In the days of King Saul, the Philistines invaded Israel with a very powerful army. The invaded kingdom was at this time weak. A new system of government had just been adopted, and the people were poorly furnished with weapons of defence. Having themselves no manufactory of the implements of war, they were dependant upon the Philistines, who, aware of the advantage, withheld

from them the means of resistance. Indeed, so weak and broken was their condition, at the time of the invasion, that Saul could not bring into the field more than about six hundred men; and among these there were only two swords, one of which belonged to himself, and the other to Jonathan his son.

The army which came against Israel, when in this broken and weak state, consisted of "thirty thousand chariots, and six thousand horsemen, and people as the sand on the sea-shore for multitude."—These were all veteran troops, well armed, and led by valiant commanders, who were giants in size, strength and prowess.

The men of Israel, except the six hundred who followed Saul, had fled panic-struck on the approach of the Philistine's army. Some had "hid themselves in caves and in thickets and in rocks, and in high places, and in pits," and some had gone over to the protection of the enemy—leaving their King, with his handful of men, either to defend himself against such a host of warlike adventurers, or fall into their hands. In this forlorn condition was the King of Israel, with only a few trembling followers, unprepared for battle, surrounded by a formidable army, who were ready and eager for the attack, when the young Prince conceived the noble design of attempting the deliverance of his people.

Jonathan the son of King Saul, was a pious Prince. While his father was a wicked man, he was devoted to the interests of the church, and the service of the Lord. He considered Israel as the chosen people of God. He knew that the church was embodied in that nation, and that the honour of

God was pledged for her protection. He moreover knew that the Philistines were the enemies of Israel, on account of their holy character as God's peculiar people; and also of Israel's God, who had brought their tribes out of Egypt, established them in Canaan, and hitherto protected and prospered them. As the enemies of Jehovah and the church, Jonathan therefore hated them, and desired their overthrow. Seeing the church surrounded by so many inveterate foes, he became very anxious for her safety. Not that he despaired of divine interposition in behalf of Israel, for he knew that God would protect "the apple of his eye." He was confident that the Lord was able, without human aid, to put to flight the armies of the aliens: but he knew also that in such cases God usually wrought by means; that he often used the aid of his friends among the children of men, feeble, indeed, of themselves, but mighty through God to the accomplishment of great designs.

While Saul and the people who followed him were trembling with fear, expecting soon to be overwhelmed by a numerous, powerful and exasperated enemy—Jonathan, with high confidence in the God of Israel, remained undismayed amidst all these appalling circumstances. He felt an assurance that God would, in due time, appear for the deliverance of the church from the impious invasion of her enemies; and all he desired, was to be the humble instrument in God's hands, of effecting such a glorious deliverance.

On a certain day while this godly youth was viewing from an eminence the enemies of his country and his God, considering their numbers, their strength, and their determined en-

mity to Jehovah and his people; he could not avoid reflecting upon the condition of that feeble, unarmed, disheartened band, that remained with his father to oppose them; and the evident want of confidence in God, and zeal for his cause, which was manifest in the whole nation of Israel. The anticipation of the utter extermination of the church, which seemed to be threatened by such a state of things, excited, in his pious heart, an anxious desire to be the instrument of effecting her deliverance. Israel, the nation with whom God's honour dwelt, and with whose prosperity his own interest (as heir to the crown) was identified, must be delivered from the dangers which threatened their destruction; and the name of the true God, whom he loved with all his heart, must be redeemed from the reproach, which seemed ready to be cast upon it. Remembering, therefore, what God had wrought for his people in former seasons of danger and distress, knowing that the power of God, when heretofore exerted in their behalf, was wholly irresistible—being aware, too, that while the excellency of the power was wholly of God, human means were necessary in order to secure the divine co-operation—and feeling a consciousness that he, as an individual, had a duty to perform, he felt an impulse suggesting to him, that something must be done, and that speedily, for the deliverance of his people. Under this impulse, he addressed his armour-bearer, with the following remarkable words: "Come and let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us;—for there is no restraint to the Lord to save by many or by few." The event shows, that the impulse

under which this proposal was made, was from heaven, and that his confidence in God was well founded.

Jonathan's armor-bearer proved to be a man of like spirit with himself. The proposal was accepted, and a token agreed upon, as a signal of God's favour, which, if God would be pleased to grant, they would proceed with their enterprise. "We will pass over to these men," said Jonathan, "and we will discover ourselves unto them. If they say unto us—'Tarry until we come unto you,' then we will stand still in our place, and will not go up unto them. But if they say thus—'Come up unto us,' then we will go up; for the Lord hath delivered them into our hands, and this shall be a sign unto us." To this his armor-bearer assented, and thus they referred their enterprise to the Lord of Hosts for approbation and direction.

Having done this, no time was to be lost. Jonathan and his armor-bearer immediately discovered themselves to the army of the Philistines. These enemies of Israel and of Israel's God, exulting in a presumptive confidence of their own strength, called out to these humble servants of God and gave them a challenge to come up unto them. The enterprise which these two men had just referred to the Lord of Hosts for approbation, had now, by him, been recognized, and the wished-for signal granted. The signal was eagerly accepted. Though the ascent to the Philistine's camp was steep, difficult and dangerous, yet Jonathan and his armor-bearer, strong in the Lord, and confident of success, through his all-powerful aid, climbed the steep ascent, and with godly fear, and trembling joy, gained the sum-

mit of the precipice. They now found themselves amidst the enemies of their country and their God. It was indeed a fearful odds, two against an innumerable host; but the Lord was with them, and they had nothing to fear. They began their work and the enemy fell before them. "There is no restraint to the Lord to save by many or by few." This truth now became strikingly evident;—for while God strengthened the hands of his faithful servants for the combat, he filled the hearts of their enemies with terror. "And there was a trembling in the host, in the field, and among the people; the garrison and the spoilers they also trembled; and the earth also quaked; so it was a very great trembling." The Lord also, in whose hands are the hearts of all men, turned every man's sword in the army of the Philistines, against his fellow—"and behold the multitude melted away, and they went on beating down one another."—With a suddenness resembling an electric shock, was the effect of this enterprise felt throughout the nation of Israel. Saul and his desponding troops heard the noise of the routed army—the watchmen beheld their flight—the courage of Saul and his troops was revived, and they hastened to the combat.—The Hebrews in the camp of the Philistines, who, through treacherous fear had joined the enemies of their country, now deserted their standard, and "turned to be with the Israelites that were with Saul and Jonathan." Vast numbers of others, who had concealed themselves to escape danger, having their courage revived by the fast-spreading news of the begun deliverance, came immediately up to the help of the Lord against the mighty; so that in a very few

hours an overwhelming force of Israelites was collected, and precipitating themselves upon the fleeing enemy, carried death and slaughter into every part of their army. The event was not only sudden, but decisive. It resulted in the entire discomfiture of that vast and terrible army which came against Israel, and in strengthening the hands and encouraging the hearts of God's people to resist future invasions.

Thus a good design, conceived in the breast of a single individual in the morning, and its executions commenced, in reliance upon divine aid, even under circumstances, apparently, the most unfavorable, resulted, before the setting of the sun, in an achievement most glorious in relation to the interests of religion; the effects of which were felt by every individual in two powerful nations.—“Behold how great a matter a little fire kindleth.” [To be concluded.]

LETTER FROM PROFESSOR ELTON.  
*Extract of a letter from Rev Romeo Elton, to the Hon. Abner Forbes, dated*

FLORENCE, ITALY, NOV. 20, 1826.

The last winter I spent in England and Scotland; I had the pleasure of a personal acquaintance with Dr. Chalmers, and the Rev. Robert Hall, whose works are so well known in America; and the exalted ideas which I had previously formed of these men, were more than realized. They are by far the most impressive speakers I ever heard. In the social circle, Dr. Chalmers is highly engaging. His lectures on Moral Philosophy, several of which I heard, like his sermons, were marked with the fervor of genius, and very eloquent. It is impossible to give any

adequate idea of the deep and impressive manner of Mr. Chalmers. The sermons which I heard he deliver, were distinguished by the same strain of pure and fervent piety, the same depth and intensity of thought, as well as the same purity and elegance of style, that characterize his published sermons. Dr. Chalmers gave me a letter of introduction to the celebrated Mr. Irving, of whom I had the pleasure to hear, and of meeting him several times in private. Mr. Irving certainly possesses abilities of a high order, and is the most powerful preacher I ever heard. In private, Mr. I. is very pleasant. From London, I proceeded to the Netherlands, Germany, &c. I resided about two months at the University of Gottingen, and in respects, I have been much conversed with this, and with several of the other Universities in Germany which I have visited. I repeat, however, that there is to be in them little evangelization. That many of the German divines are semi-infidel in sentiments, is apparent both in their preaching and their writings. In general, the manners of the so-called Christians in Germany, exert a most deadly chill upon a Christian mind, and are in flagrant contradiction to the spirit of Christianity. Alas! how changed Germany, since the days of the immortal Luther!

From Germany, I followed the course of the Rhine to Switzerland and visited the celebrated Blanc. It is impossible for me to convey any just impressions of the scenery of Switzerland—a country in which is to be seen in a most striking manner, the sublime and the beautiful, with the

resque and beautiful ; and where we behold, in rapid succession, the wildest scenery intermingled with smiling vallies and cultivated fields. I have been in this beautiful city about five weeks, and purpose to proceed in a few days to Rome and Naples. On the 14th inst. I had the honor of being admitted to a private audience, according to ceremony, in his palace, with his Imperial and Royal Highness, the Grand Duke of Tuscany. He conversed with me in a very familiar manner. He made particular inquiries respecting our American Colleges, and spoke in commendation of the progress of the arts and sciences in America, and passed a high eulogium on our illustrious Franklin. I purpose to return to London early in the spring, and embark from thence to America. ROMEO ELTON.

*Christ. Watch.*

From the Sunday School Magazine.

MR. PARSONS' LETTER.

*Letter from the late Rev. Levi Parsons, to his father, dated Syria, Oct. 15, 1824.*

"The Doctor says I may write a little, but must not read ; so why may not I converse a while with my ever dear father.

"During my sickness I have had occasion often to bless my parents for teaching me the scriptures.—When a very little child, my parents required me to learn the twelfth chapter of Ecclesiastes, twelfth chapter of Romans, and the twelfth chapter of Hebrews. Almost every verse of these chapters has ever since remained in my mind. And twenty-five years after, when on a sick, and in the opinion of all around, a dying-bed, some of these passages gave me the greatest consolation.

"No person in this world will fully value the instruction of very little children. Impressions then made are remembered, and beyond a doubt, lead many to repentance twenty, thirty or fifty years after. Your exertions, my father, for Sabbath Schools, give me great pleasure. How many children will bless you, years hence, when departing from the world to their final Judge!

"I wish you, my father, to remember me to all Sabbath school teachers you may see in your missions. Greatly encourage them in their work. Their reward will be more precious than gold. The thanks of one dying pupil will be a compensation of more value than the world.

Satan well knows that this system is taking deep hold of his kingdom, and for this reason he will discourage teachers, tell them that children are no better, but rather worse. He will tell children that it is not honourable, it is a shame to be studying the Bible. This is very natural. For Satan knows that he cannot erase impressions made in childhood. He knows the divine power of the word of God. He knows his weakness when a passage of scripture takes hold of the mind.

"O my father, I am quite sure that this system, conducted with piety, is to be the grand instrument of converting the world. It is silent ; nearly connected with revivals. Men of the word do not see its tendency. God only knows the extent of its influence. The less said, the more done. The less noise, the deeper impression. One passage fixed in the heart is better than many in the head. I have thought that if the instructor would often repeat the passage af-

ter the child without any observation, the effect would be salutary; as when the child says, 'God is angry with the wicked every day,' the instructor may say slowly—*'God is angry with the wicked every day.'*

"Parade about religion is full of mischief. The Adversary can thus undo in one day the labour of months. God Almighty destroy his cruel kingdom.

"I have said much. I must close. I gain strength every day. Once or twice I have walked abroad.—The Doctor says to-morrow I must ride. This is a great privilege. I knew that my father will pray that this sickness may make me a better missionary.

"In all your missions, visits and plans of usefulness, the Lord grant his peculiar blessing.

Your dutiful son,

LEVI PARSONS."

#### PARIS TRACT SOCIETY.

The Editors of the New-York Observer, in consequence of an article in that paper concerning the Paris Tract Society, have received \$50 to aid its funds, to which the Editors have added \$10, and solicit further help. They say, "It is well known that thousands of dollars are every year sent to this country from France to promote the Catholic religion in the United States; and why should not an equal amount be sent from this country to promote the religion of Jesus Christ in France?" The Protestants of France are not at all indifferent to works of benevolence. One pastor has said, that his parishioners *take the amount of their subscriptions from the salt which they put into the wretched broth that moistens their bread.*

Several other donations have been made to aid the objects of the above society, which have swelled the aggregate amount to 200 or 300 dollars.

#### POETRY.

The following Lines, written by Sir Henry Wotton in his sickness. "may not be unacceptable to such readers, as can taste the beautiful simplicity of the composition, without being offended with the quaintness of some of the expressions.

O THOU great Power, in whom I move,  
For whom I live, to whom I die!  
Behold me through thy beams of love,  
Whilst on this couch of tears I lie,  
And cleanse my sordid soul within  
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need,  
No rags of saints, no purging fire;  
One rosy drop from David's seed  
Were worlds of seas to quench thine  
ire.

O precious ransom! which, once paid,  
That *consummatus est*,\* was said;

And said by him that said no more,  
But seal'd it with his dying breath.  
Thou then that hast dispung'd my score,  
And dying wast the death of Death,  
Be to me now, on thee I call,  
My life, my strength, my joy, my all.

\*It is finished.

#### DIED,

At Trenton, N. J. Rev. BURGIS AL-  
LISON, D. D. in his 74th year.

At Concord, N. H. Rev. ASA M'FAR-  
LAND, D. D. in his 58th year.

On the 12th ult. at Bowman Creek,  
N. Y. Rev. CRAIG DOWNS, in his 34th  
year.

THE

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## SERMON.

From the Evangelist.

**PSALM, LXXXIV.**—*For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.*

In this psalm David gratefully acknowledges the peculiar delight and benefit, which he and other good men had enjoyed in attending the public worship of God in his house. He joyfully cries, "How emiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.—Blessed are they that dwell in thy house: they will be still praising thee. They go from strength to strength; every one of them in Zion appeareth before God." He next encourages himself and all who walk uprightly, to pray for every thing which God sees good for them, with full confidence, that he will hear and answer their prayers. "O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine anointed.—For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he

withhold from them that walk uprightly." Though the promise here seems to be general, yet we must suppose, that it has a definite meaning. It does not mean, that God will bestow every thing upon the upright, which *they* think is good for them, but every thing which *he* thinks is good for them. He knows what is good for them, far better than they know what is good for themselves. He means to treat his children as a kind and tender-hearted parent, and give them every thing which he sees best for them, and nothing more. This then is the plain truth which the text contains and suggests to our present consideration.

That God promises to bestow every thing upon saints which he knows will be for their good: I shall show,

I. That God knows every thing which is good for saints to enjoy.

II. That he promises to bestow every thing upon them which he knows it is good for them to enjoy. And,

III. That he will fulfil his promise.

I. I am to show, that God knows every thing which is good for saints to enjoy. By this I mean, that he knows every thing which shall



serve to promote their holiness and happiness, both in this life and in the life to come. He knows he has made them rational and immortal creatures, and of course he knows all their relations, connexions, and circumstances, throughout every period of their existence. He knows what temporal and spiritual blessings it is best that they should enjoy, to prepare them for their future and eternal inheritance. He knows their down-sittings and up-risings, he understands their thoughts afar off, and is acquainted with all their ways. He keeps his eye and his heart fixed on every one of his children, and regards them all with impartial tenderness and affection. He knows where to place them, what to give them, what to deny them, and how long to continue them in their probationary state. He knows all their external circumstances, and internal views, desires, and wants; and he knows whether it is best to gratify or not gratify their desires, to supply or not supply their wants. He always knows what to do with them, and how to dispose of them, in the wisest and best manner. I pass on to show,

II. That God promises to bestow every thing upon saints, which he knows it is good for them to enjoy.

The Bible abounds with such great and precious promises to the children of God. The promise in the text is the first that occurs.—“The Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” Paul having described the character and condition of the Christians in Rome, asks, “What shall we say then to these things? If God be for us, who can be against us? He that spared not his

own Son, but delivered him up for us all, how shall he not with him also freely give us *all things*? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever on the right hand of God, who also *maketh intercession for us*. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” To the Corinthians the Apostle says, “Let no man glory in men: *for all things are yours*; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all are yours*; and ye are Christ's; and Christ is God's.” Peter says to Christians in general, “Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise,

and honour, and glory, at the appearance of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls." We find another still more extensive and comprehensive promise of good made to every child of God. "And he that sat upon the throne, said, Behold, I make all things new.—He that overcometh *shall inherit all things*: and I will be his God, and he shall be my son." Some, perhaps, may imagine, that these general and indefinite promises of good to the upright, are not pertinent to the present subject, and may wish to hear whether God has not given them more definite and particular promises of particular and special favors. It is easy to satisfy this desire; for we find a multitude of particular and special promises of special favors to the righteous every where in the Bible. I will mention a great variety of such particular promises. Hear what Solomon says upon particular promises of good. "My son, forget not my law; but let thine heart keep my commandments: for *length of days, and long life, and peace, shall they add unto thee*. Trust in the Lord with all thine heart.—In all thy ways acknowledge him, and he shall *direct thy paths*. Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy *barns be filled with plenty, and thy presses shall burst out with new wine*.—The liberal soul shall be *made fat*; and he that watereth shall be *watered himself*. Behold, the righteous shall be *recompensed in the earth*. He that tilleth his land shall be *satisfied with bread*. He that hath pity on the poor, lendeth

unto the Lord; and that which he hath given will *he pay him again*. He that giveth unto the poor shall not lack." Hear the particular promises of good that Christ has made to the particular graces and virtues of his followers. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." Again he says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth;—and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?" Again he says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." The apostle Paul says to the Hebrew Christians, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, *I will never leave thee, nor forsake thee*." And the apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him. But let him ask in faith,

nothing wavering." This last promise made to prayer is just like all other promises made to sincere prayer. There can be no sincere prayer made without faith. But faith in what? The answer is plain and easy: faith in God—that he is both able and willing to bestow any thing and every thing upon those that sincerely ask him, which he knows to be for their good. So the apostle explains the prayer of faith. He says, "Without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." This is that faith that all Christians at this day ought to exercise, when they pray for any temporal, or spiritual, or eternal good. There was a time, when particular promises of particular favors were made to particular Christians, and it was their duty to pray with a particular faith. But that time is passed by. This is universally acknowledged by those, who entertain a peculiar sentiment upon this subject. Having shown, that God knows every thing that is good for his people, and that he has promised to bestow upon them every thing which he knows is good for them, I proceed to show,

III. That he will fulfil all the promises of good which he has made to them.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? God will never suffer his faithfulness to fail, which he has confirmed by an oath, for the consolation of all them that put their trust in him. It is essential to the moral character of God, to be faithful in fulfilling his promises. But as this is a point of importance in

the present discourse, I will offer several considerations in support of it. And,

I. We may be assured that he will fulfil every one of his promises to his children, because he is perfectly willing to fulfil them. Men often fail of fulfilling their promises. Sometimes they promise with reluctance, and do not mean to fulfil their promises when they make them, if they can possibly avoid it. Such reluctant promises they generally break. But when they freely and cheerfully make promises, and at the time, really intend to fulfil them; yet afterwards they regret the promises they have made, and find, or think they find, good reasons to break them. How often do nations violate their mutual promises, leagues, and compacts? How often are men arraigned before our courts of justice, for the breach of promises? And how often do individuals accuse one another for neglecting or refusing to fulfil their promises? Unfaithfulness in Solomon's day was so common, that it became a proverb, "A faithful man, who can find?" But there is no possible cause of unfaithfulness in God. He never makes any promise with reluctance. He acts freely and independently in every promise he makes. He promises because he chooses to promise, and therefore intends at the time of promising to fulfil his promise. He always sees good reasons for every promise he makes, and consequently can never see any good reason to regret his promise, or to neglect, or to refuse to fulfil it. He always knows what is good for his people, and he is always willing to bestow every thing upon them, which he knows is good for them, and he knows it is good for them to make great and precious promises to them. Will

not then punctually and faithfully fulfil his promises to them?—When a parent makes a free, voluntary promise to his child, he intends to fulfil his promise, unless his child forfeits his favour by undutiful conduct. In such a case, a parental promise may fail. But God has made provision for the misconduct of his children, which perfectly foresees. “If his children forsake his law, and break his statutes, then will he visit their iniquity with a rod; nevertheless his loving kindness shall continue, and his faithfulness shall not fail; nor will he alter the thing that has gone out of his mouth.—

God perfectly knows how his children will conduct, and in the view of all their conduct, free and voluntarily makes great and precious promises to them; so he will certainly fulfil them, for there is nothing in himself, or in them, to prevent him from giving them every good thing that he has promised.

2. God is able, as well as willing, to fulfil all his promises to his children, and therefore they may confidently expect to receive all the evil and the good things he has promised them. The best and most faithful men often find themselves unable to fulfil the promises they sincerely made and intended to fulfil. They sometimes lose their property. They sometimes lose their health. And they sometimes meet a premature and unexpected death. These and many other causes often render them totally unable to fulfil their sincere promises. We have no right to place an absolute and unshaken dependence on any of the promises of the greatest and best of men.—David was fully sensible of this.—He cries, “Help, Lord, for the enemy man ceaseth; for the faith-

ful fail from among the children of men.” Again he says, “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. God is self-existent and independent. He does do every thing. He rules in heaven, and in earth, and in all places. He has all things under his eye and in his hands, and can employ them to fulfil his purposes and his promises. He is the Lord Jehovah, in whom there is everlasting strength. He declares, “I am the Lord, and there is none else, there is no god with me. I make peace, and create evil: I the Lord do all these things.” He demands, “Why sayest thou, O Jacob, and speakest, O Israel. My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, *fainteth not*, neither is *weary*? He giveth power to the faint; and to them that have no might he increaseth strength.”—Though God has promised great things to his people in general, and to every individual, yet he is able, with infinite ease, to fulfil all his promises. Has God promised to give unto his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession? He is able to do it. Has he promised to give the kingdom and dominion and the greatness of the kingdom under the whole heaven to his people? He is able to do it. Has he promised that he will bring all to Christ whom he hath given to him? He is able to do it. Has he promised to every one in whom he has begun a good work, that he will carry it on until the day of Jesus Christ? He is able to do it.

Among all the promises of spiritual or temporal good to be found in the Bible, not one can be found which God is not able to fulfil.—Has he promised his Spirit? He is able to give it. Has he promised to give grace and glory? He is able to give it. Has he promised to give peace and consolation? He is able to give it. Has he promised to give wealth or health, or any temporal favour? He is able to fulfil his promise. And since he is able, as well as willing to fulfil all his promises, we may confidently believe, that he will always fulfil every promise according to its true intent. Besides,

3. His own glory requires him to fulfil all his promises. He knows every thing that is best to bestow upon his people, in order to make them the most useful and happy, through every period of their existence. He has created them for his glory, and intends to employ them in promoting it forever. Every kind and benevolent parent means to give to each of his children that education, and all those peculiar advantages, which he thinks will make them the most useful and happy, for his own sake as well as theirs. He gives one thing to one child, and denies it to another, from the same motive of parental kindness and wisdom.—Just so the kind Parent of the universe treats his children, whom he means to make the most useful and happy, for his own sake and theirs. He gave a short life to Abel, and a long life to Methuselah. He gave wealth and prosperity to Abraham, meekness to Moses, patience to Job, strength to Samson, courage to David, wisdom to Solomon, zeal to Peter, benevolence to John, and self-denial to Paul. He always has a regard to his own glory, and

to the good of his children, in dispensing all his temporal and spiritual blessings to them. All these, he numbered, before he promised to bestow them; and he promised to bestow them, because his own glory required it; and certainly his own glory equally requires him to fulfil his promises. It is just as necessary, that the Father of mercies should give every good gift and every perfect gift to his children, that he has promised to give, as it is that he should pursue and accomplish all his wise and holy designs. Though the gifts he has promised are immensely great, immensely numerous, and immensely various, yet his own glory is deeply concerned in the bestowment of them. This has always been a powerful and effectual motive to move him to bestow every good thing which he has promised to bestow. He made many peculiar and particular promises to the seed of Abraham, before he brought them into the land of Canaan, and these they knew he punctually fulfilled. Hence Joshua appealed to them and said, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things, which the Lord your God spake concerning you; all are come to pass, and not one thing hath failed thereof." God has ever since fulfilled his promises to him and his seed, and will continue to fulfil his promises to them, as long as the sun and moon shall endure. All the perfections of God unitedly, lay him under moral obligation to fulfil every promise he has made to his people. His faithfulness in fulfilling his promises, can no more fail, than his power, wisdom, goodness, or existence can fail.

[To be concluded.]

***Present Evils demonstrate a Future & Endless Punishment. 399***

the Hopkinsian Magazine.

**PRESENT EVILS DEMONSTRATE A FUTURE AND ENDLESS PUNISHMENT.**

Man kind naturally desire to be happy, both in this life and that which is to come. Their eyes and ears and hearts are always open to the false teachers, who employ their art and sophistry to persuade them that they shall escape punishment, and enjoy eternal and endless happiness. The apostle Peter found many in the world, who manifested a strong inclination to embrace the pleasing doctrine of such artful deceivers. Their character, and conduct, and various sentiments, he reproved in the strongest terms. Having mentioned the true prophets, in the last verse of the first chapter of his second epistle, he proceeds in the ensuing chapter, to rebuke those who were false prophets among the people, even as there were false teachers among you; who secretly shall bring in damnable heresies, even denying the Lord who bought them, and bringing upon themselves, swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of: to prove that God would not destroy such deceivers, and their followers, he argues in the following conclusive manner: If God spared not the *angels* who sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment; and spared not the world, but saved Noah the righteous person, a preacher of righteousness, bringing the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah to ashes, condemned them to overthrow, making them an example unto those that after

should live ungodly;—the Lord knoweth how to reserve the *ungodly unto the day of judgment to be punished.*” This mode of reasoning from what God has done to what he will do, is plain and obvious to every capacity. Since God has actually inflicted temporal punishment upon impenitent sinners, who can help drawing the same inference from it, that the apostle has drawn, that God will reserve them unto the day of judgment, and then inflict an eternal punishment upon them. If we believe the Bible, we must believe that God has punished the fallen angels; that he has punished the inhabitants of the old world; that he has punished the men of Sodom and Gomorrah; and that he has, from age to age, revealed his wrath from heaven against the ungodliness and unrighteousness of men. And if we believe these plain, stubborn facts, we must believe the apostle’s declaration, that they presage the future and eternal punishment of the finally impenitent. Accordingly I propose, in the present essay, to illustrate the force and conclusiveness of the apostle’s argument:

That since God punishes the ungodly in this life; he will, if they remain ungodly, punish them eternally in the life to come.

The force and conclusiveness of this argument must appear to all, who will attentively and candidly attend to the following observations:

1. God’s punishing sinners in this life shows that they deserve to be punished. Sin and guilt are inseparably connected. It is the nature of sin to deserve punishment. If sin did not deserve punishment, God would never punish men for it. It is wrong, in the nature of things, for God to punish an innocent creature, who has done nothing to de-

serve punishment. If sinners were not verily guilty in the sight of God, he would not be displeased with them, nor inflict the least pain or punishment upon them, as a mark of his righteous displeasure. He does not afflict willingly, nor grieve the children of men. Punishment is his strange work, which nothing can induce him to do, but the guilt and ill-desert of sin. So that his actually punishing sinners in this life affords infallible evidence that they *deserve* to be punished for their disaffection and disobedience to him. But if they deserve to be punished for these sins in this life, they will deserve to be punished for them in the life to come. For punishment has no tendency to remove or even diminish the guilt and ill-desert of sin. Does the punishment inflicted upon the transgressors of human laws, take away or lessen their guilt or ill-desert? Are they not as really guilty and ill-deserving after they have been punished, as they were before? And does the punishment which God inflicts upon sinners, have the least tendency to remove or diminish their guilt and ill-desert? Will any punishment they receive in this life render them less deserving of future and eternal punishment? Has the punishment which the fallen angels have endured for nearly six thousand years, taken away their guilt, or rendered them less deserving of future and eternal punishment? Has the punishment, which the inhabitants of the old world, and the men of Sodom or Gomorrah have suffered for more than four thousand years, destroyed or diminished their guilt, or rendered them less deserving of the vengeance of eternal fire? Did the punishment which God inflicted upon Pharaoh and his subjects, diminish their guilt, or render

them less deserving of future and eternal misery? We cannot conceive that punishment in any case should remove the desert of punishment. Those who have once deserved punishment, will forever deserve punishment. But we know that the ungodly deserve punishment, because God has actually punished them in this life; which is an infallible evidence that they deserve to be punished *forever*. This being true, it serves to illustrate the apostle's argument. For, if God's punishing sinners in this world rendered them less deserving of future punishment, then his punishing them in this world would be an argument against his punishing them eternally after death. But if his punishing them in this life demonstrates that they deserve to be punished *forever*, then this very desert of eternal punishment, is a good reason why they should expect to be punished *forever*.

2. God's actually punishing the ungodly in this world, shows that it is consistent with his goodness to punish them *eternally* in the world to come. God's actually punishing sinners, demonstrates that it is as consistent with his goodness to punish them, as with his justice; for we cannot suppose that he ever does an act of justice which is not consistent with his goodness. God never exercises one perfection of his nature in opposition to another. He never exercises his goodness in opposition to his justice, and he never exercises his justice in opposition to his goodness. God's actually punishing sinners, therefore, as fully proves that it is consistent with his goodness to punish them, as with his justice. If his dooming the rebel angels to endless punishment, proves that he was just in doing it, it equally proves that that act of justice was

consistent with his goodness. If his drowning the old world, and burning up Sodom and Gomorrah, proves that he was just in doing it; it equally proves that that act, of justice was consistent with his goodness. Or if his punishing sinners, in any instance, proves that he is just in punishing them, it equally proves that it is consistent with his goodness to punish them. If it be consistent with divine justice to punish sinners according to their desert; then it is equally consistent with divine goodness to punish them according to their desert. And if it be consistent with divine justice to punish sinners as long as they deserve to be punished; then it is consistent with divine goodness, to punish them as long as they deserve to be punished. And if sinners deserve to be punished *forever*; then it is consistent with both divine justice and divine goodness to punish them *forever*. We have no ground to suppose, that it is any more consistent with the goodness of God, to punish sinners as long and as much as they deserve to be punished; than it is consistent with his justice, to punish them as much and as long as they deserve to be punished. And since we know from God's actually punishing sinners in this life, that it is consistent with both his justice and goodness to punish them, in this life, according to their deserts; we may justly and infallible conclude, that it will be equally consistent with both his justice and goodness, to punish them according to their deserts in the life to come. It is impossible to see why it should be any more inconsistent with the goodness of God, to punish sinners according to their desert, in another world, than in this. And since God does actually punish sinners in this world, because they deserve it, who will

presume to say, it is not consistent with his goodness to punish them as he does punish them? And who that acknowledges, that it is consistent with his goodness to punish them here, will presume to say, it is inconsistent with his goodness to punish them hereafter according to their deserts? It is strange, therefore, that any who acknowledge the justice of God in punishing sinners according to their desert, should presume to deny that it is consistent with his goodness, to punish them according to their desert, either in this life, or in that which is to come.

3. God's actually punishing sinners in this world, shows that he may have as good reasons for punishing them, in another world, as in this. God does not always punish sinners when he sees that they deserve to be punished, but only when he sees good reasons for punishing them. The world of the ungodly long deserved to be punished before God saw best to sweep them from the earth with the besom of destruction. Pharaoh deserved to be destroyed long before God destroyed him. The seven nations of Canaan deserved to be cut off, long before God cut them off. Indeed, God is not obliged, in point of justice, to punish sinners at all, in this probationary state. And he never does punish them merely because it is just to punish them; but only when he sees good reasons to punish them, or some good ends to be answered by it. In all instances in which God has actually punished sinners in this world, we know that he has seen good reasons for punishing them. Now if God has seen good reasons for punishing sinners, in this world, we may justly conclude that he may see as good and



better reasons for punishing them in another world. One reason why God punishes sinners in this world, is to display his wrath towards them; and another reason is to display his mercy towards the subjects of his grace. And he may see both these reasons for punishing sinners in a future state. So the apostle concludes in the 9th of Romans. "What if God, willing to show his wrath and make his power known, endured with much long suffering the vessels of wrath, fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? The apostle here has particular reference to Pharaoh, whom God destroyed on purpose to display his wrath towards him, and the glory of his mercy towards his peculiar chosen people. And cannot God answer these two important ends, by punishing Pharaoh and all other impenitent sinners to all eternity? Many seem to imagine, that God can see no good reasons for punishing sinners forever; but it is easy to conceive, that the same reasons, which induced him to punish sinners for a time, should induce him to punish them *forever*. Why should he be more unwilling to show his wrath and make his power known in punishing the vessels of wrath fitted to destruction, in another world, than in this? Or why should he be more unwilling to make known the riches of his glory on the vessels of mercy, in the world to come, than in the present world? But if we only suppose that God can see as good reasons for punishing the ungodly in a future state, as he actually sees for punishing them in this world; then we must suppose, that he will certainly punish them in

another world, as long as he can display his wrath towards them, and his mercy towards the vessels of mercy.

4. God's actually punishing sinners in this world, shows that it is consistent with the universal atonement of Christ, to punish them according to their desert forever.—It must be granted that Christ made atonement for the sins of the whole world, and tasted death for every man. But his atonement did not alter the nature and ill-desert of sin, nor release the sinner from suffering that eternal death which the divine law threatens to every transgressor. It only rendered it consistent for God to forgive and save penitent believers of the gospel. Though Christ suffered death in the room of all mankind; yet he did not suffer that punishment which they had deserved, and which God had threatened to inflict upon them. Sinners deserve to be punished according to the threatening of the divine law, as much as if Christ had never made atonement for them; and of consequence, God may, consistently with the atonement, make all the impenitent and unbelieving completely and forever miserable. And this appears not only from the nature of the atonement, but from the fact, that God does actually punish sinners in this life, notwithstanding Christ died for them: and we know that he has constantly been punishing mankind, from age to age, notwithstanding Christ has died for them. Now if Christ's atonement does not render it inconsistent for God to punish sinners in this life, how can it render it inconsistent for him to punish them in the life to come? God's actually punishing sinners in this life, is instead of a thousand arguments, to

prove that it is consistent with the atonement, to punish them according to their desert, forever.—The atonement of Christ, either *has or has not*, removed the guilt of sinners. If it has removed their guilt, then it is inconsistent for God to inflict the least punishment upon them in this world; but if it has not removed their guilt; then it is not inconsistent for God to punish them both in this world and the next. And since God's conduct proves, that it is consistent with the atonement to punish them in this life, it equally proves, that it is consistent to punish them in the life to come. It is too absurd for any man to say, that it is inconsistent with the atonement of Christ, for God to punish sinners in this world; but it is no less absurd to say, that it is inconsistent for God to punish them in a future and eternal world. Every argument that can be drawn from the atonement of Christ, against the future and eternal punishment of sinners, stands completely refuted by the ten thousand instances of God's punishing them in this world.

5. God's punishing sinners in this world, shows that it is consistent with his desire for their salvation, to punish them forever. God is a being of perfect benevolence; which disposes him to *desire* the happiness, and regret the misery of his creatures, simply considered. He loves happiness for its own nature, and hates misery for its own nature. He takes pleasure in bestowing happiness, but not in inflicting pain. Accordingly, he solemnly declares, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." God sincerely desires

that sinners should be happy both in time and eternity, simply considered; but not all things considered. His benevolent desire are under the direction and influence of his unerring *wisdom*, which sees great and good ends to be answered, by actually punishing those, who deserve to be punished. This we know to be true, from God's conduct in ten thousand instances before our eyes. Though God does not afflict willingly, yet he does afflict; though he does not punish willingly, yet he does punish.—Though God strove with the old world, by the influences of his spirit, to prevent their awful doom; yet he finally destroyed them.—Though God invites sinners to accept of mercy; yet when they disregard and reject his kind and gracious offers, he cuts them down as cumberers of the ground. God's conduct in punishing sinners in this life, demonstrates, that it is consistent with his desires for their present happiness, to punish them in this present state. And if it be consistent with his desires for the happiness of sinners in this world, to punish them in this world; then it must be equally consistent with his desires of their eternal happiness, to make them, for wise and good ends, eternally miserable.—Since we all know from plain and stubborn facts, that it is really consistent with God's perfect benevolence, to punish sinners in this life; we must know, that it is really consistent with his perfect benevolence, to punish them forever, in the life to come. It is just as consistent with divine goodness to inflict an *eternal*, as a *temporal* punishment, upon sinners, when they equally deserve both.

6. God's punishing sinners in this world, shows that he not only

may, but certainly will punish the finally impenitent forever in a future state. Accordingly the apostle Peter says, "Making them," that is, the inhabitants of the old world, and the men of Sodom and Gomorrah *examples* unto those that after should live ungodly." And the apostle Jude declares, "Sodom and Gomorrah are set for an *example*, suffering the vengeance of eternal fire." It appears from these express declarations, that one end God had in view in destroying the old world, and the men of Sodom and Gomorrah, was to prove the *certainly* of his actually inflicting upon the finally impenitent, the vengeance of eternal fire. God has frequently threatened to cast the wicked into hell with the fallen angels. But actions speak louder than words; and for this reason, among others, God actually punishes sinners in this world, to put it beyond the possibility of doubt, that he certainly will punish the finally impenitent eternally.—God is not obliged in point of justice, to punish any sinner in this world; but he does punish both good and bad men in this world, to give assurance that he will punish the finally impenitent forever. So the apostle Peter plainly intimates in the fourth chapter of his first epistle. "The time is come, says he, that judgment must begin at the house of God; and if it first begin with us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Since the apostle repeatedly asserts, that it is one design, God had in his view, in punishing men in this world, to give them the highest possible evidence, that he will certainly cause them to suffer the ven-

geance of eternal fire, if they remain finally impenitent; then it is just as certain, that God will eternally punish those that do not eventually obey the gospel, as that he *has* punished the fallen angels or the inhabitants of the old world, or the men of Sodom and Gomorrah, or any other men since that day. In a word, we have an ocular evidence of the future and eternal punishment of the wicked.

## REMARKS.

1. If God's punishing sinners in this world, infallibly proves, that he will punish the finally impenitent forever in the next; then it is easy for every one to see, that the doctrine of Universal Salvation is absolutely false and absurd.—There are many minor, and some great religious errors, that are quite plausible, and not easy for people in general to discover.—But the doctrine of Universal Salvation, is so plainly and visibly false, that every person is capable of seeing its falsehood and absurdity. It is contrary not only to the whole current of scripture, but to the whole course of Providence. It stands condemned by all the threatenings of the law, and of the gospel; and by the most solemn and awful dispensations of Providence, from the beginning of the world to this day. It is difficult to conceive, how God could say any thing plainer, than he has said, or do any thing better calculated than he has done, to convince every person in the world, that he will eternally punish every impenitent and incorrigible sinner. Though there have been some in the Christian world for more than fourteen hundred years, who have taught the pleasing doctrine of Universal Salvation; yet they have general-

been very unsuccessful in making proselytes. Though thousands and millions have embraced the error of Arianism, the error of Semianism, and the error of Arminianism; yet only a few individuals until very recently have ever embraced the error of Universalism. This the advocates of Universalism have frankly acknowledged. But it cannot be accounted for, upon any other supposition, than that of its plain and palpable absurdity. God has expressly told us, that he will treat the finally impenitent in another world, as he has actually treated them in this. If this be true, then every person can clearly see and know, that all men will not escape the wrath to come; but some will forever suffer with the fallen angels, whom God has actually cast down to hell. If the apostle's argument, which has been illustrated, be just, it puts an argument into every person's mouth, to refute a Universalist.

2. If God's punishing men in this world, proves that he will punish the finally impenitent forever in a future state; then the doctrine of Universal Salvation is not only false and absurd, but extremely dangerous. It has a direct and powerful tendency to harden the hearts and stupify the consciences of sinners, who are walking in the broad road to ruin. If they once give a listening ear to this fatal delusion, they become deaf to the voice of reason, to the voice of the gospel, and to the terror of the law. They are prepared to avoid, to oppose, and reject all means of light and conviction, and rush on the thick bosses of God's buckler, and trifle with all the motives and objects of the eternal world. Like the scoffers of old, they feel and say "The Lord will

not do good, neither will he do evil. Let us eat and drink, for tomorrow we shall die," and be happy. This is the fatal effect of a full belief of Universal Salvation. But when the doctrine is not fully believed, and only begets a hope, that it may be true, that all men will be saved, it has a secret and powerful tendency to lull sinners into carnal ease and stupidity respecting their spiritual and eternal interests. And here, at this day, the danger of the doctrine principally lies. Though there is not one solid argument in favor of Universal Salvation; yet there are many plausible and sophistical arguments, that may be thrown out which may create a hope, that it is possibly true. And this hope leads to presumption, and then to despair.

3. If God's punishing sinners in this world, proves that he will punish the impenitent forever in a future state; then those who teach the gross and dangerous error of Universal Salvation, are criminal and inexcusable. They not only, as the apostle says, bring destruction upon themselves, but upon others whom they deceive. Such false teachers are extremely criminal, if they do not believe the doctrine they teach, and there is reason to think this is often the case. And when it is the case, it proves them to be guilty of the most perverse falsehood and deception.—But if they do believe it, they are utterly guilty and inexcusable; for they have no right to believe it, and it is owing to nothing but their love of error, instead of the truth. God has revealed his wrath from heaven, against those who corrupt his word; and the apostle says, 'let them be accursed, who preach any other gospel, than he preached?' To hate and reject the plain truths of the gospel;

infinitely criminal. Such persons, instead of warning the wicked from their way, aid and encourage them to continue in their way to everlasting ruin. And though they may perish, yet their blood will God require at their teacher's and deceiver's hands.

4. If God, by punishing sinners in this world, has made it certain, that the doctrine of Universal Salvation is absolutely false and extremely dangerous to the souls of men; then it is kind in ministers to preach against, and refute it, and guard their hearers against it. The preachers of the doctrine pretend that they do it in kindness.—But if it were true, there is no great kindness in preaching it; for all men are equally safe, whether they believe it or not. But if it be false and fatal; then there is kindness in preaching against it, and guarding men against going near those who spread such mortal poison. The prophets did this. Christ did this. The apostles did this. And faithful ministers have done it, and been successful. Error is destined to fall before truth. Let false teachers pass on your right hand and left, and say nothing to them unless they attack you.—And then tell them, God has commanded you to avoid them, and absolutely refuse to hear strong delusions, lest you should believe a lie, and be damned.

5. If God has by punishing men in this life, given the highest possible evidence, that he will forever punish the impenitent and unbelieving; then it is a great mercy, that they now have a space for repentance, and that God is waiting to be gracious. This God might have denied long ago, and may deny soon. Now is the only accepted time. Next year, or the next day may be too late. Let awaken-

ed sinners flee immediately from the wrath to come. There will soon be a final and awful separation between the saved and the lost. Are you prepared for the awful event? Have you done all that you ought to have done, and all that you will soon wish you had done, to promote your own salvation, and the salvation of others?

SEVER.

From the Evangelist,  
CONFIDENCE IN GOD.

[Continued from page 390.]

The history of this event, and the attendant circumstances, as they have now been related, will furnish us with several important lessons of instruction.

1. The children of God have no reason for despondency, however appalling the dangers may seem, which threaten the Church. The true Israel of God can always obtain help from him, "who worketh and none can hinder." God is ever in the midst of his people, ready and willing to help them. He may sometimes suffer them to be surrounded by dangers of the most formidable nature and the most portentous aspect, in order to excite them to duty, or to evince his power and faithfulness in their deliverance. But God will protect the church; for he has chosen her for his "spouse;" he has "graven her upon the palms of his hands;" and he will ever cherish her "as the apple of his eye."—Yet "he will be inquired of by the house of Israel to do these things for them;" and when they forget their dependence on him, he will often, in mercy, multiply their dangers, and diminish their earthly supports, till they are driven to him for help, as their last and only resort. But they never will, with confidence, apply to him, without finding him a God at hand—ready

and able to deliver them. Such, in all these particulars, was the case, in the instance which we have been considering: and such is often the case at the present day.—Of the power and dominion of God there is no end. He is the same yesterday, to-day and forever.—How unreasonable, then, and even impious is it, for the professed people of God to indulge despondency in seasons of danger! Instead of desponding they ought to look to him for help, and go forward in their duty, relying with the fullest confidence on his faithfulness and ability to succour them. But for our further encouragement in going forward in duty, this history which we have been considering, will furnish us with another lesson of instruction, viz.

2. When God aids the labours of his people in his service, they will find no opposition sufficient to hinder this work. By this I do not mean that they will meet with no opposition. They ought indeed to expect that Satan will oppose them with all his forces. The powers of darkness will assuredly set themselves in array against them. The adversary will excite the enemies of religion to assume a threatening posture—to bid them defiance—and to challenge them to come on to the combat. “Come up unto us,” said the Philistines to Jonathan; “and we will show you a thing.” Such a challenge, however, ought not to be considered, by those who commence such an enterprise, as a matter of discouragement; but rather, as Jonathan and his armour-bearer considered it, a token of success. It is the peculiar season for God to work, when men make void his law.—And the servants of God have always reason to conclude, that the Lord is with them, when they are

derided and threatened by the enemies of religion. When Nehemiah and Ezra rebuilt the temple of Jerusalem, they would have wanted one evidence, that the Lord was their helper, had not Satan opposed their work. And that opposition conducted by Sanballat and Tobiah, so far from hindering or retarding their work, served rather to hasten its progress. For such was the increased diligence of the workmen, and such the aid they received from heaven, that they accomplished more in the same term of time, than even Solomon did, with none to oppose him. No possible opposition can hinder the work of God’s servants, when he aids their labours. Who, indeed, can resist the power of Omnipotence? He has only to speak, and it is done—to command, and it stands fast. In the strength of the Lord the weakest saint becomes invincible. When God is with his children, one can chase a thousand, and two can put ten thousand to flight. In the case of Jonathan and his armour-bearer, thirty thousand chariots, six thousand horsemen, and people without number, fled dismayed, and melted away before two individuals, who had the Lord for their helper.—Christian reader, are you not almost persuaded to put your trust in the Lord, and go forward? Why should you hesitate? Are you waiting for others to join you in the work? If so, the history of Jonathan’s enterprise will afford you another important lesson of instruction, which, it is hoped, will remove that hinderance. And that is,

3. A very small number who have confidence in God, may safely commence their labour in his service, without waiting for additional human aid. Divine assistance may

always be obtained in a religious enterprise, which God shall approve, if no more than two are agreed in asking it; and where such assistance is obtained, there is no necessity of waiting for human aid; but we may commence the enterprise immediately. It was upon this principle, that Jonathan and his armour-bearer acted in the instance before us. And in this instance the circumstances were as forbidding, as any that could well be conceived. What indeed could be more so? The army of the Philistines was immense. The army of Saul consisted of only six hundred men, and those both unarmed and disheartened. No assistance therefore could be expected from them in the commencement of the work. If the enterprise were to go on, those two must go forward in it alone. What in such a case should be done? Would not a prudent man consider it rashness to go forward? But the cause in which they were engaged, was the cause of God: and Jonathan and his associate, unappalled by the appearance of danger, put themselves under the divine protection—went forward to their work, without waiting for the aid of their fellow-soldiers: and the event showed, that the resolution they adopted, was the dictate, both of sound wisdom and prudence. It is too general an opinion, among those who profess to be the children of God, that there can be no religious reformation, unless the whole church to which they belong, are ready to enter unitedly upon their appropriate work. In consequence of such an opinion, they often wait for each other to get ready. If any individuals begin to feel the importance of doing something for the in-

terests of religion and the salvation of souls; yet, if they discover in their brethren, a tardiness in coming with them into the work, they soon conclude, that nothing can be effected; and, giving up all exertions, they sink down again themselves into sloth and stupidity.—How often is this distressing fact verified by experience. But Jonathan and his armour-bearer acted not upon a principle like this. Had they concluded that nothing could be done, till all Israel should come to their aid, or even till the courage of Saul's little army should be revived; the Philistines would doubtless have overrun the whole country, and that little army, who protected their King, would have been utterly destroyed. But these servants of God were aware, that they had a duty to perform: and that duty they must discharge themselves, whether others came to their aid or not. They therefore went on with their appropriate work, without stopping to confer with flesh and blood, and their success was complete and glorious. And if we will examine the history of religious revivals, we shall find that they very often commence through the apparent influence of the faithful labours of one or two individuals. On viewing the desolations around them, their eyes affect their hearts—they begin to feel for the afflictions of Zion—they see their duty and perform it, without waiting for others to do theirs—the divine blessing follows, and their exertions are crowned with glorious success. But another instructive lesson which we derive from this story of Jonathan and his associate, is,

4. The successful enterprising exertions of one, is the most sure

method of engaging the exertions of others. The enterprise which we have been relating, originated in the breast of a single individual. He suggested it to an intimate associate, who felt the same interest in the welfare of Israel, and he at once was filled with ardour for the same enterprise. Without hesitation they began their work, and such was the astonishing success—so rapidly did the news of it spread through the country—and such was its influence upon the timid, the disheartened, and the treacherous, that, in a few hours, it brought to the aid of the servants of God the whole force of the nation of Israel.

In a manner similar to this, do revivals of religion often commence and go forward. The work is begun by the active zeal of one or two individuals. At once the disheartened, who had felt that nothing could be done with effect, are encouraged; the timid, who had hidden themselves both from the friends and enemies of Zion, are emboldened to take their stand among the servants of God; the treacherous backslider, who had openly gone over to the world and its iniquities, is alarmed at his defection, and reclaimed to his duty; and, behold, in a very short time, the whole church, united in one formidable phalanx under the great Captain of salvation, are moving forward "from conquering and to conquer." Their success is complete—their triumphs are glorious—distant churches hear the glad tidings and rejoice—and all heaven is filled with new anthems of rapturous praise to God.

And now, Christian readers, are you not desirous of seeing all these things occur among you? Who then is ready to make the beginning? Where is the *Jonathan* and

his *armour-bearer*, who are willing to commence the glorious enterprise? Do you, as an individual, feel that something must be done; but fear that you can find none to engage with you in the work? Go to your most intimate Christian brother—suggest your feelings to him—engage him as your associate in the enterprise: and when you have committed your cause to God, go forward and make a beginning—"It may be, that the Lord will work for you: for there is no restraint to the Lord to save by many or by few." [*Concluded.*] C. Y.

From the Christian Mirror.

SUPPORT OF MINISTERS IN THE  
METHODIST CONNEXION.

*Mr. Cummings*—I was about to give a statement on this subject, when I read in the Mirror an answer to the question, "Do Methodist Ministers preach for nothing?" The *accuracy* of that statement, as far as it goes, will be denied by no person of integrity, and of acquaintance with the Methodist discipline. But your vouchers may not be satisfactory to all your readers. There may lurk in the public mind a suspicion, that ignorance or prejudice has led them into some unintentional misrepresentation. In many places, especially in the country, the impression is very deeply fixed in the minds of many, that the Methodist ministers '*do* preach for nothing,' or next to nothing. And I am confident, that a very large majority of the lay members in that connexion, have never read, and understood, their own rules, relative to the support of their preachers.—Charity requires this conclusion, so far as I am able to judge from my limited acquaintance with them; it being the only conclusion



favourable to their veracity. For these reasons among others, perhaps the following extracts from their Discipline may not be superfluous. They are made from the *twenty-second edition*, published at New-York, 1824.

"The *annual allowance* of the travelling preachers shall be *one hundred dollars*, and their *travelling expenses*." p. 171.

"The *annual allowance* of the *wives* of travelling preachers shall be *one hundred dollars*." The only exception to this provision, is one of very limited operation, and of short continuance. *ib.*

"*Each child* of a travelling preacher shall be allowed *sixteen dollars annually*, to the age of *seven years*, and *twenty-four dollars annually*, from the age of *seven to fourteen years*." *ib.*

"Those preachers whose wives are dead shall be allowed for each child *annually a sum sufficient to pay the board* of such child or children during the above term of years." The only exception to this rule, is the case of such children of preachers, as "are provided for by other means, in their circuits respectively." pp. 171, 172.

"The allowance of *superannuated, worn out, and supernumerary* preachers shall be *one hundred dollars annually*."

The "*wives*" of such preachers receive the same sum. And this sum is received by the "*widows*" of such preachers, and also by "the *widows* of travelling" preachers. p. 172.

Also, "the *orphans*" of all these preachers shall be allowed by the annual conferences, if possible, by such means as they can devise, *sixteen dollars annually*." *ib.*

Thus, Mr. Editor, it is obvious that *no body* of ministers in our

country, are better provided for, as to temporal support, than those who *travel* in the Methodist connexion. Their *salary*, for it can be nothing else, is *for life*. The same is fact in regard to their *wives*. Provision is made for their *children*, until an age when they can, ordinarily, support themselves. If left *motherless*, the children are to receive the undefined "sum sufficient to pay their board."

Now, were this all the provision made for Methodist Ministers, and their families, their pecuniary circumstances would be, taking into the account their whole life, preferable to those of very many, if not a *large majority* of Congregational preachers. While *unmarried*, the support of a Methodist travelling preacher is not merely \$100, and his travelling expenses, but this with his board and horsekeeping, &c. wherever he labours. The whole cannot be less than \$200.—When *married*, it becomes \$300; and if he chooses to carry his wife with him, it is at least, as much more, as the expenses of her board. In this case, his salary may be estimated at \$350. It will not require many children to increase it to \$400; nor a large family, to swell the whole amount to \$450.

To this amount there must be added as much as \$100, we should suppose within bounds, for "fuel and table expenses," and the "preacher's house," and "furniture." For it is made the duty of stewards to "furnish *fuel and table expenses* for the family or families of the preachers stationed with them." p. 179. And no doubt, a "house," and "at least, heavy furniture," is "furnished according to the advice of the General Conference." p. 177. If we now add \$100 for these several expenses to the

former sum, we have for the salary of a travelling Methodist preacher, who has a wife and five or six children, \$550. Deduct \$50 when his wife does not travel with him, and thus obtain her board, and the round sum is still \$500.

And it ought to be observed, that this sum is better than \$600, *as generally received by a Congregational minister*; for it is all paid within the year, if not *quarterly*.—pp. 173, 176, &c. I mean nothing invidious by this comparison; I only wish to state facts as they are. And it is a fact beyond dispute, with few exceptions, throughout the sphere of my observation, and I presume tenfold more extensively, that the value of the salary of a Congregational minister is diminished *more than one sixth*, by a want of punctuality in the payment. Besides—while a Congregational minister must often struggle with all the embarrassments, arising from a want of the punctual payment of his salary; it is made “the duty of those who have the charge of circuits,” “to see that the other preachers *want nothing*.” p. 38.

As to the contingencies to which the salary of a circuit preacher is subject, they are *two*, but probably have no effect but seldom. The first is, when a preacher “*might*, in the judgment of the annual conference, have obtained his full quarterage, *if he had applied* for it,” where he has laboured. p. 176.—The other is, when “the respective allowances are not raised as provided for,” in which case the church is “not accountable for the deficiency, *as in a case of debt*.”—*ib.* But will the conference employ more preachers than they *expect* to be able to pay? In short, can it be supposed, that either of these contingencies can affect *one* preacher in a *thousand*?

“The respective allowances” of Methodist travelling preachers are raised from various sources: ‘*weekly collection in the several classes*,’ pp. 76, 77; ‘*quarterly collection in the classes, and public collections, if need be*,’ p. 39; ‘*a yearly collection in the circuit, and if expedient, a quarterly one*,’ p. 173; ‘*a public collection at every annual and general conference*,’ p. 175; ‘*Charter fund, and Book concern*,’ *ib.* and so on. These collections are made by Class-Leaders, Preachers, &c. and of course are less likely to interfere with each other than if made by one man; see the pages already referred to. The whole amount from all those sources, cannot be a *small sum*.—The junction of many small streams, forms a *large river*.

I say little of what are termed *local* preachers. They have an allowance in given cases.” pp. 168, 169. But it is to be remembered, that they are not devoted to the work of the ministry, and have no pastoral care; but may labour in any lawful occupation, every day in the week.

I wish to conclude this paper, with several questions for the consideration of the readers of the Mirror.

1. Has a travelling Methodist minister any ground for worldly anxieties, to divert his mind from his official work?
2. Has a wife of such a preacher, any plausible reasons to tempt her husband to neglect his ministerial work, “and serve tables?”
3. Is not the prosperity of the Methodist church, in part, at least, to be attributed to the *perfectly competent support* of her preachers?
4. Has not the Congregational church an *equal right* to support

her ministers, and *without molestation?*

5. When Methodist preachers denounce Congregational ministers as hirelings, *because they have a salary*, do they not condemn themselves?

• But I forbear. The Methodist church is to be commended for the care she takes of her ministers; and she shall be commended. She is worthy. And other denominations, in order to become equally worthy in this thing, must give their ministers what will be an *equally competent support, for life*. And if they proceed according to a *principle* among the Methodists, they may take *their own way*, to raise the requisite sums. *Disci. p. 176.*

CALVINUS.

For the Hopkinson Magazine.

A NOVEL PROPOSITION, WITH ITS  
LEGITIMATE INFERENCES.

Though dreams and visions have been publicly discarded by a considerable portion of the Christian public for some years past; yet the spirit that lead people to believe and follow them has not yet left the earth. It has of late manifested itself in the very plausible and deceitful form, of praying for spiritual blessings, *without submission to the divine sovereignty*. Mankind have always manifested a desire to become religious, if they could, without unconditional submission to the absolute sovereignty of their holy Creator. Accordingly, to subvert or conceal this truth, has ever been a leading object in false teachers, and a prominent feature in every false scheme of religion. To secure this object, and dispose "the multitude" to become religious, a very plausible method has of late been adopted. It consists in the application of the particular

promises given to those who had the power of working miracles, to all mankind, and in explaining the divine promises in general, so as to establish in substance, the following proposition: *God regards the spiritual glory and interests of mankind so much more than he does his own, that he sincerely desires, all things considered, to give every spiritual blessing, especially eternal life, to all those who desire to be saved from hell, and has accordingly bound himself by an absolute promise, to grant every such blessing just according to our wishes, on the simple condition of "taking him at his word," or sincerely believing this proposition.* Or, as it has been said by some who are more plausible and subtle still, "*God is glorified only, or chiefly, in the bestowment of his mercy and grace;*" which will do as well and perhaps better, provided it is asserted or implied that he desires to bestow his mercy and grace agreeably to the wishes of human beings. This view of the divine character and promises is probably not very far from being the first principle of a late theory called the "prayer of faith," which is said by some, to give those who adopt it, such *great power to move the world*. And in the light of the above proposition, it is much easier to account for the fact that many "moralists, infidels, Universalists, and aged and confirmed Roman Catholics" have been converted to this kind of religion, than to account for the fact, that no more such persons have been converted to it. It is not so strange that a revival should continue long, as it is that it should ever stop. The above proposition will reflect light upon several other subjects.

*First.* From the light of the proposition, it is easy to see the

truth and propriety of an expression which I have frequently heard made of late, both in prayer and on other occasions, "O Lord, we have *nothing to do with thy purposes*" Sinners need not now believe them, nor love them, nor fear them, nor submit to them. And in the light of this proposition, it will follow also, that we have not only nothing to do with the divine *purposes*, but with the divine *threatenings* and *predictions*, at least those which are unfavorable to human interests, or indeed with any thing which is inconsistent with a supreme regard to ourselves and friends.

*Secondly.* From this proposition, it is also easy to see, that it is wrong and absurd to say in prayer to God for spiritual blessings, "not my will but thine be done." This phraseology implies that God may possibly be unwilling to give us every spiritual blessing we desire for ourselves and others, which will subvert our view of his promises, and impeach our view of his character. Such phraseology expresses unbelief in divine promises, and of course, is wrong. We ought surely to feel as God feels; and if he wishes, all things considered, to gratify all our spiritual desires, and is unwilling to deny us in any instance, we ought to be absolutely unwilling to be denied, and boldly *claim* what we desire; or, as it has been boldly said and published, we ought to pray "as though we cannot be denied."

*Thirdly.* This proposition shows the propriety, safety, and importance, of praying and agonizing "for a definite object;" or, in other words, of selecting individuals and praying for their conversion by name, and in their presence, *just as though we could not and would not be denied.* In the light of this subject, there is now no possible

danger of praying for, and before sinners, in the *same manner*, and with the *same spirit* in which they pray for themselves. Only let the "prayer of faith" be made for them, and they are just as safe from all danger respecting a false hope, and final ruin, as though they were already in heaven. And we have numerous facts which demonstrate the great advantage of this kind of praying, over the old way. Ten times, if not fifty times, as many sinners may be converted by means of this method of praying, in the same space of time, as have been, by the old method of praying and preaching. Here it is to be feared lies the secret of the late astonishing success in promoting revivals of religion. This appears not only from *fact*, but from the *confession* of some of the promoters of them. In the account of a late revival at —, it is said, "Directions were given to pray for a *definite object*—for the influences of the Spirit to revive Christians, and convert sinners. There was such a *wrestling* and *agony* in prayer, as we had never before witnessed. They (Christians) prayed as though they *could not be denied*. In little praying circles, intercessions were made for individuals *by name*. Indeed, the *great instrument* in this glorious work has been *prayer*." In the account of another late revival it is said, "Christians in these prayer-meetings have prayed for *particular individuals*; and remarkable instances of conversion have apparently occurred in answer to such prayers. Our prayer-meetings have been the *greatest means* of the conversion of souls, especially those in which *brothers and sisters* have *prayed together*. If God has honoured any meetings among us, it has been *these*." I have been informed by

an active instrument in late revivals, that "the secret of bringing sinners to submit, lies in convincing them, that you have an *overwhelming desire for their salvation*." Many persons of late have been interrupted while praying, because they would not pray for particular persons in this manner. And if the proposition above stated is correct, why should we fear any danger from the *sympathy* and *expectation* which such prayer is adapted to excite in the minds of sinners? Or why should we fear that sinners will be led to think they have become saints, before they are so in reality, merely because *saints* manifest a *supreme desire* for their salvation, which they already have for themselves? Why fear any danger from the great adversary of God and men? Why should any unbelieving fear and expectation be expressed that any "supposed conversions" are spurious? Since, according to the above stated proposition, God has bound himself to give every spiritual blessing which any person asks for in faith; if but one prayer be made in faith, all spiritual danger of this kind will be removed without delay. Why not then adopt a method of praying, which actual experiment has proved to be so much superior to the old method?

*Fourthly.* In the light of this proposition, it is easy to see that ministers may all be dismissed, as of no more use. Mankind can now all be got into heaven, as easily as a Roman Catholic can get his friend prayed out of purgatory, and *at much less expense*. A single person may now ask in faith for the salvation of all the world, or for a high degree of holiness in all men, and "it shall be according to his faith." Of course there is now

no more need of supporting ministers.

Indeed, it is impossible at present, even to conjecture the whole advantage of this scheme. A person who has embraced it, is as "wealthy as a south sea dream."—It opens a new era to the church. It is really strange that all former "ministers and churches have been so much in the dark," and have let any person in the world perish, when they have had the same promises that are so much better understood by the present generation. S. C.

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DIED, in Attleborough, Mass. on the 1st of March, Mrs. LUCY MOULTON, relict of Dea. Chase Moulton, of Rehoboth, in the 61st year of her age. The following is an extract from the Sermon preached at her funeral.

You will not think it too much for me to say, that the mother in Israel, whose precious remains we are about to commit to the house appointed for all living, exhibited much evidence that she was a true believer in Christ. This evidence she exhibited, by owning Christ before men, witnessing a good confession of her faith in him, and, for the space of more than twenty-six years, walking, in an eminent degree, in all his commandments and ordinances. There was something peculiar and striking in the relation which she gave of the exercises of her mind, at the time she first entertained a hope of an interest in Christ. After a season of mental distress, arising from a sense of her sinfulness and exposure to eternal death, she became calm, and indulged a hope, that she had passed from death unto life. But soon after indulging this hope, she was, one day, look-

ing upon the little charge, which God had committed to her, and said to herself, "These children have immortal souls, like my own, which must be sanctified and saved through Christ, or be lost forever. They are dependant upon God for a new heart; and it rests with him, whether to make them vessels of mercy, or vessels of wrath, and to prepare them for glory, or fit them for destruction. He has a sovereign right to do which he sees most for his own glory. Suppose he should see it fit and necessary to glorify his justice in their destruction; could I acquiesce?" Her heart said, No; and she gave up her hope. Her distress returned, and continued, until she felt willing to resign not only her children, but herself, unconditionally, to the holy and sovereign disposal of Him, who hath mercy on whom he will have mercy, and whom he will he hardeneth. After mentioning this, it scarcely needs be said, that she embraced, and adhered, as long as she lived, to those peculiar and essential principles of the gospel, which have been called *the doctrines of grace*. She was ever best pleased, when she heard those doctrines the most plainly and fully preached. Her views of divine truth were clear and discriminating, and her growth in knowledge kept progress with her growth in grace. It may truly be said, that she adorned the doctrine of God our Saviour, which is 'a doctrine according to godliness.' She was of a meek and quiet spirit, which is, in the sight of God, of great price. In all the relations of life, she was remarkably faithful and true, feeling and affectionate, kind and benevolent. Under affliction, of which she had a large share, she manifested signal patience and

submission to the will of God.— Though early deprived of her justly beloved and highly valued husband, and bereaved of a promising son, and of two amiable and accomplished daughters, whose bright prospects were suddenly darkened by the night of death, and whose remains sleep in a far distant region; yet she was never heard to murmur, or to call in question the wisdom or goodness of that Providence, without which not a sparrow falls. Her trust in God remained unshaken and entire.

But few, in a similar station, have exhibited a character more conformable to the apostle's direction, "Even so must their wives be grave, not slanderous; sober, faithful in all things." Her life was indeed, a pattern of female excellence. And as she lived, so she died. Her decline towards the grave, under a weight of infirmity and sorrow, was gradual and calm, like the setting of the sun; and we doubt not, her end is peace.

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#### REVIVAL IN AMHERST COLLEGE.

Extract of a letter from Rev. President Humphrey, of Amherst College, to a gentleman now in this city, dated April 27, 1827.

The Lord has at length appeared for us, and is now working mightily in this Seminary. It is scarcely two weeks since the little cloud appeared no bigger than a man's hand.

Not more than nine or ten days since, the first instance of hope occurred, and now between twenty and thirty students give some evidence of having passed from death unto life! It is the Lord's doing, and marvellous in our eyes. A considerable number are in deep waters, and others are beginning to inquire.

The Academy is sharing in this blessed shower, and several are rejoicing there. And why, my dear Sir, should not all these dear youths be brought into the kingdom of Christ at this time? What we most want, is earnest, persevering prayer. Nothing can stand before prayer, and nothing will avail without it. Pray for us, therefore, and engage all the friends of the Redeemer to pray, that not one may be left in impenitence and unbelief.

Glorious things, you know, God is doing in Pittsfield. A letter received to-day informs me, that it is expected from 2 to 300 will unite with the church at the next communion. I expect, if the Lord will, to spend the vacation there, helping brother Bailey gather in the mighty harvest.—*N. Y. Obs.*

A correspondent writes, "There is some religious attention at Tiverton, R. I. We have had five or six hopeful conversions, recently."

#### ORDINATIONS AND INSTALLATIONS.

1827. February 21. Ordained, Rev. WILLIAM PHILLIPS, as pastor of the Baptist Church in Attleborough, Mass. Sermon by Rev. David Benedict of Pawtucket.

1827. February 23. Installed, Rev. President HUMPHREY, as pastor of the College Church, Amherst, Mass.

1827. February 28. Installed, Rev. WILLIAM R. GOLD, as pastor of the Cong. Church, Farmington, Conn. Sermon by Rev. Mr. Hart of Plymouth.

1827. March 7. Ordained, Rev. WM. W. HUNT, as pastor of the Cong. Church, Amherst, Mass. Sermon by Rev. Alfred Ely, of Monson.

#### POETRY.

##### THE DEATH OF THE RIGHTEOUS.

This place is holy ground.

World, with thy care a way!

Silence and darkness reign around,

But, lo! the break of day;  
What bright and sudden dawn appears,  
To shine upon this scene of tears?

'Tis not the morning light,  
That wakes the lark to sing;  
'Tis not the meteor of the night,  
Nor track of angel's wing;  
It is an uncreated beam,  
Like that which shone on Jacob's dream.

##### Eternity and Time

Met for a moment here;  
From earth to heaven in scale sublime  
Rested on either sphere,  
Whose steps a saintly figure trod,  
By death's cold hand led home to God.

He landed in our view,  
'Midst flaming hosts above;  
Whose ranks stood silent, while he drew  
Nigh to the throne of love,  
And meekly took the lowest seat,  
Yet nearest his Redeemer's feet.

Thrill'd with exstatic awe,  
Entranced our spirits fill,  
And saw—yet wist not what they saw;  
And heard—no tongue can tell  
What sounds the ear of rapture caught,  
What glory fill'd the eye of thought.

Thus far above the pole,  
On wings of mountain fire,  
Faith may pursue the enfranchised soul.  
But soon her pinions tire;  
It is not given to mortal man  
Eternal mysteries to scan:

Behold the bed of death;  
This pale and lovely clay;  
Heard ye the sob of parting breath?  
Marked ye the eye's last ray?  
No;—life so sweetly ceased to be,  
It lapsed in immortality.

Could tears revive the dead,  
Rivers should swell our eyes;  
Could sighs recal the spirit fled,  
We would not quench our sighs,  
Till love returned this altered mein,  
And all the embodied soul were seen.

Bury the dead:—and weep  
In stillness o'er the loss;  
Bury the dead;—in Christ they sleep,  
Who lov'd on earth his cross,  
And from the grave their dust shall rise  
In his own image to the skies.

MONTGOMERY.

## SERMON.

From the Evangelist.

M lxxxiv. 11.—*For the Lord is a sun and shield; the Lord will give grace and glory; no man will he withhold from that walk uprightly.*

[concluded from page 398.]

## IMPROVEMENT.

If God has promised us that he will give them us every thing, which flows will be for their good; they have a right to pray for every thing which we have a right to desire. They have a right to desire any thing, which will be for the glory of God or his own good to enjoy. But we have no right to desire any else. They do not know bend, what is best for them to enjoy, but God always knows what is most for his glory and good, to do, or enjoy. They have a right to desire what he desires, to pray for what he desires, nothing else. David had a desire to build the temple, that God would assist him in building it, Nathan informed him, that God assigned that great and work to Solomon, his son; that he had no right to demand and pray that God would assist him in that service. Paul desired and intended

to go into Asia to preach the gospel, but the spirit forbade them, and directed them to go into Macedonia. Good men often desire and pray for many things, which they think will be for the glory of God and their own good and the good of others; but if they pray aright, they pray with unreserved submission to the divine will.—They have no right to desire or expect, that God will bestow any temporal, or spiritual blessings upon them, which he knows will not be for his glory and their good. But as he has promised to bestow all the temporal and spiritual blessings upon them which he knows will be for their good, so they have a right to pray, in faith, that he will bestow upon them all such temporal and spiritual favours.—Their faith and prayers ought to be founded on his promises, and perfectly correspondent to them. Their faith ought to be without wavering, because his promises are immutable. If they pray for health, they ought to pray in faith; or if they pray for the continuance of life, they ought to pray in faith; or if they pray for wisdom, they ought to pray in faith; or if they pray for patience, they ought to pray in faith. But as they do not know that it is most for the glory of God, and their own future and eternal good, that their health should be restored; or



that their lives should be prolonged; or that they should have that wisdom which they lack; or that patience which is desirable; so they ought to pray with submission to God, and in faith that he will grant or deny their requests, according to his own superior wisdom, and goodness, and purpose, and promise. For such a faith they have a firm and solid foundation; but for no other faith in the promises of God. He has never promised to give them any thing, however much they desire it, which he knows will not redound to his own glory, and to their highest good. He has as expressly promised to guard them against every evil, as to bestow upon them every good. And whenever they properly pray in faith, they pray in faith, that he will deny them every thing, which he knows is not best for them. This is the true Bible doctrine of the prayer of faith, and agreeable to the whole current of scripture, tho' some have thought that they have found particular passages that speak a different language.

2. It appears from what has been said concerning the knowledge of God and the true meaning of his promises, that there is no foundation for the opinion, which some of late have imbibed and presumed to maintain, respecting the *Prayer of Faith*. That I may not misrepresent their opinion, I will state it in their own words. The serious advocate for the prayer of faith expressly says what he means by it is, "*A confident, undoubting expectation of obtaining the thing prayed for.*" He acknowledges, however, that this prayer of faith has its limitations, which may be comprised in this: "the things prayed for must be things *promised.*" He allows it is our duty to pray for

success in business, and every lawful undertaking; for the continuance of life, health, reason; and for our own and our friends' recovery from sickness; and to pray for these things with *submission*, because they are *not promised*. But it appears from what has been said in this discourse, that there is no ground for this distinction between things *promised* and *not promised*. Every thing which God sees to be good for his people, he has promised to give them. If any of them ask for the continuance of health; if he knows it to be best for them, he has promised to continue it. If any of them ask for the continuance of life; if he knows it to be best for them, he has promised to continue it. If any of them ask for the continuance of reason; if he knows it to be best for them, he has promised to continue it. Just so, if any of his people ask for the continuance of his Holy Spirit; if he knows it is best for them, he has promised to give it; or if they ask for wisdom, or any spiritual blessing; if he knows it to be best for them, he has promised to give it. He has made precisely the same promises in respect to *temporal*, as in respect to *spiritual* favours. Christians may pray in faith for the health of the body, as well as for the health of the soul; but they ought to pray with submission in respect to both. For they have no right to expect that he will grant either, unless he knows it will be for their good and his glory. The apostles and those who possessed miraculous powers had a right to pray in faith, that the very miracle they prayed for should be wrought; for God promised to grant this favour upon the sole ground of their peculiar faith. But he has made no such promise to believers at the present day. It

is impossible to point out the false notion of the prayer of faith, and the faith of miracles. He that has attempted it has certainly failed, and so must any one who attempts it. It is the same as saying, that believing a thing to be true, will make it true, that believing a thing to be certain, will make it certain. The new notion of the prayer of faith is absolutely false, and all that is said in support of it is fallacious. It is a mere *visionary* notion. And though some visionary notions are very harmless, yet this is not such a one. It is very dangerous in its nature and tendency. It perverts the true sense of some of the most important promises of the Bible. It tends to inspire Christians with a too high sense of their goodness, influence and importance. If they may pray with a confident, undoubting expectation of obtaining the thing they pray for; then a pious parent may pray in faith for the conversion of every one of his children, and secure the salvation of their souls. Or any pious man may pray in faith for the conversion of his peculiar friends, and it shall be according to his faith. Or a number of Christians may pray in faith for a revival of religion in their own church and congregation, and the revival shall certainly follow. Or a few individual Christians may travel from one place to another, and pray in faith for a revival of religion in every place to which they go, and their prayer of faith shall be answered. I now ask, does the Bible give us any ground to think, that any Christians do at this day, or ever did, possess such great power and influence? If any individuals think they have such power and influence, they are in great danger of thinking more highly of themselves than they ought to think. And it

appears they do think so, from what they publish in the most popular religious newspaper, that is in circulation among us. I know this false and dangerous opinion is imbibed and propagated by some serious and respectable ministers and others. This is a reason why they should be esteemed for all their great and good qualities; but no reason why their errors should be embraced, or overlooked, but why they should be refuted, or condemned, and avoided. It is a day of innovations, and Christians need to guard against every religious error in theory and practice, though taught by those of high standing in the ministry and in the churches. I tremble for the Bible in the hands of infidels, and in the hands of those who call themselves Christians. It is greatly perverted and abused by both.

3. It appears from what has been said, that the promises of the gospel, rightly understood, give the highest encouragement to Christians to pray for every temporal and spiritual, and every public and private blessing. God has promised every thing to his people collectively and individually, which he knows to be for their good and his own glory. And he allows them to come to him, and ask, in faith of his faithfulness, and in submission to his sovereignty, for every temporal and spiritual, and every public and personal favour. This affords them unspeakably greater encouragement to pray without ceasing for every blessing, than if he allowed them to come and pray for every thing that they desire, *with confident, unwavering expectation of obtaining every thing desired and prayed for.* If they should pray with such a faith, and God should answer their prayers, they would ruin themselves, and

destroy the good of the universe. Suppose a rich parent should promise his only son to give him whatsoever he should desire and ask, and suppose his father should fulfil his promise, his son might and probably would destroy himself and all his father's interest. But it would be infinitely more dangerous for God to promise every Christian that he would bestow any thing he should ask, for, with the prayer of faith. You remember the sad consequences of Herod's rash promise to his daughter, that he would grant her whatever she should ask. It proved the murder of John the Baptist. What if David had asked God, with the prayer of faith, to spare the life of Absalom, and God had granted the very thing he prayed for. It is probable it would have ruined himself and his kingdom. It is in mercy to Christians, that God has never promised them, that he will grant them whatever they desire and ask for with the prayer of faith. No considerate Christian would have a heart to pray for any thing in this manner, for fear it would dishonour God, injure his cause, and destroy himself. But it is a great encouragement to every Christian to pray with submission, that God has promised to grant him whatever he knows to be best for him, and most for his own glory. He can pray in this manner without any danger. When Socrates saw Alcibiades going to a temple to pray, he admonished him of the danger of praying to the gods for what would ruin him, if they granted it. It is strange indeed that any Christians, who have the Bible in their hands, should think it a privilege to pray in faith, without submission, for any thing. It would be an awful discouragement to

prayer. God has enjoined some better duty upon them. He encourages to pray with submission, and promises to grant whatever is best for them.

4. It appears from the true intent and meaning of the divine promises, that God always answers every sincere prayer of the upright. For they pray in faith of the divine faithfulness, and in submission to the divine sovereignty. Of course, God always grants their requests, whether he gives or denies the things they pray for. Christ prayed to his Father, that he would save him from the sufferings of the cross; but he prayed with submission, for he said, "Not my will, but thine be done." His Father answered his prayer, by denying what he expressly prayed for. He prayed, "Father, glorify thy name;" and he did glorify it, by causing him to suffer and die on the cross. When any Christian prays aright, he prays with submission, and implicitly prays to be denied his petition, if it be not for the glory of God to grant it. The effectual, fervent prayer of every righteous man availeth much. It always has its due influence to move God to do what is best to be done. The sincere prayers of good men are never lost, but always have some salutary influence. "God has never said to the seed of Jacob, seek ye my face in vain." God has, from age to age, been constantly fulfilling his promises to his people, in answer to their prayers. They have always prayed with submission, that he would fulfil his promises, according to their true intent and import. They never understood them to mean, that he would grant whatever they desired and prayed for, but only that he would grant what

he knows would be most for his glory and the interest of his kingdom. The prayers of the upright are his delight, and have drawn down ten thousand temporal and spiritual blessings upon all the world, from generation to generation. How powerful were the prayers of Moses, of Samuel, of David, of Job, and of Daniel? They were like the prayers of Joshua and Elijah, which were the protection and safeguard of Israel, on the most momentous occasions. When saints now ask, they shall receive, not always indeed the things they pray for, but things which God knows are far greater, and better for them, for the world, and for the whole universe.

5. It appears from what has been said, why God never answers the prayers of sinners. When they ask, they ask amiss, and God will not hear them. He tells them so plainly. "He that turneth away his ear from hearing the law, his prayer shall be an abomination." "The sacrifices of the wicked are an abomination to the Lord." He will not hear them when they make many prayers. They always pray for some private, personal, separate good, in opposition to the general good, and the glory of God. They do not desire God to fulfil his promises according to his own meaning, but according to their meaning and desire. And should he hear their prayers, and give them the things they ask for, he would fill the world with confusion, defeat his own purposes and promises, and destroy his own kingdom. These are things that the wicked desire. They are bitter enemies to God and to Zion. The language of their heart is, "Raze it, raze it to the very foundation."—Paul was a pharisee before his con-

version, and undoubtedly prayed strictly and constantly; and what did he principally and most ardently pray for? Was it not that the name of Christ might be blotted out, and all his followers be destroyed? All sinners pray occasionally, and some very constantly. They use the same words that Christians use; howbeit they mean not so; neither do their hearts think so, but it is in their hearts to oppose and obstruct the divine promises concerning the prosperity of Zion. This, God knows, and abhors all their religious services. They are apt to think it is hard that God does not hear their prayers; but when they become truly acquainted with their own hearts, they do not think so; and are often afraid to offer them, because they appear to themselves so insincere, so selfish and so wicked. They are conscious, that instead of desiring God would fulfil his promises to the upright, they fear it would prove their destruction. They are conscious, that they do not desire that God should give grace and glory and every good thing to the upright, while they are under the sentence of condemnation. In spite of their hearts, they are constrained to justify God, for abhorring and rejecting their prayers. And though they are sometimes told they are doing their duty in praying, and are urged to continue in the duty, they know better, and are afraid to follow such directions. They know they must repent and pray, before God will hear them.

6. If God will fulfil all his promises in answer to the prayers of the upright, then every Christian is in a happy condition. All the Christians in the world are continually praying for him. They are daily praying as Christ has taught them.

"Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth, as it is in heaven;" that is, fulfil all thy great and precious promises to thy people; give them grace and glory, and withhold no good thing from them that walk uprightly. This is the united petition of all Christians for every individual Christian. And must it not be a source of great consolation to every poor, dependant, feeble pilgrim on earth, to know that the effectual, fervent prayers of all the righteous are continually ascending to God for every good thing he needs? Job's prayers for his friends were efficacious. And the prayers of all Christians for every individual must be efficacious. They will procure every temporal and spiritual blessing for every child of God, which he knows to be good for him, and he cannot justly desire any thing more, in any situation in which he can be placed. He may go on his way rejoicing in the hope of the glory of God, and the fulfilment of all his gracious purposes and promises. Let every Christian believe this, and he will desire no other faith in praying to God; for what is falsely called the prayer of faith, would spoil his brightest hopes and prospects.

Finally, it appears from what has been said, that sinners are in a miserable and wretched situation, for the prayers of all the upright are against them. They are like the prayers of Elijah, when he made intercession against Israel. Christians, when they pray aright, never pray for any thing more nor less, than that God would fulfil all his promises to Christ, and to them whom he has given him. Their desires and

prayers are all in submission to the purposes and promises of God.—They know not what is best for themselves, or for others, or for the glory of God. They desire and pray that he would do what he sees to be wisest and best, and their prayers shall be answered, whether in saving or destroying a son or daughter, a friend or foe. They do not pray with a desire to take any person out of the hand of God, but to resign every one up to his holy and sovereign disposal. This ought to be alarming to sinners, and always is, when they realize it. They are extremely apt to construe the prayers of their parents, of their pious friends, and of all pious persons in their favour. But they have more reason to fear than to hope, on this ground. They are in the hands of God, and their best friends on earth cannot desire, nor pray to take them out. Let them, then, agree with their adversary quickly, lest they should suddenly be destroyed, and that without remedy.

SENEC.

#### PASTORAL LETTER

*Of the Ministers of the Oneida Association, to the Churches under their care, on the subject of Revivals of Religion. April, 1827.*

The Ministers of the Oneida Association to the Churches under their care, wish grace, mercy and peace, from God the Father, and from our Lord Jesus Christ.

It has been an ancient custom, for ministers associated together, to address, on special occasions, those under their care, by way of a Pastoral Letter. As it is the official business and indispensable duty of every individual minister as a faithful watchman, to warn

the people of his charge against the dangers to which he sees them exposed, so there seems to be a peculiar propriety, in times of common danger, that the watchmen should unite their voice and combine their counsels, to give the greater effect to the word of admonition, caution and reproof.

The past year has been one of peculiar interest to this region. It has been a time of unusual excitement on the subject of religion. In most of our congregations, there have been, as we trust, instances more or less numerous, of souls converted to God, and brought to the saving knowledge of the truth. And we desire to call upon ourselves, and upon all under our care, to rejoice in the grace of God which is manifested in the outpourings of his Spirit, wherever enjoyed, and to render unto him that praise and thanksgiving which his wonderful works demand.

Revivals of Religion are events of great importance to the church, to the cause of religion in the world, and to individual Christians and others. Seasons of revival bring their appropriate duties, and their peculiar dangers. The necessary brevity of such an address as the present, will not allow us to touch upon every topic connected with the subject. We wish to call your attention to a few of those things which appear to us to be evils in themselves, or more or less connected with danger, at the present time.

1. *Indifference on the subject of Revivals.*—We address those who believe with us that Revivals of Religion are a divine and glorious reality, the special work of the Holy Spirit; and who acknowledge them as such in their prayers, by asking God to pour out his Spirit

it and revive his work. We fear that many such persons have not a sufficient sense of the importance of the subject, and do not lay it to heart as its magnitude requires.—Most of God's children appear to be brought in, during these seasons of special revival. And if these are of short continuance, and far between, and but partial in their extent, as is usually the case, is it not a matter which seriously concerns every Christian to know what he can do to advance the work, and to be ready to do it? Can any look on with indifference at such a time, when many around him are making their decisive choice, and when the part which he acts is likely to have an important influence in fixing others in a world of blessedness, or a world of woe? Say not, it is the work of God, and needs not any assistance of human instrumentality. It is the work of God; but it is a work which he performs by the use of means. And every Christian will be found at last to have held a station and performed a part of amazing responsibility. And let none excuse themselves by the conduct of others. Backsliding and lukewarmness are matters of individual concern; and the scriptures most decidedly condemn every degree of it, in every individual, as criminal and inexcusable in the sight of a holy God.

2. *Neglect to discriminate between true religion and false.* We speak to those who admit that there is a true and false, in matters of religious experience: to those who do not believe that all affections which relate to the subject of religion are of course right affections, and acceptable to God; to those who believe that Satan often transforms himself into an angel of light,

and that it is his character to lie in wait to deceive. It is dangerous to be ignorant of his devices, or to neglect to guard against them. And what can be better adapted to give him an advantage, than to refuse to discriminate? In every real Christian there is no doubt an intermixture of that which is false with that which is genuine. And there is special danger of its being so, in a time of uncommon excitement. The mere animal passions will be affected, and selfish affections will be excited. And if the subject of them can be made to look upon these as a part of true religion, and the most important part too, it will give the enemy great advantage. While he cultivates these, and takes every pains to increase them, he will overlook and neglect those which are right, and they will be greatly diminished.— And he will then think himself to be most engaged in religion, and the most filled with the Spirit, when in reality he has the least true religion, and is most under the influence of the great deceiver. And making this mistake with respect to himself, will lead him to make the same with respect to others. And his efforts to promote religion in others, will, in the same manner, be directed to promote that in them which is not true religion. And the same mistake that is made in cases of individual experience, will be extended to revivals of religion; and the consequence will be, that, with a view to promote a revival of religion, that will be most diligently promoted, in which the substance of true religion is not to be found. When the great adversary can accomplish this, he secures a double advantage. While the counterfeit maintains its credit, it is destroying

the souls of men, and sinking true religion into contempt. And when the counterfeit loses its credit, and is found out to be of no value, those who have been made to think that all religion is alike, are prepared to reject it all, and to throw away the good with the bad.

3. *insensibility to danger.* Some appear to take it for granted, that the principal efforts of the great adversary to injure the cause of religion, will be employed in endeavouring to divert the attention of the people from the subject of religion, and to keep them careless and indifferent; or, when they cannot be kept in a state of indifference, in rousing them to open and violent opposition to the work. On this side, therefore, they look out for dangers; and endeavour to guard against them, by taking every means to awaken the attention of the people, and excite their feelings as much as possible. But we think, that while these dangers are not to be overlooked, there are dangers also on the other side. We think it quite possible for satan to wish to excite the passions of men, in some cases, in favour of religion, when he can direct them to the accomplishment of his own purposes, and that he may readily contribute his influence to it. It was a remark of President Edwards, that, in a time of revival, the chief exertions of the great adversary would be likely to be made with the friends and promoters of the work, to drive them into such excesses and extravagances as should ruin its credit, and ultimately bring all religion into disgrace. And in this, his success would be rendered the more probable, if he could first persuade such persons, that they were in no danger on that side. It was while men *slept*, that

the enemy came and sowed tares among the wheat. Not while they were in a state of indifference, but while they were not watching against his devices. It is not while men in general are in a state of indifference, that the false conversions, represented by the tares, are brought in; but while men are *asleep*, in a far different sense, while their passions are in such a state of excitement as blinds their minds to danger. Then the great deceiver can work to the best advantage, both in promoting false conversions, and in leading into dangerous extremes those who are zealous promoters of the work.— Let Christians beware, then, of falling into this snare, of supposing they are *awake*, in the scripture sense of the word, merely because their feelings are strongly excited on the subject of religion. Let them be really *awake*, and guard against all the wiles of the devil.

4. *Condemning in the gross, or approving in the gross.* No man ought to be condemned because he has some imperfections. There is no man that liveth and sinneth not. Neither ought a man to be accounted faultless, because he has some good qualities. The sins of David and Peter, and other scripture saints, are not excused nor palliated because found in such men. So also with revivals of religion. If a revival is attended with faults and blemishes, it is not certain that there is no good in it. Nor if it is admitted to be a revival of true religion, is it certain that no faults have attended it. And as it would be wrong to refuse to see the good because there are some evils, so it is doubtless wrong to shut our eyes upon the evils that exist, because there is some good. It is the policy of the enemy to

condemn the good with the bad; and it is helping them to do it, for the friends of religion to attempt to justify the bad with the good. The true policy of Christians is, to hold fast the truth, and judge righteous judgment; to approve what the scriptures approve, and to condemn what they condemn. We are not required indeed to trumpet abroad every fault we see; and where no injury will result from concealment, there doubtless we ought to be silent. But where such faults accompany a revival, as are known to the public, such as are likely to operate to the injury of souls, and the disgrace of religion, there silence would be criminal, and connivance a partaking in the guilt.

5. *Indifference to instruction.* Truth is the great means of the conversion of sinners, and of the growth in grace of Christians. It was the prayer of Christ that his disciples might be sanctified thro' the truth. And it is plain that none can be sanctified through the truth of which they are ignorant. It is the work of the Spirit to sanctify; but it is presumption to expect he will do it, without his own appointed means. It is characteristic of babes in Christ, that they desire the sincere milk of the word. It was one of the fruits of the revival on the day of Pentecost, that the subjects of it continued steadfast in the apostle's doctrine. We regard it as a dark sign, when Christians think they *know enough*, and have no need to be taught. We tremble for the consequences, when instruction is thought to be unnecessary for awakened sinners, or the newly converted. And we cannot but feel concerned for the safety of the Church, when *feeling* is substituted for *thought*, when addresses to the passions are required



instead of the application of truth to the understanding and conscience, and when the instructive method of preaching and conversing with people is condemned as cold, and dry, and unprofitable, and is stigmatized as "preaching souls to hell."

6. *Calling men hard names.* We think it important that the truth should be preached *plainly*, the whole of it. We would have men taught their true character, as the scriptures reveal it, and made to *see* the depravity of their hearts, without disguise. It is desirable they should know the worst of their case; and in order to it, that they should see the true character of God, the extent and purity of his law, the justice of its awful penalty, and the aggravated guilt with which they are chargeable in slighting the grace of the gospel. That preaching which makes them *see* this, is *plain* preaching. But, calling men hard names, and addressing them with provoking epithets, we think is not adapted to make them see this, but rather to prevent it. There is a wide difference between addressing men in the style of provocation and insult, or calling them vipers, serpents, and devils, and addressing them in the language of benevolence, and mildly endeavouring to make them see what they are. And the less there is in the *manner* that is overbearing, provoking, and irritating, the more hope we think there ordinarily is, that the matter may be pressed home upon the conscience, and produce a salutary impression. It is true that on extraordinary occasions inspired men sometimes addressed particular individuals, in language which is pleaded as an example, and the import of which language it is important men should see was

according to truth. But while no direction is found for *us* to address men in the same style, a direction is found, which we fear is forgotten by some, that "the servant of the Lord must not strive, but be gentle unto all men, in *meekness* instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

7. *Making too much of any favourable appearances.* Some appear to think, that when there are any appearances of a revival, it is best to make the most of them, and to publish them far and wide. We think many evils result from this practice. Persons of an ardent temperament are liable to have their judgment very much biassed by their feelings, and to think much more of the same appearances than others do. And if they adopt the maxim of trying to make the most of what there is, they will be likely to put reports in circulation which subsequent facts will by no means justify to the minds of the public at large. To this cause we are disposed to ascribe it, that we have so often heard of the commencement of a "great and powerful revival," in one place and another, which has afterwards come to but little or nothing; and that individuals have been often reported to be under "deep and pungent convictions," who have afterwards appeared to have had little or no seriousness of mind; and that great numbers have been told of, as hopelessly converted, at one place and another, where it afterwards appears that very few such instances had occurred. Such exaggerated reports are adapted to have a very unfavourable influence upon the persons concerned, and on the public at large. They are extremely

injurious to the credit of revivals ; and expose the friends of the work to many unpleasant and unfavourable imputations.

8. *Ostentation and noise.* In every thing that pertains to a revival, we think it of great importance to remember the direction of our Saviour, in the 6th of Matthew, not to sound a trumpet before us. Every appearance of doing any thing to be seen of men, that we may have glory from them, every indication of a high opinion of ourselves, talking of the great things we have done, telling how much we pray, and how efficacious our prayers have proved, and every appearance of a wish to attract the admiration of others, is most unhappy. Our Lord did not cry, nor lift up, nor cause his voice to be heard in the streets. Though the fact of his retiring for secret prayer, and in an instance or two of his spending the whole night in that exercise, is put on record, it is not recorded that he ever told of these things himself; much less, that, in his closet devotions, he prayed so loud as to be heard by all in the house, and even by passers by, in the streets. When his kinsmen urged him to exhibit himself to the admiring multitudes, he refused; and though he went about doing good, he straitly charged those he healed that they should not make him known. A noisy and ostentatious revival is deservedly suspected, on that very account. "The kingdom of God cometh not with observation." And though Elijah witnessed the earthquake, and the fire, and the strong wind which rent the mountains, it was in the still small voice only that the Lord was peculiarly present.

9. *Going to particular places to obtain the Spirit, or to be convert-*

*ed.* We doubt not that it is often useful for Christians to visit places where a revival is in progress, and that many have found a blessing to their own souls by so doing, and that it has been the means of the greater extension of the work. And we doubt not that impenitent sinners, who have visited such places, have sometimes been savingly wrought upon. And we would by no means discourage the practice, when it can be done with proper feelings. What we wish, is, to point out some dangers which seem to accompany it, and which need to be guarded against. We think there is danger, in such a case, of having men's persons in admiration, as if they only were the channels through which the influences of the Holy Spirit were to be conveyed; and thus of placing an undue dependence upon an arm of flesh. We think there is danger of despising those means of grace which we have at home, and which, however imperfect may be the instruments of them, are yet the means of divine appointment, and cannot be despised without the guilt of despising Him whose ordinances they are. We think the unconverted are in peculiar danger, under such circumstances, of drawing the conclusion, that the means they have had at home are insufficient for their conversion, and of course that they have been hitherto excusable for their impenitence and unbelief, while God is to be blamed for not affording them better means. We think all are in danger, under such circumstances, of putting some favourite instrument in the place of God, greatly to the dishonour of the Majesty of heaven, and the hazard of their own souls.

[To be continued.]

For the Hopkinsian Magazine.

# ON THE IMPERFECTION OF SAINTS.

A Letter, which made part of a correspondence, between a Minister and an intelligent Professor of Religion, in the year 1806.

DEAR SIR—Your letter, dated July, 1804, came duly to hand. I should then have written an answer to it, had I not been informed, that you had never read Dr. Emmons' Sermon from Romans vii. 18, which contains, perhaps, all that can be said to purpose, and, as I conceive, all that need be said, respecting the acknowledged imperfection of the saints. I supposed, therefore, that by referring you to that sermon I should direct you in the way to get rid of all your scruples and difficulties, relating to this important subject. I am sorry to hear, that a perusal of the sermon, has not afforded you the satisfaction I expected.

I yesterday received your letter, dated November 6, 1805, and now sit down to communicate to you a few such cursory remarks upon it, as my leisure and abilities will permit.

I. I will take some notice of the maxim, which, you say, you held for a considerable time, but have since renounced, viz. *That a man is as holy as he wills to be.* By this maxim, as you well know, Calvinists do not mean, that every good man is as *constantly* holy, as he may *sometimes* will or desire to be, or that all the exercises and actions of the saint, are as holy as he *ever* wills or wishes them to be: but that their meaning is precisely this, that every good man, at any given moment of time, is just as holy as, at that moment, he wills or desires to be. And understood in this sense, the maxim is, in my apprehension, demonstrably true. For

if any saint, at any given moment of time, is not as holy as he wills or desires to be, what hinders? It must be either some *moral* or some *natural inability*. But by the supposition, it cannot be any moral inability; for a moral inability is *unwillingness*: and it would be grossly inconsistent to say, that a man is not as holy, as he *wills* or *desires* to be, because he is *unwilling* to be as holy, as he *wills* or *desires* to be.

But if it be owing to a *natural inability*, that the saint, at any given moment of time, is not as holy, as he wills or desires to be; then it follows, that the saint, at the moment supposed, wills and desires to be more holy than he is naturally able to be, more holy than it is possible in the nature of things for him to be, with the mental and bodily powers and faculties which God now gives him; i. e. more holy than the Divine Law requires him to be (for the requirements of the Divine Law do not exceed the natural ability of God's moral subjects) which is such an extravagant and unreasonable will and desire, as no saint, in the exercise of grace, or of reason, ever had. See President Edwards on the Will, Glasgow edition, Part III. Sect. 5.

II. I have this remark to make upon one of your quotations from the life of the eminently pious David Brainard. The quotation is this: "I *cannot* labour for God as I *would have done.*" This quotation appears to me to favour Dr. Emmons' idea of the moral imperfection of saints, much more than your own. Mr. Brainard, speaking in the present time, says, I *cannot*, i. e. I am morally and criminally unable, to labour for God, as (speaking in the past time) I *would have done.* This exactly corresponds with Dr. Emmons' exposition of Paul's words, "When I would do

good, evil is present with me."

III. Another of your quotations from Mr. Brainard, is, perhaps, worthy of remark. It is this, "I can't live and not sin." By this saying, as you seem, in consistency with your plan, to understand him, he meant, that he was never able, any moment of his life, to keep from sinning. The question, then, naturally arises, whether he meant, that he was *always* under a *natural* or *moral* necessity of sinning? If he meant, that he was *always* under a *natural* necessity of sinning; then he was always compelled to sin, whether he would or not; then he was never under *obligation* to keep from sinning; and consequently it was not *sinful* for him to sin *perpetually*! But, if he meant, that he was always under a *moral* necessity of sinning; then he was always *willing* to sin; and then he was never willing to be holy; unless he could be both *willing* to sin and *unwilling* to sin, at one and the same time.

IV. You make this quotation from Miss Anthony: "How impure is my most pure love! I come short in every duty." Upon this, I would observe: that I neither know, nor can conceive, of but two kinds of love, *disinterested* and *selfish*. These two kinds of love are diametrically opposite in their natures. And if selfish love is totally impure; it follows, that disinterested love is totally pure. If there is any possible impurity in the disinterested love of the saint, that impurity must consist in selfishness. But how the saint can, at the same instant of time, be both disinterested and selfish; or how the saint can, at the same instant of time, both love God more than himself and love himself more than God; I am, at present, unable to conceive. The other part of the quotation is,

"I come short in every duty."— Upon this you observe, that "Religious duty is religious exercise, and exercise is duty." I grant, that religious duty and religious exercise are sometimes used as synonymous terms. But I am inclined to think, that Miss Anthony here uses the term duty, in a very different sense from that, in which Dr. Emmons uses the term exercise, in his sermon. By exercise, Dr. Emmons means, a single volition or act of choice: by duty, Miss Anthony, I conceive, means, a religious performance, such as prayer, or praise, consisting of many voluntary exercises. And if so, she might truly say, she came short in every duty; though some of the exercises of her heart were such, in all respect, as they ought to be.

V. You observe, that "Sin consists in defect in an intelligent agent." This sentiment, I conceive, is founded in a mistake.— Though there is, undoubtedly, a defect in every sinning intelligent agent; as he does not perform the duty required of him; yet his sinfulness does not consist in defect, but in those positively sinful exercises, which prevent his performing his duty, or occasion his defect. "Sin is a transgression of the law of God." But mere defect is no transgression. The law of God requires disinterested love.— That which transgresses the law, must be something opposite to what the law requires. But if the law of God requires nothing but disinterested love; then that which transgresses the law, must be selfishness. Every sin, therefore, consists in the positive exercise of selfishness; and no sin can consist in the mere defect or want of holiness.

VI. Your observation that "the will is no more the seat of holiness,

than the understanding," is, to me, very strange. It is a sentiment which I never saw or heard advanced before, except by one man, namely, Dr. Burton, whose profoundly metaphysical doctrine of *Taste*, you seem to have imbibed.

And is it then possible, that you really suppose, there is no more holiness in being willing that God should reign; than there is in believing that two and two make four? Or that it is as virtuous to *perceive* the rays of the sun; as it is to *choose* God for the everlasting portion of the soul?

I am so far from supposing, that "the will is no more the seat of holiness, than the understanding," that I am firmly persuaded, with the greater number of Calvinistic Divines, that the *will* is the *only seat* of either holiness or sin. All the holiness that ever God required of men, is, "to *refuse* the evil, and *choose* the good." "If there be first a *willing* mind, it is accepted." The moral law requires all the holiness, which any intelligent creature ever ought to exercise, or ever can exercise. And the moral law requires nothing but disinterested love, which we all know is a voluntary exercise, or an exercise of will. "Love is the fulfilling of the law."

VII. Mention is frequently made, in your letter, of "a holy *principle*, a new holy *nature*, a new spiritual *sense*, taste or relish;" in which, if I understand you, you suppose all holiness essentially consists. If, by these several terms, you mean to express something which is distinct from free, voluntary exercise, or from those exercises of love which are required in the Divine law—something which is dormant and inactive, and in which the subject is wholly passive, I must confess, I do not know what

is meant by *such* a new principle nature, sense, taste or relish: I am not able, at present, to form any idea of it.

VIII. You observe, that if your quotations from Pres. Edwards be true, Dr. Emmons' proposition, that whoever truly loves God, loves him to the extent of his mental capacity, must be false. I shall not undertake to reconcile Pres. Edwards, and Dr. Emmons. If they contradict one another, I cannot help it. Your quotations from Pres. Edwards, are, for the most part, written in language highly figurative, and without that *precision* in expression, which sometimes characterises his writings. But if so great and good a man, as Pres. Edwards, was under some mistakes; it ought not to excite our wonder. Great and good men are not always wise. We should call no man father upon earth. Light is increasing in the Christian world, and will, no doubt, continue to increase, until the millennial day. It would not be strange, if those divines, who stand upon the shoulders of Baxter, Owen, Edwards and Hopkins, should command a wider horizon, than they did. But to return: if those, who love God truly, do not love him to the extent of their natural capacity, I would ask, *Why* do they not? It surely cannot be, because they are *unable* to do it, or because they lack natural capacity to do it. It must be, then, because they are *unwilling* to do it. But is it possible, that those, who love God *truly*, should be *unwilling* to love him as much as they are able?—The fact is, he who has the least spark of true love to God, loves him with all his heart: and he who loves God with all his heart, loves him as much as the Divine Law requires, and to the full extent of his natural capacity, at the time.

IX. I would make one remark on Rom. vii. 19, in which the apostle says, "The good that I would, I do not." If, as you suppose, the apostle means, that he *did not* the good that he would, at the *precise time* he would do it : I would ask, *why* he did it not ? Was it because he had not a *will* to do it ? Or was it because he had not a *capacity* to do it ? Or if neither of these ; what did hinder ?

X. As to the moral tendency of Dr. Emmons' sentiment and yours, I would only remark ; that, according to the Dr's. sentiment, the saint never does more than his duty, never loves God more than he ought, and in his best exercises, is an unprofitable servant ; while, a great part of his time, he is totally depraved : whereas, according to your sentiment, the saint is never, for a moment, destitute of a pure, spiritual, renewed nature ; but even when in the most cold, dead, lukewarm and carnal frame, when committing adultery and murder with David, or denying his Lord and Master, cursing and swearing, with Peter, he has a *heart* which is well pleasing and acceptable in the sight of God, and has the same kind, if not the same degree, of holiness, which Paul had, when he was caught up into the third heaven.—Which of these sentiments is most agreeable and soothing to a "*selfish, proud spirit*," I leave every candid man to judge.

XI. I have now only to request you, in case you should write to me again, to answer the following questions ; which, in my opinion, demand an answer from all, who undertake to vindicate your sentiments, respecting the imperfection of the saints.

1. What hinders any person, at any time, from being as holy, as he wills, or desires, or chooses, to be ?

2. What sort of an inability of doing any duty, does that man labour under, who is both willing and has a capacity to do it ?

3. What are the distinguishing properties of that new principle, nature, taste or sense, which is distinct from the will and all voluntary affections and antecedent to them ; and in which all holiness is supposed to consist ?

4. Does any saint love God at all, who does not love him with all his heart ?

5. Did ever any saint or angel, love God with *more* than *all his heart* ? Or is this possible ?

Dear Sir—Praying that God, by his Holy Spirit, would lead you into all needful truth, and incline you, very frequently, to exercise that *perfect love*, which is the fulfilling of the law, I subscribe, your friend and humble servant,

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From the New-England Inquirer.

#### INTEMPERANCE.

I am aware that this is a hackneyed theme for discussion. The evils of intemperance have been presented to our communities in every variety of form. Argument and appeal, entreaty and mournful prediction, have been addressed to the public mind. All created nature has been searched for images of frightfulness and horror to illustrate the devouring nature of this vice. Every newspaper contains its annals, and adds to the black catalogue. Its desolations are seen in the decaying house and dilapidated fence. They are written in letters of fire on the forehead of many a miserable man, and they are proclaimed in the hollow voices of the sepulchre. Nevertheless, it is undoubtedly proper to present the facts on this subject again and again. The evil cannot be reme-

died without a thorough exposure. Without further apology, therefore, I shall adduce some facts to show that a determined and persevering effort is demanded entirely to suppress intemperance.

Intemperance consumes a vast amount of wealth. During the last year, the three stores in a town in this county sold thirty-five hogs-heads of ardent spirits. To each of the inhabitants of this town, it would furnish seven quarts, and supposing that the average price of a gallon of spirits to be forty cents, the amount expended would be \$882. Extending this through New-England, the quantity consumed would be more than 2,700,000 gallons, at an expense of nearly \$1,100,000. This calculation must fall considerably below the truth, as the town from which the data are taken is more than usually temperate, and as it excludes all spirits manufactured and consumed in families, by means of a great number of distilleries. Indeed it is probable, that nearly this quantity is consumed in Massachusetts, every year.

Intemperance increases pauperism to an alarming extent. The pauper burden of the State of Massachusetts has increased three fifths within the last twenty-five years; and probably that of the towns has increased more. There are not less than 7000 paupers in this State, at an expense of \$86,000 annually. Half the yearly tax is expended for this object, while \$300,000 is paid by the towns for the support of town paupers. Thus the citizens of Massachusetts are taxed a thousand dollars a day for their poor.—One half, at least, are reduced to want from intemperate drinking. In the State of New-Hampshire, from 1799 to 1805, the expenses

for the support of paupers were \$91,433. From 1815 to 1820, with an increase of only one fourth in population, the poor rates increased to \$324,995, an increase of more than four fold. *Habitual intoxication* is declared to be the most common cause of this alarming fact.\*

In New-York in 1826, 60,000 dollars were expended for the support of paupers, who became so by intemperance. Thus we are rapidly going the downward road.—England now presents a spectacle unparalleled in history—one ninth part of her population is supported by one third of the remainder. The annual expense of her pauper system is \$35,000,000.—It has been increasing for more than two centuries, and is every year gathering additional strength. N. England will soon present the same spectacle.

*Intemperance annually destroys a large number of lives.* In Boston, in 1822, forty-four persons died of intemperance. In N. York, about the same number. In the U. States it is calculated that no less than 10,000 die every year directly in consequence of intemperance, while all physicians agree in testimony, that it is the prolific source of many terrible diseases which carry men to their graves.—But the effect of the loss of 10,000 individuals, annually, in retarding the population of this country for a series of years would be very great. Massachusetts is capable of sustaining one hundred times the number of inhabitants, which she now has. It is very deplorable, then, in a political view, that intemperance should lay waste yearly such a vast amount of physical and moral strength.

\*U. S. Literary Gazette.

*Intemperance spreads a polluting influence through all the community.* In two towns in old Hampshire, containing each about 1200 inhabitants, there are between sixty and seventy decidedly intemperate persons. Those towns are no more addicted to this vice than others. Extending, therefore, on the basis of this fact, a calculation to the 1,500,000 inhabitants of N. England, it will give 37,500—supposing there are thirty drunkards to every 1200 inhabitants—a number equal to half the population of the State of Rhode-Island. What would be our emotions, to see *thirty-seven thousand* drunkards, composing, if it were possible, one community, exhibiting all varieties of character, from outrageous passions to staring idiocy, from the dead uniformity of a mass of clay, mindless and senseless, to a crowd of bacchanals pouring forth a torrent of obscenity and imprecation. But far better were it for N. England, if these 37,000 inhabited one county. Scattered in every neighborhood, each individual is the centre of a bad influence. Every where these wretched men exist to induce a son, or a brother, or a neighbour, to walk the same path to ruin. One generation passes off in ten years, but another arises to perpetuate and widen the tremendous curse.—When will our country be washed clean from these abominations!

*Intemperance carries unutterable distress in multitudes of families.* There is a horrible meaning in the

words—an intemperate son, an intemperate brother. Home is proverbially a happy place. Its joys are pure and permanent. But the drunkard pollutes them all. In N. England, unquestionably, more than forty thousand families feel all that "sad variety of pain," which arises from the sight of a beloved object, dead while he is alive—on earth a disgrace to them, and a nuisance to others, but soon to disappear—a lost man—for, *intemperance ruins the soul*. While the drunkard lives, he does not come within the reach of a reforming and purifying influence.

Glorious processes of moral transformation are going on around him, but an attempt to bring him to the path of virtue is lost labour, for the light of reason is put out within him, or shines only in fitful flashes. And who among all the children of men, has fewer qualifications for that land of purity and heavenly happiness, which lies beyond the grave? In ten years, if intemperance prevail only to its present extent in our country, 100,000 men, made in the image of God, born with the noble endowment of reason, with thoughts that can "wonder through eternity," will rush through the passage into that eternity, as really unconscious of the scenes that await them, as if they had been born in the heart of China—as really unprepared as though the light from heaven had never poured on their pathway through life.



For the Hesperian Magazine.

A POEM,

SPOKEN SEVERAL YEARS AGO, ON THE ANNIVERSARY OF A LITERARY SOCIETY.

If poets, as we're told, are *born*, not *made*,  
Why, then should constant working at the trade,  
For tedious years, be needful to impart  
Ease, grace, perfection, in the useful art?  
Why *call* it art? As far as *instinct* goes,  
No animal the least improvement knows.  
The maxim's false in part; in part 'tis true:  
*Something* to nature, *much* to art is due:  
Nature the raw material must supply;  
But *practice* weaves the woof, and gives the dye.

When tun'd a harp, that ne'er has known a lay,  
Since four full lustrums glow have roll'd away,  
No one, with candour due, expects to hear  
Soft harmony salute the listening ear.  
Tho' rude the numbers, yet the *theme's* refined—  
The power of *Virtue* o'er the human mind,  
To rouse its energies, its views extend,  
Direct its efforts to a noble end,  
While cultivating the luxuriant soil,  
Where sheaves of Science richly pay the toil.

What's virtue? Not that stern, relentless thing,  
While Greek and Roman bards were wont to sing—  
Contempt of danger, mockery of death,  
To gain a puff of Adulation's breath;  
Synonymous with valour, stoic pride,  
Its highest boast, successful homicide.  
If this were virtue, happy for our kind,  
Had vice alone possess'd the human mind.  
No hero then had been, that scourge of man,  
An Alexander, Cæsar, Corsican.  
Shall the mere absence of disgraceful crime,  
Be virtuous call'd, that epithet sublime?  
Who would apply the names of heat and light,  
To arctic coldness, or Egyptian night?  
Pride, avarice, ambition, when combin'd,  
May cause an equilibrium in the mind;  
As ballanc'd powers produce a show of peace,  
And make hostilities awhile to cease;  
Or elements at bay each other keep,  
And hush wild chaos to a transient sleep.  
Who's just for pelf, or temperate for fame,  
Deserves no recompense, but loss and shame.  
Virtue's the stream, that issues pure and clear,  
From the sweet fountain of a heart sincere;  
A heart from pride, lust, selfishness refin'd,

Assimilated to the ETERNAL MIND,  
 In whom no darkness dwells, but light and love,  
 Diffusing good on earth, and joy above.  
 From true religion's stem, on which it grows,  
 Virtue, the scion, germinates and blows,  
 Scenting the Spring of life with odours sweet,  
 And ripening into fruit for Autumn meet.

By virtue purifi'd, the soul of youth,  
 Pursues, with ardent zeal, the path of truth ;  
 More than for hidden treasure, plies the mine  
 Of useful knowledge, human and divine ;  
 Loathes the dry husks of fiction and romance,  
 With all the trash from Germany and France,  
 As food too flatulent to satisfy  
 A mind, that claims its kindred to the sky.  
 Needs such a youth, of fear or shame the force,  
 'To stimulate his literary course ?  
 Far nobler motives actuate his soul,  
 Sloth, passion, appetite, and lust, controul.  
 He loves to trace the rays of skill divine,  
 Which through the vari'd works of nature shine,  
 To view the steps Almighty Power has trod,  
 And " look through nature, up to nature's God ;"  
 But most, with metaphysic ken, to seek,  
 In that chief product of creation's week,  
 The *human mind*, in God's own image wrought,  
 The power, the laws, the viewless flight of thought ;  
 The faculty of knowing good from ill,  
 The exercise, spontaneous, of the will,  
 Which freedom give, and man, the *creature*, bind  
 To love and serve the UNCREATED MIND.  
 Knowledge the means, his highest end and aim,  
 To please his Maker, glorify his name,  
 Do good to men, as far as in him lies,  
 And aid them in their progress to the skies.  
 Genius, by motives prompted, so sublime,  
 May swift the steep ascent of science climb,  
 In nature's knowledge with a Newton vie,  
 Explore, like Locke, the mind's philosophy,  
 Like Milton, Young or Cowper, strike the lyre,  
 Like Edwards, light the shrine with hallow'd fire  
 T' illumine the path of pilgrims here below,  
 To realms, where holy joys perennial flow.  
 Thus Spencer rose, that youth of lovely mien,  
 In whom "were genius, candour, meekness seen,"  
 From vale of poverty and birth obscure,  
 Prompted by principles sublime and pure,  
 To eminence of knowledge, wisdom, grace,  
 Attain'd by few in life's protracted space.

If measured by his deeds, though short his span,  
It overleap'd the common bounds of man.

Vice, foe to Science, clouds the mental eye  
With films of prejudice, of jaundice-dye ;  
Sheds poppies o'er the intellectual sense,  
Steeping the soul in drowsy indolence ;  
Palsies the active energies of will,  
While fairy forms the sickly fancy fill,  
And dreams of good and great, which promise fair,  
But tantalize, then vanish into air.

Why weepest thou, Philander ? Tell thy grief :  
To vent thy sorrow may afford relief.  
"I had a son—Comely in form the child,  
Of genius bright and disposition mild.  
On him affection yearn'd and hope rell'd  
To honour, cheer and prop life's evening-tide.  
Delusive hope ! He left a parent's roof,  
As fondness ween'd, against temptation proof.  
Scarce had he tasted the Pierian fount,  
Scarce Science' steep ascent begun to mount ;  
When sons of mirth and folly, wine and song,  
Around him, artless, unsuspecting, throng ;  
First ridicule his soberness away,  
With infidel-suggestions of the day ;  
Next the inebriating draught infuse ;  
Then teach his tongue prophane discourse to use,  
'Gainst sacred names and sacred things to rail,  
Truth sent from heaven, with folly's shaft's assail.  
Allur'd in dissipation's round to reel,  
Reason dethron'd, his conscience turn'd to steel,  
Heedless in the destroyer's path he's led,  
Whose steps are death, and hell her lustful bed,  
To virtue lost, in indolence and crime,  
He wastes the golden hours of youthful prime.  
Shallow, conceited, ignorant and vain,  
He meanly plods along in dulness' train.  
With mental energy, his *health* decays,  
Decrepit, in the morning of his days.  
Extinguish'd by disease the vital flame,  
Death's dark oblivion shrouds his guilt and shame.  
Though taught to bow, and not 'gainst heaven repine ;  
Say, do not tears become such grief as mine ?"

Reverse the picture. View that happy pair.  
What sparkling joys their smiling features wear.  
Before them stands the pledge of mutual love,  
The choicest gift received from heaven above—  
The son, who gain'd their hearts, enjoy'd their care,

For whom ascended many a fervent prayer,  
His early genius open'd fair and bright,  
Drank dews of grace, and shunn'd of vice the blight.  
Sinners entic'd, but ne'er could gain ascent;  
In search of truth his youthful hours were spent.  
With rapid steps, in wisdom's path he trod,  
And grew in favour, both with man and God.  
Now justly holds, arriv'd at man's estate,  
His station with the learn'd, the good, the great.  
To do him reverence, hoary heads arise,  
And prattling infants lisp his name, the wise.  
Honours on earth his growing worth attend,  
And peace and joy in heaven await his end.  
On memory's page, his name shall flourish late,  
Like Howard the good, or Washington the great.

O, then, ye sages, who, with honour due,  
Trace out the steps, which ardent youth pursue;  
To whom parental hearts the trust confide,  
O'er Science' sacred temple to preside,  
With firmness, from her consecrated haunt,  
Bid Vice and Infidelity avast—  
No longer from her altars, let arise  
The foul perfume of human sacrifice.  
Her fountains, teaming with Castalian dews,  
With purifying particles infuse,  
Whence streams, like that, which wealth to Egypt yields,  
May wind the vales and fertilize the fields.  
Then from her dome, shall emanate a ray,  
To chase the shades of ignorance away,  
To light her votaries up the shining road,  
Columbia's patriots, sages, saints have trod,  
Who serv'd their generation and their God.

#### ORIGIN OF TRANSUBSTANTIATION.

"About the year 830, a new and momentous controversy sprang up, relating to the holy Eucharist. Paschasius Radbert, abbot of Corbey, published a book concerning the sacrament of the Lord's Supper; in which he maintained, that after the priesthood consecrated the elements of bread and wine, nothing remained of them but the eternal figure, and that under this, the reality of Christ was locally present. He further affirmed, that this sacramental body of Christ was the

very same, that had been born of the Virgin, that had suffered upon the cross, and that arose from the grave.

This unheard-of doctrine created general astonishment: and as it was full of the most palpable absurdity, one would have thought it would have been universally exploded. Yet such was the force of sophistry, priestcraft and superstition, in those ages of ignorance, that it met with many abettors.—Nevertheless ridiculous as the doctrine was, the Church of Rome espoused

ed and defended it ; till, at last, it was established as a fundamental article of the Catholic creed. Yet there were many, who warmly opposed the introduction of this monstrous tenet. Charles the Bald appointed some learned divines to examine the subject, and to explain it in a just and proper way. This order of the Emperor, was executed, in a masterly manner, by Johannes Scotus, a writer, who surpassed most of his cotemporaries in knowledge, perspicuity, and precision. He plainly declared, and endeavoured, by clear, irrefragable arguments, to evince, that the consecrated bread and wine in the Eucharist, are only signs and symbols of the absent body and blood of the Lord. Whilst he showed, that they were represented solely in a figurative manner by the sacred elements ; he also pointed out the unanswerable objections, which lie against the strange doctrine of transubstantiation."

From the Christian Mirror.

#### SICK BED DELUSION.

Mr. Cummings—For many years I have considered sick bed repentance one of the greatest delusions of the age. I here state a matter of fact, as follows :—A woman was sick with a fever, and when thought to be near death she seemed to have clear views of heaven and full assurance of her interest in Christ. No doubt the fever and medicine she took stimulated her nerves, yet all considered her sane, and had she died, she would probably have gone out of the world rejoicing.—The Clergyman, who attended her in sickness, afterwards called upon her to learn the state of her mind. She observed, that nothing in particular had taken place ; and was astonished when he related to her

the views she expressed, her prayers and conversations and the great religious joy she manifested in her sickness. She assured him, that she had been wholly unconscious of every thing of this kind that had passed her lips, and that she was much in the same state of mind as she was before her sickness, which was a state of unbelief. When will Christians and ministers learn to be more cautious in pronouncing a sick bed repentance a sound one ! Fever, medicine, and wines all act on the nervous system, and when there is such an excitement through the whole frame, but little can be known of the real state of the patient's mind, whether he be filled with high religious joy, or depressed with fearful forebodings of a miserable end. It infinitely concerns every one in a time of health to prepare for sickness and death ; and to strive for a pious life through the merits of Christ, as a passport to heaven without depending on a late repentance, or the obituary notices of partial friends.

#### A WORD IN SEASON.

N. B. Mr. Editor, would it not be well for friends who often give us splendid accounts of death-bed repentances to add, if such experiences had occurred in a time of health, and been acted out and sustained by a pious life, the evidence of their regeneration had been less equivocal and more satisfactory to their friends. A physician of some eminence was brought to a death bed repentance, and he desired his minister to pray for his life, that he might have an opportunity to test the sincerity of his experience, and observed, " You know, and I know how many are brought to pray, and to promise much in sickness, but when restored, have lived as bad or worse than before." As death approached, he observed to his

minister, "My destiny is fixed; pray no more for my life, for an additional probation to test the sincerity of my conversion—it is right and just that my hopes of a happy futurity should set in a cloud, after such a sad and wilful neglect of my eternal concerns."

*Religious sentiments of LEIBNITZ, the German Philosopher.*

From Mr. Nisbet's Ecclesiastical History, published in 1776.

"The progress of Arminianism has been considerably retarded in Germany and Switzerland, in consequence of the Leibnitian philosophy, which is there cultivated with much care. Leibnitz and Walf attack some principles, which are the foundation of the Armenian scheme; whilst they give a softening to, and gild with a pleasing lustre, those that prove a support to the Calvinistic doctrine. They deny a liberty of indifference, by which men may act or not, with, or without, or against motives. They assert a physical or mechanical necessity, which regulates the material world according to certain fixed laws, and a spiritual and moral necessity, by which rational and intelligent beings are actuated.—They consider the universe as one grand system, created and governed in such a manner, as to answer the original idea and design of Deity—that partial evil may issue in general good—that the perfection of the whole results from numberless inferior combinations and contrasts apparently irregular; and that this will be the illustrious event and establishment of things, at the conclusion of the grand drama of nature, in the ultimate and glorious arrangement of the works of God.

For the Hopkian Magazine.

QUESTION.

What is meant by the *First Resurrection*—Revelation, xx. 5, 6.

An answer would probably instruct, and certainly, gratify,

ENQUIRER.

**Religious Intelligence.**

MISSIONARY REINFORCEMENTS.

The Monthly Concert in Park-street Church, last Monday evening, was rendered unusually interesting, by the presence of six persons, who have devoted themselves to missionary service, and were about to leave Boston for the scenes of their future labours. The Corresponding Secretary read the instructions of the Prudential Committee, and they were commended to the God of missions in prayer, by Rev. Drs. Jenks and Beecher. Rev. Cyrus Stone and wife, from Marlborough, N. H. and Miss Farrar, formerly of the same place, but recently resident in Boston, with Rev. David O. Allen from Princeton, Mass. and his wife from Westminster, Mass. are destined to reinforce the mission at Bombay.—Mr. John Elliot, of Newcastle, Me. goes out as a teacher among the Tuscaroras in New-York. Mr. Elliot left town on Wednesday. Those going to Bombay embarked on Tuesday last, in the Emerald, Capt. Heard, bound to Calcutta. Mr. Stone was ordained a year since, and expected to have gone out last autumn, had Providence opened the way. Mr. Allen was lately ordained at Westminster. The prayers of many will ascend, that the God of the sea will make their way plain, and bring them to their desired haven. The bereaved mission at Bombay has become weak, and extremely needs these and other additional labourers.

KENTUCKY "NEW-LIGHTS," OR  
"STONEITES."

"In the year 1803, the sect that has been known by the name 'New-Lights,' or 'Stoneites,' had their origin in Kentucky. They assumed the name of the 'Church of Christ,' or 'Christian Church.' They contended that *all creeds and confessions ought to be rejected*; and the Bible, without any comment, or explanation, acknowledged as the only bond of union and church fellowship among Christians. At first they united under what they called a 'presbytery,' but finding it extremely difficult to suppress the idea that they themselves were a 'party separate from others,' they concluded that 'they were off the foundation,' and in about nine months their presbytery was dissolved.

"In the spring of 1805, three Shakers from Lebanon, N. York, arrived in Kentucky, and found the fields white for *their harvest*.' In a few months after this, three of the leaders of the 'New-Lights,' or 'Christian Church,' viz. Matthew Huston, Richard M'Nemar, and John Dunlavy, with a large portion of their followers, embraced the doctrines of the Shakers, and they are now leaders in the Shaker Establishments in the Western country. Two others of the leaders of the 'New-Lights' returned to the church from which they had departed; and the remaining one, Mr. W. Stone, is now at the head of the Unitarian sect in the west."

*Western Luminary.*

**Converted Jews.**—A correspondent of the London Jews' Society states, that in Berlin, Prussia, in the year ending February, 1826, above one hundred persons of the Jewish persuasion had renounced

Judaism, and professed Christianity.

Rev. Joseph Wolff, that zealous apostle of Christianity, is hereafter to be under the patronage of the London Jews' Society.

The London Missionary Society have appointed six new Ministers, and assigned them their fields of labour.

ORDINATIONS AND INSTALLATIONS.

1827. March 7. Ordained, Rev. ORA PEARSON, as pastor of the Con. Church, Kingston, N. H. Sermon by Rev. Mr. Ingraham, of Bradford, Mass.

1827. March 21. Installed, Rev. SAMUEL SPRING, as pastor of the North Church, Hartford, Con. Sermon by Rev. Dr. Spring of New-York.

1827. May 23. Ordained, Rev. DAVID PAGE SMITH, as pastor of the Con. Church in Sandwich, N. H. Sermon by Rev. Mr. Eastman of Bethuen, Mass. from 2. Tim. 4. 5.

1827. May 23. Installed, Rev. EZEKIEL COLMAN, as pastor of the Con. Church in Swansey, N. H. Sermon by Rev. Mr. Barstow of Keene.

1827. May 16. Ordained, Rev. J. E. BEAY, as pastor of a Con. Church in Canterbury, Con. Sermon by Rev. Mr. Talcott of Warren, from 1st Cor. ii. 2.

1827. May 23. Ordained, Rev. RALPH S. COMPTON, as pastor of the Con. Church in South Woodstock, Con. Sermon by Rev. Mr. Hotchkiss of Saybrook.

1827. May 23. Installed, Rev. ELIAD W. GOODMAN, as pastor of the Con. Church in Springfield, Vt. Sermon by Rev. P. Cook, of Ackworth, N. H.

1827. June 5. Ordained, at Worthington, Con. Rev. WALTER COLTON, as an Evangelist.

1827. June 6. Ordained, Rev. SAMUEL C. JACKSON, as pastor of the West Con. Church in Andover, Mass. Sermon by Rev. Prof. Stewart.

1827. June 7. Ordained, Rev. ROBERT A. MILLER, as pastor of the 1st Con. Church in Worcester, Mass. Sermon by Rev. W. Fay.

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No. 19.

SERMON.

ESTHER, v. 13.—*Yet all this while me nothing, so long as I see Mordecai the Jew, sitting in the king's gate.*

Ahasuerus was king of the extensive, populous, and powerful realm of Media and Persia. Haman was a nobleman in his splendid court. As a reward for services which Haman was supposed to have rendered to the state, Ahasuerus, who was an absolute monarch, had highly promoted him, and set him above all the princes of the kingdom. "All the king's servants, that were in the king's gate, bowed and revered Haman: for the king had so commanded concerning him."

At this time, a great part of the Jewish nation had been reduced to captivity, in the dominions of Ahasuerus. Among these captives, was a man, named Mordecai, who, from day to day, in the king's gate. This man, for reasons not mentioned, refused to bow and do reverence to Haman. "Then saw Haman full of wrath," and, meaning to lay hands on Mordecai, he, "sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus." In

pursuance of this revengeful and bloody design, this haughty nobleman prevailed on the king to issue letters to the governors of all his provinces, commanding them to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day."

This murderous edict threw the Jews into terror and distress, and led Mordecai to seek the interposition of Esther the queen, who, happily for her nation, was a Jewess. Esther, dressed in her royal apparel, approached the king, who held out to her the golden sceptre, and promised to grant her request, even to the half of the kingdom. Esther modestly requested, that the king and Haman would come to the banquet, which she had prepared. They came accordingly: and the king here repeated his promise. Esther simply repeated her request, that the king and Haman would come again to her banquet, on the morrow.

"Then went Haman forth that day, joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless, Haman refrained



himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.*

Haman was a proud, haughty nobleman. It appears that his ruling passion was the love of honour. This passion was crossed by the refusal of Mordecai to pay him obeisance: and so long as this was crossed, no situation could make him happy: he could not enjoy any of the favours, which the royal bounty had lavished upon him. Hence arises this general observation, *that nothing can make that man happy, whose ruling passion is crossed.*

This observation may be illustrated by answering two enquiries.

I. What is to be understood by one's *ruling passion*? And,

II. *Why* can nothing make him happy, whose ruling passion is crossed?

I. What is to be understood by one's *ruling passion*?

The human mind, or spirit, is composed of what is termed the understanding or intellect, and of what is termed the heart or will. The understanding includes all those powers and faculties, which operate independently of the will. Thus, perception, memory, judgment, imagination and conscience,

are powers or faculties of the understanding. The same may be said of those involuntary emotions of the mind, which are commonly called natural affections, such as wonder, excited by a strange object, surprise, excited by an unexpected event, fear, produced by the apprehension of harm, joy, produced by the acquisition of good, sorrow, excited by the loss of good, the feelings, which parents have towards their children, and the sympathy which all have with a fellow-creature in distress. These, and all similar affections of the mind, arise in view of their proper objects, without, and often against the will. They therefore belong to the intellect, and not to the heart. They are motives to the will; but not exercises of the will.

The heart consists of all those affections and exercises of the mind, which may properly be termed voluntary. Love, hatred, desire, aversion, choice, refusal, intention, design, and such like acts of the mind, belong to the heart; for they can never take place without, or against the will.

A desire of the heart, when weak and immanent, i. e. does not excite to external effort to obtain its object, is commonly called an affection. But when a desire of the heart becomes strong and emanant, i. e. excites to external effort to obtain its object; it is then commonly called a *passion*. Mankind have many and various desires of this kind. And among his numerous and various desires, every man has some one, which may be properly called his *ruling passion*. This is that desire which a man has for the ultimate and chief object of all his pursuits. Every man has some object, or end, in view, which, in his estimation, is

more valuable than any other, and to which all other objects of his desires are subordinate. Thus, one man pursues honour, as his ultimate object; another pursues riches, as his ultimate object; and another pursues power, as his ultimate object. Whatever any one desires or asks, it is with a view to attain his ultimate and chief end. And the desire which one has for his ultimate and chief end, is his ruling passion; as it must necessarily be stronger than all his other passions, and hold them in subjection. In order to gratify the desire for his ultimate and chief object of pursuit, a man will forego the gratification of every other desire of his heart. Thus pride is the ruling passion of the man, whose ultimate object is honour; avarice is the ruling passion of the man, whose ultimate object is riches; and ambition is the ruling passion of the man, whose ultimate object is power. Every man's ruling passion is the desire which he has for the ultimate and chief object of his affections and pursuits. This being ascertained, the way is prepared to answer the second enquiry proposed.

II. Why can nothing make that man happy, whose ruling passion is crossed?

That this is the fact, is unquestionable. No man, however eligible his circumstances in other respects, was ever happy, while his ruling passion, or, in other words, his supreme desire, was crossed and disappointed. Though Haman had great wealth and numerous friends; though he enjoyed the esteem and confidence of his sovereign, and had been promoted to the highest offices of power and trust, in the great empire of the Medes and Persians; yet all these

things gave him no satisfaction or contentment, while his pride, his ruling passion, was mortified, and the unyielding Mordecai daily refused to bow down to him and do him homage. "All this availeth me nothing (exclaimed he) so long as I see Mordecai the Jew sitting in the king's gate."

Alexander had no peace of mind, while there remained any region of the known world unsubdued by his arms; and even when he had made himself master of the globe, he sat down and wept, because bounds were at length set to the gratification of his ruling passion, and there was not another world for him to conquer.

Let any one look into his own breast and ponder the feelings of his own mind; and he will soon be convinced, that a failure to obtain the object of his chief desire, ever mars his happiness. And every one, who attentively observes the conduct of those around him, must be satisfied, that they ever manifest uneasiness and mental distress, whenever defeated in the ultimate object of their pursuit. The man, whose ruling passion is pride, ever appears unhappy, when he fails to obtain honour: the man, whose ruling passion is avarice, ever appears unhappy, when he fails to obtain riches: and the man, whose ruling passion is ambition, is ever unhappy, when he fails to obtain power.

It is now time to show, if it can be done, *why* nothing can make him happy whose ruling passion is crossed.

Happiness consists in the gratification of one's desires. He, whose desires are all gratified, is perfectly happy. And, on the other hand, just so far as any one's desires are counteracted, his happi-

ness is diminished ; and he, whose desires are all crossed, must be completely wretched. The stronger the passion, which a man feels for any particular object of pursuit, the more unhappy will he be, if he fails to obtain it. Here, then, it may be observed,

1. That, as every man's ruling passion is, of course, the most strong and ardent of all his desires; so, when that is crossed, the gratification of any, or of all his other passions, were that possible, would not make amends for the uneasiness and chagrin, which he must necessarily suffer. He will feel an "aching void," which nothing can fill. The gratification of any other desire, appears but a trifling good, when contrasted with the loss of the object of our ruling passion.—Haman esteemed his wealth and power as of little value, so long as his honour was wounded. What avails it, in the estimation of the avaricious man, that he is elevated to posts of honour and command, if deprived of wealth? How little is wealth or honour valued by the ambitious man, if divested of power, and reduced to servitude? Such is the strength and ardour of the ruling passion, that the unhappiness occasioned by crossing it, must ever greatly overbalance the pleasure which would be produced by the complete gratification of all the rest. But,

2. When a man's ruling passion is crossed, but few of his other desires can be gratified. Most, if not all the desires of men, centre in one supreme desire. Every one's ruling passion virtually includes his other desires ; or, in the words of the poet,

One master passion in the human breast,  
Like Aaron's serpent, swallows up the  
rest.

When, therefore, one's ruling passion is crossed, he is scarcely gratified in any thing. A failure, as to one's ultimate end, is virtually the loss of every subordinate end. Haman did not feel as if he had gained any desirable object, so long as his pride was checked, and he was obliged to brook the contempt of a Jew. When that, upon which one places his supreme affection, is denied ; he feels as if he possessed nothing. "Ye have taken away my gods, said Micah, and what have I more?" He, whose ruling passion is crossed, must ever feel poor, and miserable, and wretched.

#### INFERENCES.

1. If nothing can make that man happy whose ruling passion is crossed ; then nothing can deprive that man of happiness, whose ruling passion is gratified. He, who attains the object of his supreme desire, can very patiently bear the loss of all things else. He is virtually possessed of whatever he sought with a view to his ultimate end. If some streams of pleasure are dried up, still he has access to the fountain of enjoyment. As happiness consists in the gratification of desire ; he, whose first desire is granted, must enjoy a happiness sufficient to overbalance all the evil, which he can be made to undergo. The gratification of all one's subordinate desires, will not yield him so much happiness, as the gratification of his supreme desire. Hence,

2. We may infer, that saints have an unfailing source of happiness, even in this life. They here experience much tribulation ; and here they are often viewed, by the wicked, as of all men most miserable. But this is a gross mistake. Though saints do not enjoy *perfect* happi-

ness, on this side of heaven ; yet, notwithstanding all their trials and sufferings, they have, in this world, an unfilling and permanent source of happiness. Their ruling passion is gratified. Disinterested benevolence is their ruling passion, which seeks and delights in the greatest good of the universe. The same object, they believe, is desired and pursued by Him, who governs the world, and whose understanding is infinite, and whose power is resistless. Hence they are ever persuaded, that all things and events, however evil and dark in themselves, are working together to accomplish the supreme desire of their hearts. They have, therefore, what Solomon calls a continual feast—a *contented mind*, under all the allotments of providence. This is a *permanent* source of enjoyment.

But, the wicked are *not so*. The sources of their happiness are precarious. They may sometimes obtain their heart's desire ; whether it be riches, honour, or power. But they are ever liable, by a thousand accidents, to be stripped of these objects of their supreme affection, and made extremely wretched.

Saints have a hundred fold more happiness, in this life, than the ungodly. The promise of the present life, as well as of that which is to come, is made to godliness.

3. It may be inferred, from what has been said, that God will attain the ultimate end, for which he created the world. If he should fail of this, his supreme desire would be crossed ; and then nothing in the universe could make him happy. God cannot be blessed forever, without completely attaining the ultimate end of creation. God made all things for himself—for his glory and blessedness. This end he will accomplish, in the best manner, and to

the highest degree. If he should fail in this, he would be crossed and disappointed, and of all beings the most unhappy. It is as certain that the Governor of the world will succeed in making every object, every creature, and every event, promote his glory and the good of his kingdom, as it is, that he is God, blessed forever.

4. Our subject shows us, with what justice the sacred writers charge the wicked with folly. Their great pursuit is happiness. This each one expects to obtain by the gratification of his ruling passion.—The ruling passions of the wicked are various. One has a supreme desire for riches ; another, for honour ; another, for sensual gratification ; another, for power.—Now these objects are ever uncertain of attainment, precarious in the possession, and unsatisfying in their nature. The ruling passion of the wicked, can never be but partially gratified, even in this life ; and, in the life to come, it will be crossed forever. There will be nothing in heaven or hell, to gratify the selfish desires of one of the wicked.

Let saints be exhorted to keep themselves in the love of God.—Let your ruling passion ever be that true benevolence, or disinterested love which the law and the gospel require. This is both your duty, and your happiness. While you seek first the kingdom of God, you cannot but enjoy all the good you behold, and all the good which infinite power and goodness will produce. A supreme desire for the Divine glory and the greatest good of the universe is both a foretaste, and an earnest of the joys of heaven. Let the love of God, then, rule in your hearts, subduing, yea, excluding every selfish, unholy desire, and manifesting itself in whatever things are lovely and of good

report. Then will you walk worthy of your vocation—go on your way rejoicing—and have that peace which passeth understanding, and that joy which the world can neither give, nor take away.

Let sinners purify their hearts from every selfish passion, and become truly disinterested. This is their incumbent and immediate duty. Every selfish passion is condemned by the law of God, and by their own enlightened consciences. Unholy passions can be but partially gratified, in this world; and, in the world to come, they must all be crossed. Sinners should consider, that their present peace and future happiness depend upon their giving God the supreme affection of their hearts, and exercising that charity which seeketh not her own. Let them, then, no longer seek their own things, exclusively and supremely; but seek first the kingdom of God and his righteousness: and then they will have contentment here, under all circumstances; and will hereafter obtain the complete gratification of all the desires of their hearts.

AMEN.

#### PASTORAL LETTER

*Of the Ministers of the Oneida Association, to the Churches under their care, on the subject of Revivals of Religion. April, 1827.*

[Continued from page 427.]

10. *Not guarding against false conversions.* It is to be expected that the great deceiver will labour to produce as many false conversions as possible; and that, in a time of revival, his efforts will be especially directed to that end.—Most of them, doubtless, are produced by the excitement of the passions, where there is a deficiency

of light in the understanding. Hence the great importance of instruction to those who are awakened; and the great danger of going on to stimulate the passions, while the understanding and conscience are neglected. To particularize all the dangers on this head, which we think exist at this day, would exceed our limits. We can only touch upon one or two. The practice of hurrying awakened sinners from meeting to meeting, and of talking to them at every opportunity, without giving them time for retirement, and self-examination, and study of the scriptures, we think is full of danger; and especially, if what they hear, in general addresses and in personal conversation, is little adapted, as we fear it often is, to lead them to a correct knowledge of their own hearts. Unless they enter into their closets, and take time for calm reflection, and deliberate self-examination, in the light of divine truth, how can they be expected to attain that knowledge of themselves which is necessary to genuine and thorough conviction of sin? In the hurry of their spirits, and the agitation of their minds, and the excitement of their fears, which the method of their treatment is too often adapted to produce, how can it be otherwise than that they should be greatly exposed to the delusions of Satan? If they are plied incessantly with exhortations to submit, without being carefully informed what submission is, or without any means of distinguishing between true submission and false; and especially, if they are exhorted to promise that they will submit in a given time, and make it a matter of calculation, how much more likely it is that they will deceive themselves with a false and forced submission than the contrary? The

manner in which awakened sinners are often prayed for, we think exposes them to peculiar danger. They have heard much of the efficacy of prayer, and have been pointed to numerous instances of such as have been converted in answer to prayer. They have, perhaps, heard their companions prayed for, and have marked the degree of earnestness and confidence with which the prayers appeared to be offered, which were succeeded by the relief of their distress, and the attainment of comfort. They ask to be prayed for, themselves, with raised expectations that the same prayers will be successful in their own case. The prayers are made in their presence, and they are exhorted to submit before they rise from their knees. They kneel down with the determination to do it. And while the prayers are offering up, they mark, with a palpitating heart, every word that is uttered, every degree of earnestness expressed, and every appearance of confidence that the prayer will be heard. As soon as they think the same amount of prayer has been made for them that has proved successful for others, they feel relieved. The expectation that now they shall be converted, removes their distress. Their countenances indicate that their burden is gone. They are inquired of, perhaps, if they do not feel better, and they answer in the affirmative.—Joyful congratulations succeed, and thanks are returned to God that another soul is brought into the kingdom. Now, such a course we think is the readiest way imaginable to produce a false conversion. And every practice of praying for sinners, in their presence, and by their request, that is not so managed as carefully to guard them against placing any dependence

upon those prayers, must be dangerous to souls, in a high degree.—Far be it from us to discourage Christians from praying for sinners, or exhorting them to immediate and unreserved submission; but let it not be done in such a way as tends directly to destroy, instead of saving their souls.

11. *The hasty acknowledgment of persons as converted.* We think much evil results from this; and we know of no good to balance that evil. If an individual is really converted, what harm can result to him, or to others, from a little delay in the acknowledgment of it? Is not the danger of mistake of sufficient magnitude to justify a little caution on the part of his friends? Are not the scripture evidences of a saving change of such a nature as require a little time to test their reality? Is not some time requisite for the examination of his own heart, and a comparison of his feelings with the scriptures, before he can have good grounds to indulge a hope? And what if this caution should, in some cases, be carried to an extreme? What if a real convert should live for months without a hope, would that destroy his experience, and endanger his soul? But, on the other hand, if one has been the subject of a false conversion, the hasty acknowledgment of its genuineness might ruin him forever. If his friends treat him as a Christian, their judgment will confirm and strengthen his own, and he will be likely to settle down upon his false hope, never to be shaken from it, till it is for ever too late. We fear that vast numbers are destroyed in this way. And a hasty reception of the supposed subjects of a revival into the church, we think is attended with the same danger, besides being productive of many other evils. That con-

verts were speedily received into the church in the apostle's day, we think no proof that it ought to be done now. The external circumstances of the church then were different from what they are now; and they had the aid of miraculous gifts, to guard against dangers, and rectify disorders. The church is now in a more settled state; and no great inconvenience can result to converts themselves, or to the church, from such a delay in their being received, as to give them an opportunity for self-examination, and the church an opportunity to observe the fruits of their change. If a sufficient delay for these purposes should so diminish their fervour as to take away their inclination to profess religion, we think it most likely that the same lapse of time after their being received would take away their inclination to live so as to adorn the profession they have too hastily made. If it is feared they will stray away, unless speedily received into the church, we think that difficulty might be guarded against by some other means better than by a hasty reception as church members. The strength of a church does not consist in its numbers, but in its graces. The filling it up with false converts is the way to destroy it.— We fear that the desire of counting numbers is too much indulged, even by good people; and that if it does not receive a timely check, it will not only lead to the ruin of those who are too hastily received, but be productive of great and increasing mischief to future generations.

12. *Injudicious treatment of young converts.* We think the treatment which those who are really converted often receive, is such as is adapted greatly to injure them.

Their feelings are usually more than the change they have experienced is great; their sense of the things of religion is lively; and they are usually disposed to be rather forward than otherwise, to speak and to act in the presence of others. And it is usually matter of high gratification to old Christians to hear the young converts talk, and hear them pray. And perhaps, without thinking that there is any danger attending it, they are generally disposed to put them forward. But we think a little reflection would convince old Christians that there is great danger attending it. Young converts have but just begun to know these things from experience. They have not learned to discriminate. They have not discovered their own ignorance and imperfections. They are liable to think that all the pleasant feelings they have, are right feelings. And, no doubt, at this time, they think very much more highly of themselves than they ought to think. Under such circumstances, to put them forward to make much of them, to tell how well they appear, and to make comparisons between them and old Christians to the disadvantage of the latter, can scarce fail of doing them great injury. It is directly adapted to fill them with a big conceit of themselves, of their own piety, and of their uncommon experiences, to shut their minds against the cautions and counsels of their fathers, to make them despise the admonitions of age and experience, and to throw themselves into the arms of those who flatter them to their ruin. It is an inspired direction on the subject putting a man into the ministry that he should be "not a novice: (one newly converted): lest he be lifted up with pride, he fall into temptation, and the devil catch him."

condemnation of the devil." And we think the reason of this direction is equally applicable to the common practice of putting forward young converts to take a prominent part in meetings for conference and prayer. We would not, for the sake of avoiding this extreme, have the other extreme run into, and have entire silence imposed upon them. But we would have their treatment such, as, while it should encourage them to the discharge of every Christian duty, it should tend to make them, and especially those who are young in years as well as experience, modest, humble, teachable, sensible of their own ignorance and imperfections, and disposed to pay that deference to the counsels of age and experience, which the scriptures enjoin, and which is so becoming in those who are but babes in Christ.

13. *Suffering the feelings to controul the judgment.* We are aware that this may be done insensibly, and without adopting it as a principle that it ought to be so. That it is very frequently done, we think there can be no doubt. It is a common remark, that men can easily believe what they wish to be true. In seasons of revival, we think there is special danger on this head. The feelings are then excited, in an unusual degree; and the judgments we form under excited feelings are not likely to be so correct as those which are formed with greater deliberation and calmness. Under excited feelings we are not in a situation to look, with the same attention, at all the reasons of the case. Our feelings are liable to hurry us on to a conclusion, before we have weighed all the circumstances. They are liable to magnify some things beyond their proper bounds, and to diminish others in the same proportion.

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We think it of great importance, then, that Christians at such a time, should recal to their minds those deliberate judgments of truth and duty which they have formed in a calmer state, and which have been repeatedly examined in the light of scripture and experience, and be careful not to violate them now, because they may not entirely accord with their present feelings.— To make *feeling* the standard of truth or duty, instead of reason and scripture, is to throw away the light of the sun, to follow a meteor of the night, which glares but to lead astray. We fear that some go by their feelings wholly, and totally disregard every other rule. And we fear that a greater number have adopted the principle that our cooler judgments are the least to be depended on in the things that pertain to a revival; and that the most judicious Christians, who are not the subjects of any peculiar excitement, are incompetent judges of propriety and impropriety in those that are. Such a principle may be a convenient excuse for the extravagances into which we are liable to run, through rashness and misguided zeal; but the adoption of such a principle seems to lead directly to the disregard of the divine rule of trying every thing by the law and the testimony. There may be danger, also, on the other side. A reluctance to do duty may lead to erroneous conclusions as to what duty is, and to a reliance upon insufficient excuses, which we have no doubt is often done. What we wish, is, to have you guard against dangers on every side, & to listen to the voice of reason, and scripture, and conscience, not suffering them to be overborne by the violence of passion, nor to be deadened by indifference and sloth.

14. *Giving heed to impulses, im-*



*passions, or supposed revelations.* President Edwards, and other excellent writers on Christian experience and revivals of religion, have so fully and ably treated the subject of impulses and impressions, and so exposed the delusion of imaginary revelations, visions, dreams, and the like, that few, if any, have been found, in our denomination, for many years, who have been willing to be their avowed advocates. Yet, we think those under our care are by no means free from danger on this subject. That fondness for the marvellous, which exists in many minds, and the avidity with which they listen to any thing extraordinary, we think greatly exposes them to such delusions. Immediate inspiration was only necessary till the scriptures were completed and placed within the reach of the churches, stamped with the divine seal, as the perfect rule of faith and practice. Miracles were only necessary to authenticate a claim to inspiration, and ceased when inspiration ceased. All pretensions to such things now, are directly contrary to the word of God, and are regarded by sober Christians as human imposture or the delusions of Satan. But, though none should claim to be inspired, or pretend to receive direct revelations, we think there are some things which so nearly resemble it, as ought to put Christians on their guard. The increase of a spirit of prayer in any church we consider as affording strong ground of hope that God is about reviving his work; but to predict the conversion of an individual, because of the peculiar feelings with which he has been prayed for; to foretel a revival of religion in a particular place, for the same reason; to consider the prayers or the preaching

of particular men as dictated by the Holy Ghost; or to consider an uncommon impression on the mind as a direction from heaven in the performance of duty; are things to which we allude. Any thing that is viewed in the light of a special communication of what God is about to do, or of what we ought to do, in whatever way it is supposed to be made, by dreams, visions, impulses, impressions, or otherwise, we think it highly dangerous to listen to, or regard; inasmuch as it tends to set aside the scriptures as the only rule, and open a wide door for the delusions of Satan.— And we would exhort all under our care to guard against the introduction of any such wild and delusive notions, to take the Bible as the only rule of faith and practice, and pray to God, not for new revelations, nor for inspiration, but for the sanctifying influence of the Holy Spirit, to incline their hearts to receive the instructions and follow the directions of the holy scriptures, and of them alone.

15. *Allowing any body and every body to speak and pray in promiscuous meetings, as they feel disposed.* This may be done with an idea that it has a bad effect, in a time of revival, to call upon an individual, and have him decline, or perform the part assigned him in a cold and formal manner; and that none will volunteer unless their feelings are warm. And it may be done by one who presides at a meeting, to avoid the responsibility of naming some individuals and not naming others, which might sometimes create unpleasant feelings.— And it may be done, also, under the idea that the opportunity should be given to those who are specially moved by the Spirit, to speak or pray, of which special movements

of the Spirit, the person presiding is not supposed to be capable of judging, unless he has the gift of discerning the spirits. We think the practice, however, is an unsafe one to adopt. Those who are the most forward to speak or pray, are not always the best qualified to do it in a suitable manner. There are some persons, who are hopefully pious, but whose weakness and ignorance is such, that they are apt to say and do things which are adapted to connect in the minds of others the most solemn things in religion with ideas of a ludicrous and disgusting nature; and yet that very weakness and ignorance, which is so obvious to others, is unknown to themselves, and is the occasion of their forwardness. Those who have the most of the true spirit of prayer, which is a meek, modest, humble, retiring spirit, will not be likely to put themselves forward; while those who have the most spiritual pride, the highest conceit of their own piety and engagedness, and will therefore be the most likely to put themselves forward, are not the most suitable persons to lead the devotions of others, or to speak to their profit. And if the practice is once introduced, it will be likely to produce difficulties, in the end, of a serious nature. When it is once established, if the settled pastor should feel it to be ever so necessary to impose restraints, and check disorders, he will be in danger of raising prejudices against himself by attempting to interpose. We think it safest, that the pastor, or in his absence, some one of the older members of the church, who may be present, should take the direction of every meeting, and name such persons to speak and pray, as he shall think most to edification. "Let all things be done decently and in order."

16. *Wrong means of exciting fear.* We think there is enough in the Bible that is alarming in its nature, to which the attention of sinners may be properly directed, without resorting to any artificial means of our own contrivance. Yet, we apprehend that some, not content with presenting scriptural topics in a scriptural manner, are in danger of resorting to other means, in order to clothe them with artificial terrors, for the purpose of trying to give them greater effect. To tell one who acknowledges himself to be in an unconverted state, that he is in the way to destruction, and that unless he repents he will speedily perish, cannot be objected to; but, to tell such a one that "he will be in hell before twelve o'clock;" to say to a child, "watch the sun, for you will be in hell before it goes down;" to say to another, "if you do not repent to-day, you will be in hell to-morrow;" to say to an awakened sinner, in ordinary circumstances, "your case is the most hopeless of any that I have ever seen;" or, "I have no doubt you are a reprobate, for you have every mark of a reprobate," or, "you are going right to hell, and there is no help for you." Such things, we think, are altogether unjustifiable. Such predictions and declarations we know not how to reconcile with truth; and if we saw nothing objectionable in them; in that respect, we think they are adapted to do injury. They may, indeed, create a momentary terror, in some minds; but the ultimate influence of them, we think, will be, to harden those who have been thus addressed, and lead them not only to despise such artificial terrors, but to be less accessible to the sober warnings contained in the Bible.

17. *Trying to make people an-*

*gry.* When truth and duty are clearly presented to sinners, and they have feeling enough to make an application of them to their own case, it is to be expected they will feel displeased : Not always, perhaps, with him who presents these unpleasant subjects ; for they may be convinced that it is done in kindness, and with the best wishes for their good ; and, in that case, their displeasure may be with themselves. And this we think is the great point to be aimed at, in presenting unpleasant subjects, and urging them upon the consciences of men, that they may see their own folly and guilt, and condemn themselves for it. But some are so unreasonable as to be displeased with the preacher or the friend who urges these subjects upon them, though it is done with the kindest intentions. We think it is wrong to soften down, or conceal the truth, for the sake of pleasing men ; and if any preacher does please all sorts of hearers, we think that circumstance ought to lead him seriously to inquire whether he has not failed in declaring the whole counsel of God. Yet, we ought not rashly to conclude that the absence of open and violent opposition is a proof of unfaithfulness. We think it quite possible for the consciences of men to be so thoroughly convinced of the truth, as to silence all open opposition, even though their hearts are not brought to submission.— But, while it is to be expected that the faithful declaration of the truth will offend some, we think it would be a great mistake to make it an object to give offence, and try to provoke the angry passions of men. To study harshness and abruptness of manner, in the pulpit, or in private conversation, for the purpose of giving offence, appears to be entirely contrary to the inspired di-

rection in *meekness* to give instruction to opposers. And after having given offence by such a manner, to conclude that the opposition which is made is an evidence of our superior faithfulness, we think would be quite unwarrantable.

18. *Talking much about opposition.* It is to be expected that the enemies of truth and righteousness should be grieved to witness a revival of true religion. And it can scarcely be expected that such a revival can take place, to any considerable extent, without being opposed, secretly or openly. But as we think it a fault in Christians to try to provoke and stir up opposition, so we think it extremely injudicious in them, when such opposition is made, to try to drown it by raising a great noise on their part. It will be more likely to exhaust its rage, and die of itself, if let alone, than if fresh aliment is administered by raising the cry of *persecution*. We think it is the best policy, as well as the most agreeable to the spirit of the gospel, to bear injurious treatment of every kind, with meekness, and forbearance, and silence. It was when the enemies of the Lord Jesus were most enraged against him, that he was the most silent and submissive under their injurious treatment, an example which his disciples would do well to imitate.

19. *The affectation of familiarity with God in prayer.* The pure spirits above are represented as veiling their faces before the Majesty of heaven and earth. Holy men of old, when favoured with the clearest views of God, abased themselves before him, with the deepest reverence. Penitent sinners are, indeed, encouraged to come boldly to the throne of grace, through faith in the blood of atonement, as children to a father. But it is

with child-like confidence they should come ; such confidence as becomes a dutiful and affectionate child, who respects his parent, and treats him as the 5th commandment requires. It is not with such familiarity as a man approaches his equal, much less with such independent freedom as a well-bred man who respects himself would be ashamed to use towards any one, in the presence of others. To affect a familiar, talking manner, in our public addresses to God, appears to us to betray as much a want of good taste, as it does a want of right feelings towards God. It is adapted to disgust those who have a common sense of propriety, as it is to shock those who are accustomed to treat their Maker with reverence.

20. *Language of profaneness.* When the name of God is used irreverently, we cannot but consider it a breach of the third commandment, even though it should be done in praying or preaching. And we cannot see how its frequent repetition, as a mere expletive, for want of something else to say, can be considered in any other light than as taking the name of God in vain. And when it is used in the pulpit, for the same purpose that it is used by the profane swearer, merely to give force and energy to the expression, we see not why it should be considered profane in the one case, and not in the other. Yet, we believe it is used, in these exceptionable ways, by many at this day. There is another species of language, which is sometimes heard in religious addresses, which, to some, appears still more exceptionable, because it resembles the more vulgar sort of profaneness. It is the familiar use of the words *devil, hell, cursed, damned,*

and the like, with the same kind of tone and manner as they are commonly heard from profane lips.— We know not why one man should be thought profane, who says to others, in the streets, “go to hell and be damned,” and another, who uses the same expression, in the pulpit with the same tone and manner, an example of uncommon piety.

21. *Disregard of the distinctions of age or station.* The scriptures recognize these distinctions, and require us to regard them. — “Honour thy father and mother,” said God on mount Sinai. “Thou shalt rise up before the hoary head, and honour the face of the old man,” was a repetition of the same law. The New Testament is so far from setting aside this law, that it is repeated there, with additional injunctions. Though Timothy was an eminent young man, and invested with high authority, the direction to him is explicit: “Rebuke not an elder, but entreat him as a father, and the youngest men as brethren; the elder women as mothers; the younger as sisters, with all purity.” It was one of the charges which our Lord brought against the Pharisees, that, under the pretence of discharging no other religious duty, they set aside this commandment by their traditions. We cannot but regard it as an offence of the same kind, when men now, under pretence of Christian faithfulness, adopt the language of rudeness and disrespect towards the aged. Examples of what we mean, are such language as this, in the mouths of young men and boys: “You old, grey-headed sinner, you deserved to have been in hell long ago”—“this old hypocrite”—“that old apostate”—“that old grey headed sinner, who is leading souls to hell”—“that old

veteran servant of the devil," &c. We fear that young converts, and even children, have been led to believe, in some instances, that such language respecting their parents and others, was commendable, and to think it a mark of faithfulness to use it boldly. We think, on the contrary, that the scriptures speak of it as a mark of great degeneracy, when "the child shall behave himself proudly against the ancient, and the base against the honourable."

22. *Censuring, as unconverted, or as cold, stupid, and dead, those who are in good standing in the visible church.* We fear that many have been led to think that the spirit of censoriousness is a necessary part of the spirit of a revival, and that the best evidence of being awake is a disposition to cry out against the stupidity and coldness of others. But nothing is more different from those *fruits of the Spirit* which are enumerated in the scriptures. It appears to us an indication rather of spiritual pride, and self-confidence; and when it accompanies a revival, we think it one of the greatest blemishes in the work, and one of the greatest hindrances to its progress. If we have reasons to fear that others are in a cold, backslidden state, the temper of the gospel will not lead us to proclaim it abroad, nor to denounce them as unconverted, but to go to them in the spirit of meekness, and labour with them in private. It certainly will not lead us to denounce orthodox churches and pious ministers by name, as "in the way to hell," or as "Achans in the camp of the Lord," whose "character is as black as hell," and declare that "the interests of religion require that they should be put down." There is a

method practised by some, cursing others in prayer, we regard as more exceptionable inasmuch as it prostitutes sacred duty to purposes of spite. In praying that God make a minister faithful, no need of using such expressions plainly imply that both the world know him to be seriously unfaithful. No Christian can object to being prayed in a manner which exhibits the spirit of the gospel; but, under pretence to hold up to public view as cold, and stupid, and perhaps as a hypocrite, or worse, one who is in regular communion in the church of Christ, we no man in his sober senses tempt to justify.

23. *Praying for persons, in an abusive manner.* We see no particular advantage in calling out the names of particular persons or places, in our prayers. We think, in ordinary cases, a sufficient degree of generality, as to the object of our petitions, can be expressed without names, and as it is unpleasant to the congregation, and disturbs their devotion, we think it had better be avoided. But it is not the mere use of names, that we principally object to. It is the manner in which particular persons are held up, whether with or without the consent previously obtained. Particular persons, who are so far from themselves that they are in an unconverted state, ask to be named, for, in a public assembly, it is presumed that they wish to be done in a kind and affectionate manner, and not in the manner of abuse. To array an impenitent sinner before a public assembly, and describe him in such terms as would com-

expresses an idea that he is "an abandoned wretch," to tell the Lord that a man prayed; for "is full of evil, and his father was full of hell before him, and his grand-father was full of hell before him;" to apply such language to him on such an occasion, is could not be used elsewhere without being considered defamatory, is certainly without any justification from the example or the precepts of the Lord Jesus Christ.

24. *Imprecations in prayer.* We think the imprecation recorded in the scriptures, in which inspired men prayed for the judgments of God upon particular individuals, are no example for our imitation.—They were uttered, no doubt, by those holy men of old under the immediate direction of the Holy Spirit, and are not to be regarded as the expression of any malignant feelings. Doubtless we ought to pray that individuals may be converted and saved, in the exercise of submission to the divine will, and with a supreme desire that God would make that disposal of them that he sees most for his glory.—But, to pray for an individual that he may be *converted or removed*, to ask God to change his heart now, or else cut him off and send him to hell, to pray God "to seal the damnation of sinners this night," or to use any other language which has the appearance of dictating to God, and invading his prerogatives of mercy or judgment, we think entirely wrong, and inconsistent with that faith in God which the perfections of his character bind us to exercise.

25. *Denouncing as enemies to revivals those who do not approve of every thing that is done.* We are aware that differences of opinion exist among real Christians on the subject of revivals; and that diffe-

rent measures have been adopted by different men for their promotion. And we think that Christian charity would lead us to believe that both ministers and private Christians may be sincere in their professions of friendship to revivals, although their views of the best means of promoting them should differ from ours. We expect that those who differ from us in their opinions on this subject will express their opinions freely, as is their undoubted right: and we have no wish to abridge their right of so doing, or to control the exercise of it. And we have no disposition to represent them as enemies to revivals, because they differ from us with regard to the best means of promoting them.—And we wish to caution those under our care against the indulgence of such a disposition towards any. We think if a revival should exist among us, and other professed friends of revivals should appear not to think so highly of it as we do, or should be slow in forming their opinion, it would not be wise to ascribe it to their *unbelief*, and to denounce them as cold-hearted and stupid, and dead, and enemies to revivals. And if they should make objections to any of the means we adopt for promoting the work, and should state their objections calmly, we ought not to try to "stop their mouths," but listen to their reasons, and give them all that consideration which the importance of the subject demands; and not immediately treat them as enemies, because they might not think as we do. We suppose that ministers and Christians have been sometimes denounced in this way, and some of the most eminent and successful ministers, too, by ardent and inconsiderate men, from the notion that their objections would go to

strengthen the hands of opposers, and encourage the enemies of religion. But we think the denunciations that are thrown out against such ministers and Christians do more to strengthen the hands of opposers than all the objections which they bring. It is virtually telling the enemies of religion that they have such ministers and Christians on their side, in this matter; than which nothing is better adapted to strengthen their hands. Whereas if they were told what is true, that these are the friends of revivals as well as we, and only differ from us in regard to some of the measures we pursue, the attempt to claim them as allies by the enemy would be defeated and silenced.

[To be concluded.]

From the Recorder and Telegraph:  
DOCTRINAL TRACTS.

*Messrs. Editors*—I was pleased with the remarks of "brother Paul" in your paper of April 13th, in the communication headed *Podobaptist Tracts*. I have for several years wished that a doctrinal Tract Society might be formed, which would publish and circulate without restraint, Tracts in vindication of those sentiments which we deem important, and which are by other denominations opposed. The doctrines of the gospel are the foundation of all experimental and practical religion, and were viewed all-important by the reformers, our puritan forefathers, and other great lights in the church, who were ever ready to "contend earnestly" for them, and to make every sacrifice in their defence. The eminently pious and great Mr. Edwards, speaking of the prevalence of Arminian sentiments in this country in his day, says they are "threatening the utter ruin of the craft of these doctrines, which are the peculiar glory of the gospel, and the interests of vital piety." The celebrated Whitfield calls the doctrine of election a precious doctrine, and urges a strenuous defence of it.

But in this day, of charity and ootholicism, many seem disposed to give up the great doctrines of the gospel, or at least not to defend them, or to bring them much into view, lest it should interrupt that harmony and union between different denominations of Christians, which they appear to consider the most desirable. They do not indeed as yet include Unitarians and Universalists, or view them as evangelical Christians. But then they view those as evangelical who reject some of the peculiar doctrines of Calvinism, and are cultivating a union with them. And to prevent an interruption of this union, these doctrines must be kept out of sight, or mentioned only incidentally.—Some years since, several denominations, in a western State formed a union, one article of which was, that they should not, at their meetings, bring into view any doctrine wherein they differed. A very respectable clergyman, being called to preach before a society, composed of different denominations, observed that he "supposed the ground, on which they met, was in some respects neutral ground. He therefore considered himself as precluded by the occasion from bringing into view some doctrines, which he believed to be of vital importance, and which, in other circumstances, he should have regarded it as a sacred duty to exhibit." And the American Education and Tract Societies seem to be

arguments or reasons in pleading, resting in some measure upon the same principle, and wish to unite in them as many denominations as possible, and not to discuss or bring prominently to view those points, on which they differ. Hence there seems to be great need of a Doctrinal Tract Society. For other denominations will not take this neutral ground. The Baptists have a Tract Society, which will not give up the privilege of publishing Tracts in favor of their peculiar sentiments. The Methodists have their Tract Society, designed to propagate their sentiments and to oppose Calvinism. And let any one read No. 85 of their Tracts, and he will see with what warmth Calvinistic doctrines are opposed. And shall we be silent, or blame others for vindicating their sentiments, if they think them agreeable to scripture, or accuse them of sectarianism for doing it? So long as any esteem their own denomination the most pure in doctrine and practice, they must desire that it should prevail; and have a right, in all proper ways, to disseminate its doctrines. And while we allow them this liberty, shall we not vindicate our own sentiments and practice, which we deem scriptural and highly important? If we do not, what may we expect will be the consequence?—The human heart is naturally opposed to the soul-humbling doctrines of the gospel, and is disposed to reject them. But if they are clearly taught, and the understanding is enlightened and convinced, the understanding and conscience will be on the side of truth, and oppose the corrupt bias of the heart. But if the mind is left uninformed upon these doctrines, what will prevent the prevalence of error? Let therefore candid, but convinc-

ing doctrinal Tracts be printed and generally circulated.

PETER.

For the Hopkinsian Magazine.

#### PLEADING IN PRAYER.

Though much has been said and published on the subject of prayer, yet an essential quality of prevailing prayer has been very much neglected, both in theory and practice. I refer to the use of acceptable and weighty arguments with the Supreme Being in our addresses to him. Prayer has been styled a solemn kind of intercourse with the Deity, and it is generally admitted that it consists essentially in *pleading for divine favors*. But it is a serious and practical inquiry, what is the nature of that pleading which moves the infinite Jehovah to hear and answer the prayers of ill-deserving creatures. And if we only examine the prayers of the ancient saints which were heard and answered in mercy, it will appear, that, in the use of proper and the most weighty arguments with God in prayer, lay their moral power to move the Eternal, as they frequently did, to vindicate his name, and accomplish his purposes of mercy towards his chosen.

It is proposed, in this essay, to mention some of the most weighty arguments which can be used in prayer to God; and show that in the proper use of these arguments lies the moral power of Christians to prevail with God to hear and answer them in mercy. In order to prevail in prayer, it is obvious that Christians must feel as God feels in view of the beings and objects within the circle of their knowledge. And they must urge those



for blessings, which actually and chiefly move God to bestow his favors. Why then did God create man? What moved him to give his Son to die and make atonement for the sins of mankind? Why does he bestow his grace in the conversion of sinners, and what moves him to bestow the innumerable temporal and spiritual favors, which, from age to age, have flowed from his hands? In the scriptures we have an explicit answer to these questions. At the time of predicting the great temporal and spiritual blessings which he intended to grant his chosen people, God inspired the prophet Ezekiel to declare unto them, the following fact. Thus saith the Lord God, *I do not this for your sakes*, O house of Israel; but *for my holy name's sake* which ye have profaned among the heathen, whether ye went. And I will sanctify my great name which was profaned among the heathen, which ye have profaned among them: and the heathen shall know that *I am the LORD*, saith the LORD GOD, *when I shall be sanctified in you* before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. In the same connexion God informed his people more particularly respecting the primary reason of his favors towards those who bore his name. He says, "But I had pity for mine holy name which the house of Israel had profaned among the heathen whither they went." From these divine declarations, as well as from the whole current of scripture, it is obvious that God has constantly a supreme regard to his own glory and interests, in bestowing mercy as well as in sending judgments upon mankind. There is nothing

incredible in this, for God constantly ought to regard chiefly the greatest and most important objects and interests. Since the dishonour, disgrace and contempt which sin has cast upon the perfections, word and works of God, is a natural evil, unpeepably greater than all other natural evils, God ought to have an unpeepably greater regard to the vindication of his own honor, than to the interests of his creatures. Accordingly, it is chiefly for his name's sake, for his own sake, and for his glory, that, in the scriptures, he is said to perform his joyful and terrible acts of mercy and judgment. Therefore, To desire both temporal and spiritual favors chiefly for the sake of promoting the honor, glory and interests of Jehovah; and of removing the dishonor, reproach and contempt which rests upon his perfections, word, and works, is unquestionably, the most pleasing desire, and the most mighty argument that can be urged in prayer to God for any of his favors. This argument ought to have the most prominent place in our hearts and expressions, and must have, before our prayers can ever become proper reasons why God should hear and answer us in mercy. And as much more important as the holiness and happiness, the honor, glory, and interests of the infinite Jehovah are, than those of all creatures who are "nothing, less than nothing and vanity" in the comparison; so much more weight has this argument in prayer to God, than any or all others which respects only to the interests of creatures.

The eternal holiness and happiness of mankind, simply considered, is a proper object of desire, and a consideration worthy of being urged as an argument in prayer to

God. Though, in comparison with the holiness and happiness of Deity, the interests of all creatures have but very little importance; yet they have some real importance. God has a tender regard for all his rational and immortal offspring, and desires their holiness and happiness, while he deprecates their sin and misery. He perfectly knows how much holiness and happiness every one that is saved will experience and enjoy; and how much misery every one that is lost will exercise and suffer. And he has expressed his desires for the holiness and happiness, and pity in view of the sin and misery, of mankind; in very pathetic language in his word. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? Mine heart is turned within me, my repentings are kindled together. Oh that there were such an heart in them, that they would fear me, and keep all my commandment: always, that it might be well with them, and with their children forever. Oh that they were wise, that they understood this, that they would consider their latter end." From these and many other similar passages of scripture, as well as from plain facts in divine Providence, it is evident, that God greatly desires the salvation of every one of his rational creatures, simply considered. And those, who know the worth of an immortal soul, and urge this consideration with proper motives as an argument in prayer to God, plead with an argument that will not be disregarded. It will have its due influence in moving God to hear and answer in mercy.

The present prosperity of the church and world, both temporal and spiritual, simply considered, is a proper subject of desire, and may

be pleaded as an argument in prayer, without the fear of being disregarded by our Heavenly Father. God regards, with impartial affection, all the interests of both rational and irrational creatures. Though temporal interests, simply considered, bear but a small proportion to the interests of immortality; and the interests of creatures to those of the great Creator; yet every object that has *real* importance, *simply considered*, should be properly regarded. Every such object will certainly have its proper influence, when pleaded as an argument in prayer, to an impartial and disinterested Being. But the *native* importance of some objects, bears but a small proportion to their *relative* importance. The temporal prosperity of Zion is connected with her eternal interests. And the salvation of the elect, is essential to the glory and blessedness of God. In this light, these objects have unspeakably more importance. This relation, or connexion, gives great weight to many objects, which, simply considered, are trivial. The continuance of the life and health of Gen. Washington was ardently prayed for by the American people. Though his life, simply considered, was of small importance in comparison with other objects; yet they conceived it to be connected with and necessary to the deliverance of three millions of people from oppression and servitude, and the establishment of free inquiry and investigation on religious subjects, in these United States. And these blessings they viewed as intimately connected with the prosperity of the cause of truth and righteousness. This relation gave such weight to their arguments, that they prevailed with the God of armies, who protected

and guarded the object of their desires, in safety, through the most imminent dangers.

That the moral power of Christians lies in the proper use of the most weighty arguments in prayer to God, is evident from the divine declarations respecting prayer.—

The first petition in the form of prayer, which our Lord taught his disciples, is, "*Hallowed be thy name.*" The second and third are like unto it: "*Thy kingdom come; thy will be done on earth as it is in heaven.*" The form closes with this ascription, "For thine is the kingdom, the power and the glory forever and ever. Amen."

Which implies a desire, that God would glorify himself with his whole kingdom of creatures. This, indeed, is the leading desire and prominent feature of the whole prayer. With this sentiment exactly agrees the first and primary law of God's moral kingdom; which is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, mind and strength." In another place we are expressly commanded, whether we eat, or drink, or whatever we do, to *do all to the glory of God*, or with a supreme desire for the promotion of his glory and interests. Christ said to his disciples, "And whatsoever ye shall ask in my name," that is, in honor of his name, "that will I do, that the Father may be glorified in the Son." To ask any thing with a supreme regard to the honour of Christ, would be to honor the Father in or through the Son. And God will certainly hear and answer every such prayer, according to its ultimate desire. From these divine declarations, it is evident, that God requires a supreme and constant regard to his own glory, in every prayer that is made by his creatures. And to every prayer, whether for

temporal or spiritual blessings, that is made with such a desire, he has made explicit and abundant promises. But every person, who "turneth away his ear from hearing the law" which requires a constant and supreme regard to the glory of God, "*even his prayer shall be abomination.*"

Prayers which contain the most weighty arguments, are also proper reasons, why God should bestow his special favors. When prayer is made from selfish motives, and the real arguments are urged on selfish principles, they are proper reasons, why God should withhold his special favors and send his judgments. God said expressly to his ancient people, "To what purpose is the multitude of your sacrifices. Bring no more vain oblations, incense is an abomination unto me, And when ye spread forth your hands I will hide mine eyes from you, yea when ye make many prayers, I will not hear." The more ardently any person desires an object, from improper and selfish motives, the greater reason there is, why he should not be heard in mercy. But the stronger the desire, when the motive is pure, and the more weighty the arguments; the more suitable and fit it is, that such prayers should receive the approbation of heaven. It is certainly proper for God to regard what is morally excellent, and according to his excellence. Though he cannot consistently with his holiness express his approbation of selfish desires; yet he can and does express his approbation of those, which are disinterested and weighty.

To prove that the moral power of Christians to move God, to hear their requests, lies in their using proper and the most weighty arguments, it need only be added, that

This proposition accords with fact. We have a noble example of this, in the case of Moses, whose prayer saved the whole congregation of Israel from instant destruction, at the time of their worshipping the golden calf. "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand. Wherefore should the Egyptians speak and say, *for mischief did he bring them out*, to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac and Israel thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people."— Though God had expressed a disposition to cut off instantly from earth and from heaven, a multitude of people, among whom were all his own kindred; yet, from his prayer it appears, that the chief burden upon the mind of Moses, was the reproaches against God, which such an event would be likely to occasion among the heathen nations.— God had just made a peculiar display of his vengeance, in destroying the Egyptians. This event had very much excited the atten-

tion and feelings of the idolatrous world. The nations of the earth, and the Egyptians in particular, would be likely to seek for opportunities to reproach the Being, who had caused them to see and feel his sovereignty and just displeasure.— This Moses saw and felt. And still further to evince the disinterestedness of his motives, he said to God, on his return from the people, "Oh, this people have sinned a great sin, and have made them gods of gold; yet now if thou wilt forgive their sin, and if not, *blot me I pray thee out of the book which thou hast written.*" We have the testimony of Moses himself, that "the Lord hearkened unto him" in his request. Such power with God had a single man, when, with truly disinterested motives, he zealously urged such weighty arguments in prayer.

Another prominent example of successful prayer, is that of Elijah's, when fire came down at his request, and consumed the burnt sacrifice, and the stones of the altar, with an abundance of water in the trench of it. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel. Hear me, O Lord, hear me, *that this people may know that thou art the Lord God*, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The chief argument in this prayer, was, that God would hear and answer to vindicate his name, and take away the reproach which had been cast upon it by an idolatrous people.

Another memorable example of pleasing and successful prayer to God, may be seen in the history of Hezekiah. When Sennacherib, with a very numerous army, had invaded and threatened Jerusalem, Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwalleth between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see; and hear all the words of Sennacherib, which he hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of man's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only." Immediately after this prayer, God sent his prophet Isaiah to inform Hezekiah, that it was heard, and would be answered according to his request.

To these examples may be added the fervent and weighty prayer of Daniel, for the people of God, who were in captivity at Babylon. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications; and cause thy face to shine upon thy sanctuary, that is desolate, for the Lord's sake. O my God, incline thine ear; and hear; open thine eyes and behold our desolations, and the city which is called by thy name: O Lord, hear. O Lord, forgive, O Lord, hearken and do; defer not for thine own sake, O my God: for thy city and thy people are called by thy name." This prayer was so

pleasing to God, that he immediately sent Gabriel to inform Daniel that he was greatly beloved; and reveal the divine purposes to him respecting the deliverance of Israel.

These are a true specimen of the successful prayers of faith, which are recorded by the pen of inspiration. And they prove, in a controvertible manner, that the most powerful of Christians to prevail with God in prayer, lies in the proper and faithful use of the most disinterested and weighty arguments at the throne of grace.

To be concluded, for the Ephraim Magazine, a quarterly for the year 1841, and Fragment.

There was a time when the dangers of Christianity needed not the efficiency of human wisdom to produce upon those they addressed a deep and irresistible impression; when, poor in every thing but faith, and ignorant of all but the truth which makes free, they could stand up before the gazing multitude, and melt them into love and obedience to their Master, by the spontaneous effusions of a simple, unpremeditated eloquence; and when, too, with the easiest facility, they could proclaim to the different tribes of the earth, the wonderful works of God, without personally toiling through the long and arduous process of acquiring the respective languages. But the age of miracles has gone by; and with it, that daring spirit of persecution, which pointed the sword to the infant Saviour, and endeavoured to extinguish his religion by the blood of its propagators. A dispensation has succeeded, accompanied with far different privileges and requirements. He who once went forth

upon his perilous enterprise, at the hazard of life and all that life holds dear, now, if he is what he should be, frequently commands even the involuntary homage of the enemies to the message he bears. But he is not always what he should be. A fearful error has prevailed, the pernicious influence of which has not yet ceased to be felt. It is the error which supposes, that the present qualifications for dispensing Christianity, are not materially different from those which its ministers were taught to seek, at a time, when they went forth as sheep in the midst of wolves; which affirms that the same supernatural endowments are still to take the place of cultivated intellect, and that consequently he who is unfit for any other profession, may find employment in the ministry—a delusion which obviously mistakes the age; which maintains that a thing will continue, after the reasons for its continuance have ceased to exist; and is as derogatory to the character of him who cherishes it, as it is perilous to the interests of the church.

The aspect of society has greatly changed. It has been going forward for ages, collecting in its march the embellishments of taste, and the lights of science, till it has overspread the land with the trophies of learning, and filled with intelligence almost every department of life. And shall every profession of a worldly policy be sustained by the brightest and noblest powers with which man is gifted, and the sacred ministry, which negotiates between man and his Maker; an office the most dignified and the most momentous that falls to the lot of humanity; which touches and bears upon all the springs of our moral and intellect-

ual nature—be the receptacle of dulness—the last resort of inactive and untaught minds? Shall the business of our earthly enterprise demand the results of a long continued preparation, and receive a mighty combination of mental achievements united with the deepest energies of the soul, and he who leads forth the armies of Christ to the contest for an immortal crown, be undisciplined and unskilful? This ought not so to be. It must not be so. In an age like this, which takes nothing upon trust; which is ever doubting, and enquiring, and multiplying objections, and which combines in its reasonings, the power of a fascinating eloquence with all the accumulated treasures of physical and moral truth; what can religion accomplish, if those who are called to lead in her councils, and officiate in her temples, are not able and energetic defenders of her faith—men who will substitute true piety for fanaticism, and the forms of a substantial rhetoric for wild declamation on the one hand, and a naked, unsympathising logic, on the other? Not that every one who enters the pulpit, must of necessity be an orator or a man of genius; but that none should enter there, without feeling its solemn and imperious demands for the highest cultivation of all his mental, as well as moral capacities. Not that such a development of his powers is any thing without the Spirit of God; but that God is pleased to bless it as a means of accomplishing his designs of mercy to a world lying in wickedness. The efficiency of the pulpit depends upon it; the present state of society emphatically calls for it; the interests of the church demand it. It is then a matter of regret, that

stroneous views of the important bearing of high intellectual attainments upon the administration and spread of Christianity, have ever been entertained; that not a few have placed such unjustifiable stress upon miraculous excitements, and indulged such unwarrantable expectations of supernatural assistance; as to excuse themselves from the task of 'adding to virtue, knowledge.' For both reason and experience declare, that the separation between them is a most unwise and unnatural divorcement. It is only when they act in concert, that 'affairs of great pith and moment' to the church, are achieved. He only, who cultivates each, and causes them to unite in one strong current co-operation, is prepared to put forth his hand, and accelerate the motions of that mighty machinery, which is working out the renovation of the nations.

S. B.

## POETRY.

FROM A SCOTCH PAPER.

## A DREAM.

*Sleep hath its own world  
And a wide realm of wild reality.*—Byron.

I felt that my death hour was come;  
I strove to pray—I strove to weep—  
But the windstuck in my parched throat,  
And the lean flesh did coldly creep—  
So horrible it was to die,  
At midnight in my lonely sleep.

I heard the rattle in my throat,  
And then I surely knew  
That I should die; and then the dark  
Death-angel o'er me flew—  
Oh God! how cold I felt that shade  
As it broad and broader grew.

Like a drowning man, I downward sank  
Within that horrid sea;  
The cold waves, gurgling in mine ear,  
Did rush all fearfully;  
Then, o'er my heart the death-spasm fell,  
And I shrieked convulsively,

And now I know that I had died:  
For lighter than the wind,  
I passed the sun—yes, all the stars  
Did glimmer far behind—  
A lone and bodiless thing, I swept  
The universe unconfined.

Oh, many a happy thing I saw  
Float on their glittering wings—  
Flinging their fleshless fingers o'er  
Their harps of golden strings—  
All unaware, I lingered there  
To drink their mummings.

All unaware, I prayed to God,  
Charmed by that starry spell,  
Amid that land of happy things,  
Whose tones so wildly fell—  
All unaware, I prayed that there  
I ever more might dwell.

But darkness gathered o'er me then;  
And I shuddered fearfully;  
For the great judgment throne was set  
Far on the flaming sky,  
And earthly crimes my fears awaked,  
And I prayed that I might die.

Like the scarf leaf, borne on the storm,  
So was I whirled on,  
Where tens of thousands burning dimly  
Begirt that great white throne;  
A diadem of stars, far o'er  
The universe they shone.

I turned me to the judgment throne—  
But blasted grew my sight,  
Like him who gazes on the sun  
Unsofferably bright—  
I shrunk in darkness, and in fear,  
From that great throne of light.

I saw the skeletons of men  
Float past the darkening sun;  
And the blue stars looked ghastly wan—  
Their race of light was run;  
The moon swept by, like a ball of blood,  
And sunk in that burning solitude.

Then rose so wild, so loud a wail—  
So horrible a sigh—  
Like a thousand thunders breaking,  
And rolling in the sky;  
That wail was nature's funeral dirge,  
The destined spirits' cry.

That cry so wild, my blood so chilled,  
It was like ice upon a stream;  
And thus I woke and blessed God  
That all was but—A NIGHTMARE  
DREAM;

But from that moment, I began  
To be an altered and a holy man.

THE  
**HOPKINSIAN MAGAZINE.**

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**SERMON.**

LUKE, xii. 42.—*Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.*

The man Christ Jesus was a man of prayer. Though, as a Divine Person, he was Lord of all; yet, as a man, he was helpless and dependent as other men. He was a man of sorrows and acquainted with grief; and was in all respects tempted like unto his brethren.—Hence he felt the propriety of prayer, and set his followers a perfect example of sincerity, frequency and fervency in that pleasing, solemn, and important duty.—Though he knew no sin, and had no need to pray for pardon; yet he felt all the innocent infirmities and wants of human nature, and experienced peculiar trials and sufferings, in performing the arduous and painful work which the Father had set him to do. Besides these, the necessities of his followers, and the great interests of his Church and of the world, always furnished him with suitable and copious subjects of intercession at the throne of Divine Grace.

As he drew near the closing, awful scene of his labours and suf-

ferings upon earth, he *seemed* to be forsaken by the divinity, and abandoned to all the infirmities of his human nature. The dreadful cup of suffering and ignominy, was full in his view. He saw, in imagination, the traitorous band of Judas approaching, heard the taunts and jeers of the Jewish rabble, saw the cross erected on Calvary, surrounded with the bloody butchers of Rome, and the nails and the spear to pierce his hands, his feet, and his side. His soul was exceeding sorrowful, even unto death. Human weakness sank under the agonizing prospect. Drops of bloody sweat rolled down his body. "In his humiliation, his judgment was taken away:" and though he had foreknown, and repeatedly foretold, his painful death; yet the necessity of it, was now, for a moment, lost and forgotten in his agony.—His feelings overpowered his understanding. The thought was forced upon his mind, that, possibly, in the depths of Divine wisdom, a way might be devised, in which guilty men might be consistently saved, without his submission to the bitterness of death. He fell upon his knees before the Father of Mercies, and poured forth the anguish of his soul in the pathetic



prayer, recorded in the text, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done."

Come hither, all ye, who would know how to pray, and learn of him, who was meek and lowly in heart. Here you may be taught how to pray acceptably. In the most trying circumstances, with the most ardent desires that his request might be granted, the holy Jesus subjoins to his petition, "Not my will, but *thine* be done."

If, in such a situation, it was proper for the Saviour to use this language; it must be proper for his disciples to use it, whenever they address the throne of grace. They should always feel that *kind* of submission to the will of God in their prayers, which their Lord and Master felt and expressed in his. Hence, this is the sentiment, which now calls for serious consideration.

It is necessary to acceptable prayer, that one should feel willing to be denied his request, if God shall please to deny him.

It is proposed to show,

I. What is implied in one's being willing to be denied his request. And,

II. Why this is necessary to acceptable prayer.

I am,

I. To show, what is implied in one's being willing, in prayer, to be denied his request, if God shall so please.

It is not implied that he feels *indifferent* to his request, or has *no choice*, whether it be granted or not. The man Christ Jesus did not feel so, when he offered the prayer in our text. Indeed, it is impossible that one should pray sincerely for that, respecting which he feels indifferent. Prayer is 'the offering up of our *desires* to God.' No one can sincerely *express* de-

sires, which he does not *feel*. And he, who feels a *desire* for any thing, in ever so low a degree, cannot, at the same time, be indifferent towards it. And as every one necessarily desires the thing for which he sincerely prays; so he must necessarily desire it, in proportion to the sense he has of its value in itself, and of its importance to himself and others. It is proper and desirable, that every one should feel a *just* sense of the value and magnitude of the favours which he asks of the Lord. If he asks a *great* favour; it is proper that he should view it as such, be much impressed with a sense of its value, duly estimate its importance to himself, or others, and *greatly desire* that God would grant it.

On the other hand, every person may, and ought, in prayer, to dread a denial of his request, in proportion to the greatness of evil, which such a denial would bring upon himself or others. To feel otherwise, is to be stupid and morally blind; which, so far from being pleasing, must always be offensive to God.

As he, who addresses the throne of grace, ought to feel desirous of obtaining his request, according to the importance of it; so he may *express* his desire, and be engaged and importunate, whenever he asks for some great and much needed favour. Importunity in prayer is ever pleasing to God, when there is just occasion for it. The effectual,  *fervent* prayer, is that which avails much. Such fervency is perfectly consistent with a willingness, that God, if he please, should deny, one's request. Our Saviour most ardently desired, and fervently prayed, that the bitter cup might pass from him; while, at the same time, he manifested the most entire willingness, that his Heavenly Fa-

ther, if he pleased, should refuse to grant his petition.

It may now be observed, affirmatively,

2. It is implied, in one's being willing to be denied his request in prayer, that his will is, really and truly, in subordination to the will of God. Such subordination is expressed by the words in the text, "Not *my* will, but *thine* be done." No one can sincerely and truly adopt this language, who does not prefer the will of God to his own, and had not rather, all things considered, that God's will should be done, however opposite it may be to his ardent desires. Though our Lord greatly desired, that the bitter cup might pass from him, and in this sense willed it; yet, upon supposition it was God's will that it should not pass from him, he chose that it should not pass.—He was willing to drink it, however bitter, if it were God's will. This was preferring the will of God, to his own: and thus does every one, who is willing to have his request denied, if God shall please to deny it. There is no opposition between his will, and God's; for it is his will, all things considered, that God's will should be done, whatever it may be.

It remains to show,

II. Why it is necessary to acceptable prayer, to be willing to have one's request denied, if God please.

1. This is necessary, because no one has any claim upon God, for any favour. Whatever perfectly holy creatures, who have never transgressed, might justly demand of their Creator and Preserver; it is certain that the guilty children of men have no claim, on the ground of justice, to the least of all God's mercies. All have sinned and come short of the glory of

God, and deserve his righteous displeasure and wrath.

But, if no one has a right to claim the least favour; it must be very evident, that all ought to be willing to be denied the favours which they ask, if God shall please to deny them. To be unwilling then to be denied, is to be unreasoned to justice, and void of an honest and good heart, which is always willing that God should do what is just and right, whenever he pleases. To ask any favour of God, without this acquiescence in his justice and righteousness, is not to *pray*, but to *demand*. How arrogant this, in creatures, not only dependant, but deserving of endless punishment! It can never be acceptable to God, that those of his creatures, who ought to *beg*, should lay claim to his favours, as matter of *right*.

2. It is necessary to acceptable prayer, to be willing to be denied one's request, if God please; because, upon this supposition, it is *best* that he should be denied.—Since God has erected a throne of grace in this rebellious world; he is high unto all them that call upon him in truth, and is ever disposed to grant their petitions, so far as he can, consistently with the dictates of infinite wisdom and benevolence. He will never deny any one his request, when properly made, unless he sees, that, to grant it, would be inconsistent with his own glory, and the general good of his great kingdom. Should God, therefore, see fit to deny any one's request it will be because it is *best* that he should be denied. And ought not every one, who prays to God for a particular favour, to be willing that God should do what is best, and most agreeable to the views of infinite wisdom, and the

feelings of infinite benevolence? He, who is not willing that God should do what is best, prefers a less good to a greater, and values his private interest more than the glory of God and the interests of the universe. This is the height of selfishness, which, if any thing can, must render a prayer unacceptable to God. Selfishness is the essence of sin, the abominable thing, which, above all things else, God hates.

3. It is necessary to acceptable prayer, that one should be willing to have his request denied, if God please; because, not to be willing, is to be unrepentant to God. To be unwilling that God should do all his pleasure, whatever it may be, is to have the carnal mind, which is enmity against God. He, who does not freely consent to God's denying him his petition, would, if he had sufficient power, effectually prevent God's withholding from him the objects of his desire. He is not willing that God should be a sovereign, and reign over him. God must be his servant, or he must not be King. If, for the most wise and benevolent reasons, God shall see fit to refuse what he is pleased to ask, he will no longer be his friend. He is the friend of God in appearance only. He loves God only for his favours. If these are withholden, his enmity is stirred. What satan said to God respecting Job, is true respecting every one who is not willing to be denied the favours which he asks of the Lord, "Put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." But, surely, there is good reason why the prayers of God's enemies should not be acceptable to him. God cannot accept the prayers of any one, who, in addressing his throne, whatever may be

his petition, however ardent his desires and urgent his supplications, is not disposed, sincerely and truly to say, from the bottom of the heart, "not my will, but thine be done."

#### INFERENCES.

1. If a willingness to be denied, be necessary to acceptable prayer, then it must be wrong to pray for what God has revealed it to be his will not to grant. We may pray for all those things which God has promised to bestow, in answer to prayer; for, in this case, prayer is both agreeable to the known will of God, and is necessary as the appointed means of obtaining the blessings desired. We may also pray for those things, good and desirable in themselves, concerning which we have no information in Scripture, whether God will or will not grant them, in answer to prayer: for as these things are agreeable to the will of God, in themselves considered, so we know not but that they may be agreeable to his will, all things considered. But to pray for that, which God has plainly taught us, in his word, that he will not grant, is to pray directly against his known will, and is the same as to ask him to change his mind, and alter his infinitely wise and holy purposes. This must be inconsistent with that submission to the will of God, which is implied in all acceptable prayer.

If God has revealed it to be his will to sanctify saints in part only, while in this probationary state; then they ought not to pray for absolute perfection in holiness, until they see Christ as he is, and join the happy spirits of the just made perfect.

If God has revealed it to be his will, that all mankind shall experience temporal death, then it would be wrong for any one to pray, that

might live here always, and be exempted from the great and last change.

If God has revealed it to be his will, that men should be saved by means of the preaching of the gospel, then it is wrong to pray, that those from whom the gospel is hid, should not perish.

And, to add no more, if God has revealed it to be his will, to save out a part of the human race; then it is wrong to pray that all mankind may be saved.

2. If all acceptable prayer implies a willingness, that God should withhold the thing prayed for, if he please; we may hence learn how all the sincere prayers of saints are accepted and answered; although their particular requests are often denied.

There are numerous passages, which either assert in plain terms, or obviously imply, that all the sincere prayers of the righteous are accepted and answered. At the same time, we know that their particular requests are often denied. Our subject shows us how to reconcile this apparent inconsistency between the Providence and the word of God. Whenever saints pray, sincerely and acceptably, they feel willing to be denied the particular favours which they ask, if God shall see fit. They ask those favours, only on condition, that God shall see fit for his glory and the general good, to bestow them.— Their ultimate and supreme desire is, that God would glorify himself, and promote the highest interest of his kingdom. This God always does. The sincere prayers of saints, therefore, are always answered. God hears them, and gives them all the weight they ought to have, and either grants the particular favours asked, or something better, and more, for his glori-

ty and the general good. Christ prayed that the cup of suffering and death might pass from him, on condition it were morally possible for sinners to be saved, without his drinking it: but as it was not possible, his prayer was answered, although his particular request was denied. God did just what Jesus desired, on the whole, to have done.

3. This subject teaches us how to pray for those things, which God has promised to bestow in answer to prayer. God has promised his people some things unconditionally; others he has promised to bestow in answer to their prayers. And, in those cases, in which he has connected the bestowment of certain favours, with the supplications of saints: it is indispensably necessary that prayer should be offered, as the only means of obtaining the promised favours. And, in praying for these promised favours, it is necessary to feel the same submission to the sovereignty of God, and the same willingness to be denied, as in praying for other favours. No prayer can be acceptable to God, which is not accompanied with a supreme regard to his glory, and an entire subordination to his will.

But, here it will be asked, how can one pray with submission and a willingness to be denied, for those things which God has expressly promised in answer to prayer? How can it be submission to the will of God, to feel willing that he should not do, what he has promised, and thus declared it, to be his will, to do? It may be answered,

*First.* That most of the things promised in answer to prayer, are promised in *general terms*: the *time*, the *place*, and the *manner* of bestowing the promised blessings, and the *individuals* on whom

they shall be bestowed, are not specified: as to these particulars, therefore, there is as much room for submission, as if no promise had been made. And,

*Secondly.* As to those things, which are *specified*, and promised, expressly, on *condition* of prayer; one must *perform* the condition, and see *evidence* that he *has* performed it, before he can know that it is the will of God to bestow the promised blessing. When, therefore, any one *first* prays for a favour, thus promised on condition of prayer; it is obvious, that he may and ought to pray with the same submission to the will of God, as when praying for any unpromised favour. But after one has performed the condition of a promised blessing, and *knows* that he has performed it, and so *secured* the blessing; there seems to be as little room left for *prayer*, as for *submission*. There is no need to pray, that God would fulfil his purposes, or not change his mind. He is in one mind, and his counsel shall stand.

The greatest of all blessings, even the salvation of the soul, is promised, on the condition of prayer; "Whosoever shall call upon the name of the Lord, shall be saved." When any one first performs the condition of this precious promise, he knows not, whether it is the will of God to save or destroy him; and must, therefore, pray with submission, subjoining to his petition, "Not my will, but thine be done." And if ever the hope of the saint rises to such a height as to render it improper to exercise submission; for the same reason, it must render it improper for him to pray for salvation.

4. This subject shows us, why prayer is peculiarly proper and acceptable, in seasons of affliction

and prayer. Prayer always includes self-denial, or a willingness that God should withhold the desired favour, if he see fit. The greater, therefore, the favour desired; the greater is the exercise of self-denial and disinterested affection. And as deliverance from evil, is ever a greater favour than the bestowment of good; so there is always more virtue or holiness, in praying to be delivered from evil, whether felt or feared, than in praying for the bestowment of positive blessings. It was when exposed to the greatest temporal evil that ever man endured, that Jesus offered one of the most acceptable prayers that ever man made.

5. We may learn why the prayers of the wicked are unacceptable to God. They are unreconciled to the divine will. They never feel willing to have their requests denied, merely because it may be the will of God to deny them. They are "lovers of their own selves," and ever value their own interest more than that of God and the universe. Hence their 'sacrifice is an abomination to the Lord.'

Let those, who practice prayer, take heed to pray sincerely and acceptably. "Be not deceived; God is not mocked."

Let saints pray more sincerely and more constantly. "Ye receive not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Let sinners begin to pray. This God requires, and it is your reasonable service. This is the lowest condition upon which you can have eternal life. You must pray, or perish. Arise, therefore, and call upon God; while it is 'an acceptable time, and a day of salvation.' Amen.

For the *Hopkinsian Magazine*.

PETITION IN PRAYER.

[Continued from page 462.]

REMARKS.—If the proposition above stated be correct, it will reflect light upon many errors, and much improper conduct respecting the subject of religion in general. But it is my design to confine my remarks at present to the subject of prayer. This duty is so obvious from scripture and reason, that few presume to deny the obligation of constantly possessing a praying frame. But the gross and vulgar, as well as refined and plausible errors which have prevailed on religious subjects, have always corrupted this duty as well as others. It is extremely important, especially at the present time, that this duty should be seriously and thoroughly examined, and the different kinds of praying faithfully compared with the first principles of the oracles of God. The sacredness and solemnity of the duty, is perhaps one reason why it has been so much corrupted by Pharisaical men, in every age of the world. This, therefore, is a reason why it should be examined rather than not, and brought to the test of the first principles of true religion. Here then it may be remarked,

1. If we have ascertained the true moral power of Christians, it is easy to see where their moral weakness lies. Noah, Abraham and Jacob; Moses, Joshua, Samuel, Elijah and David; Nehemiah, Hezekiah and Daniel; with many other ancient saints, had great power with God, and often prevailed in prayer for their particular objects of request. They called down great and innumerable blessings, from time to time, upon themselves, the churches, and the world. They were living witnesses of the truth,

that "the effectual, fervent prayer of a righteous man availeth much." They were a practical illustration of the truth which our Lord taught in the parable, "that men ought always to pray and not to faint," which closes in these words, "And shall not God avenge his own elect who cry day and night unto him, though he bear long with them? *I tell you he will avenge them speedily.*" Their fervent and faithful prayers often moved God both to save his people, and destroy his enemies. They often moved him to answer them "by terrible things in righteousness," which made the whole earth know that *he is the Lord*. And we have seen that they did this by pleading with the most weighty and disinterested arguments. It was this gave them their power with God. But when they left this strong hold upon God, they were weak as other men. And Christians, at the present day, generally "ask and receive not, because they ask amiss, *that they may consume it upon their lusts,*" or that they may gratify some selfish desire or passion. Here lies the moral impotency of Christians; in their selfish desires and petitions, which are always offensive to God. This is the true reason why they enjoy God, his word and his works, so little. This is the true reason why many walk in darkness and see no light; why the cause of Zion languisheth; and why the name of God is so much dishonoured and profaned. Let saints, therefore, who wish to see the perfections and word of God vindicated and exalted, and sinners saved from sin and its consequences, embrace and plead those arguments, in which their real strength lies. And they will find, that God has "never said to the seed of Jacob, seek ye my

face in vain." It is as true, that God will not, cannot, disregard saints, when they call upon him out of a pure heart and fill their mouths with the most weighty arguments, as it is, that he cannot regard with complacency any persons, when they cry to him from selfish and improper affections and desires.

2. In view of this subject, it appears wrong and exceedingly dangerous to pray for and before sinners, in a manner which manifests more desire and regard for their holiness and happiness, than for the will and glory of God. Heterodox praying is as corrupting and dangerous as heterodox preaching. The practice of praying for individual sinners by name, and especially in their presence, in a manner which manifests a greater desire for their salvation than for the will and glory of God, and the general good of his kingdom; or in a manner which may easily be construed in such a light, is not only improper, but extremely dangerous, as it is often fatal to their immortal interests. Perfectly selfish creatures will be certain to see every thing in a selfish light, and do every thing required of them in a selfish manner, and with a selfish spirit, unless they are absolutely "shut up to the faith of the gospel." It is strange, that professed Christians, who ought to have some self-acquaintance, some knowledge of human nature, and of the arts and wiles of the great deceiver, are generally so dangerously ignorant, or regardless, of this fact. It has been not a little alarming and affecting to the truly pious and discerning part of community, to observe, for some time past, the great extent and increase of sympathetic and selfish groaning and pleading with God for and with sinners, and

especially in revivals of religion when so many hearts are sealed for eternity. Unless something be done to purify revivals of religion from this heterodox and dangerous manner of praying, it may justly be feared that the world will come in to the church, and the church be filled with hypocrites, and truth and holiness, and God, will be spurned from the attention and affection of human beings. I have attended some meetings for prayer of late, which it appeared to me were better adapted to excite almost any passion and affection of the human mind, than they were a sacred and supreme regard for the glory, the will, the interests, and the ultimate design of God. If Elisha had been there, with great pertinence might he again have inquired, "*Where is the Lord God of Ehjah?*" If this very common and corrupting method of praying be not soon corrected, the church will be in danger of ruin, from more sources than one. Such praying will not, cannot, move God to hear and do for the true interests of Zion. Selfish praying and pleading always was and always will be an abomination to God, and as it is written, "a smoke in his nose." And it is directly adapted to lead sinners to final ruin.

3. In view of this subject, it appears, that a practice which has obtained considerable currency for some time past in the Christian church, and especially in time of revivals of religion, is dangerous and ominous. I mean the introduction of prayer meetings, for *definite objects of mere human interest*, in the room of meetings for discussion of fundamental truths, and of "*preaching the word.*" Every one who has studied the scriptures cannot be ignorant that it was *preach-*

ing the word, which was the chief instrument of promoting the revival on the day of pentecost, and the subsequent revivals of religion in the days of the apostles. It was the faithful preaching of the gospel which brought the character, perfections, design, and hand of God directly into view, and reflected light upon their sacred, and solemn, and violated obligations to him, that cut sinners to the heart when the apostles promoted the spread of true religion so extensively in the first century. The same means have been the chief instrument of promoting those revivals of religion in New-England, Scotland and other places, which time has shown were beneficial to the cause of truth and righteousness. But the times have altered. From the reports of many late revivals, and the statements of many late revival-preachers, it appears, that prayer meetings, or what is called "*agonizing for souls*," is the means that is chiefly instrumental of promoting revivals in many places, of late. A celebrated divine recently said to one of his church-members, "I think there are favorable appearances respecting a revival in our society, because Christians begin to be better pleased with prayer meetings than with preaching." It was stated of late before a Presbytery, as a peculiar and favorable characteristic of a late and powerful revival, that "if the people had been notified that one of the greatest and best preachers in the United States, was to preach a sermon, and a prayer meeting had been appointed at the same time, the people would have gone to the prayer-meeting, instead of the lecture." At the same place and time, I was privately informed, by an acquaintance of mine, that "during the week when

much the greatest number of sinners began to indulge a hope, there was but little preaching, but a constant breath of *agonizing prayer for sinners*." A very common observation respecting late revivals is, that "prayer has been the principal means of promoting the work." The practice of agonizing for definite objects, or in other words, for particular individuals, and especially in their hearing is now said to be very much blessed to the conversion of souls. From these testimonies, and from fact, it appears, that the principal means of promoting revivals, in most places, at the present day, are different from what they were some years past. Now these new phenomena respecting revivals certainly ought to be examined, and compared with the first principles of the oracles of God. I know of no caution in the scriptures against praying too much, but many against praying in a wrong manner and spirit. And prayer, which is made according to scripture example and precept, is doubtless essential to the promotion of true revivals. God "will be inquired of by the house of Israel," before he builds up Jerusalem. No precedent is better established, than this, either by divine precept, or by divine providence. And correct prayer is also well adapted to promote conviction and conversion. When saints use proper and the most weighty arguments in their prayers for and before sinners, they carry a strong conviction to their minds, that in order to be saints, and pray as they do, they must become truly disinterested, and altogether different from what they are, or ever have been. Such prayers place before their minds the true character, and glory, and will, and ultimate design of God, in their



true light and infinite importance, which reflects clear light upon the vanity of all human interests, and consequently the moral turpitude and ill desert of all selfishness. And whether correct prayer is, or is not, as well adapted to promote the conviction and conversion of sinners, and the knowledge, holiness and happiness of saints, as the preaching of the word, is a question I leave to others. A variety of both is perhaps best. It is not in the abundance of correct prayer, that the danger lies. But when prayer is made the instrument of crowding out the true character, and glory, and ultimate design of God from the attention and affection of human beings, and of magnifying, and exalting, and urging the importance of human interests more than the true glory and interests of God, which is now true to a very great extent; then the practice of constant praying, to the neglect of the Bible, and preaching, and discussion of first principles, is truly alarming. Those prayers, which are made with arguments that correspond with the selfish desires and feelings of sinners, are well adapted to destroy all genuine conviction, and excite false and vain hopes. The prayers of Christians, whether right or wrong, have a very great influence in forming the sentiments and feelings, the hopes and fears of sinners. And if the heedless direction to saints and sinners to "pray, pray, pray," and exercise a great degree of *feeling*, be much longer urged, to the neglect of the divine and more frequently enforced duties of *watching*, and *self-examination*, and *discrimination*; the church will be undone. In vain shall we look for converts, who will "receive the word with gladness, and continue steadfast in the apostles' doctrine

and fellowship." Such a perversion of the duty of prayer, if not corrected, cannot fail to crowd the doctrine of the gospel out of the church; discrimination and enlightened piety from the minds of its members; and introduce to its bosom a company of persons, who will be well prepared to "be led captive by Satan at his will." Nothing can better please the great Deceiver, than for the church to adopt the maxim, that "every religious thing that shines is gold."

The perversion of the duty of prayer, which exists at the present day, is a deep practical error, that will corrupt, if not subvert, the very fountain of true religion, and poison every stream. It is devoutly hoped, that these brief hints may be sufficient to turn the attention of the true friends of Zion more effectually to this subject, that a reformation may be promoted, before it is too late. S. C.

PASTORAL LETTER  
*Of the Ministers of the Oneida Association, to the Churches under their care, on the subject of Revivals of Religion. April. 1827.*

(CONCLUDED FROM PAGE 456.)

26. *Female prayer and exhortation.* It is our earnest desire that the female members of our churches should feel the importance of the situation in which God has placed them, and be active and diligent, in their own sphere, in promoting the cause of Christ and the salvation of souls. We regard it of great importance that they should have meetings by themselves, for prayer and mutual exhortation; and that in all those situations in which God has made them the *head*, they should not shrink from the discharge of these duties to which Providence shall call them. In

promiscuous meetings, however, we do not think God has made it their duty to lead, but to be in silence. Where a female is the head of a family, or the teacher of a school, we have no doubt it is her duty to lead their devotions, in the absence of a suitably qualified individual of the other sex, rather than to have the worship of God omitted. But, were the female members of our churches to be pressed out of the sphere which God has assigned them, we fear, that although some good might be the accidental result in some instances, it would so diminish their power of doing good in general, as to prove a great calamity to the church, and a great hindrance to the prosperity of religion in the world. And we would put it to those who think that female praying in promiscuous meetings is lawful in itself, whether, since they do not think it is positively commanded, and others think it is positively forbidden, they are not bound to lay it aside, by the rule of the apostle to forbear eating meat if it were a cause of offence to his brethren.

27. *Loud groaning, speaking out, or falling down, in time of public or social worship.* We have no doubt that strong feelings of the mind sometimes produce involuntary effects upon the body; and that persons who are greatly agitated by strong passions of any kind may sometimes feel unable to restrain themselves from outward expressions of their feelings. But we think such things should be discouraged, and that individuals in such cases should restrain themselves as much as possible, lest disorder and confusion should be introduced, to the great dishonour of the public worship of God. And we apprehend, that, if such outward

expressions of feeling are indulged but a short time, they will grow into a habit; and instead of being the expressions of real feeling, will be the means resorted to for the purpose of exciting feeling, and will rather increase as the ardour of real feeling diminishes. And we think, that, to speak of groaning in prayer, or the observance of any particular posture, as any mark of extraordinary engagedness or humility, would be rather adapted to encourage hypocrisy and imposture, than to follow the sober decisions of scripture, which lay the whole stress upon a right disposition of heart, without which no service is acceptable to God. To pray for some as "too proud to kneel," might lead such as do kneel to think they are of course humble; and to connect the idea of falling prostrate, and rolling body, with a still higher degree of humility and engagedness, we think would be to establish unhappy associations, and encourage superstitious and extravagant notions. Let convenience, decency, and solemnity, regulate the posture of worship; but let no posture be substituted for right feelings of heart.

28. *Taking the success of any measures, as an evidence that those measures are right, and approved of God.* It is common to say of the measures adopted for promoting a revival, when they are successful, that God *blesses* those measures; and the conclusion is easily drawn that, if God blesses any measures, it must be that he approves of them, and that those measures cannot be wrong. We think that this principle is highly dangerous in its tendency; and, at the same time, from the plausible appearance it assumes, that there is great danger of its becoming extensively prevalent.

Truth is the instrument which the Holy Spirit employs in the conversion of sinners; and if he should sometimes make it effectual to that end, when exhibited in connexion with much error, or with much that is wrong in the manner and circumstances under which it is presented, it would by no means indicate that God approved of the error, or of the manner and circumstances under which the truth was exhibited; nor that much more good would not have been done by the same truth presented under different circumstances. That *the end justifies the means*, is a principle which belongs to the school of infidelity, and not to the school of Christianity. And though the best and most important end should be proposed, it must be pursued only by such means as the scriptures authorize. To take it for granted that success is an evidence that the means used to attain it were right, would be to set aside the Bible as a rule of conduct, and would overthrow, in its turn, every precept of the divine law. Jacob succeeded in obtaining the blessing from his aged father though it was by means of deliberate deception and wilful falsehood. Shall we, therefore, resort to deception and falsehood to attain our end, and think to silence objectors by telling them, "God has blessed these means, and for them to find fault is to be more wicked than God?" Moses succeeded in bringing water from the rock, though he took different measures from those which God had expressly directed, and was afterwards punished for his sin in this instance. We greatly fear, if the principle once becomes current that success is an evidence that God approves of the means by which it was attained, that deception and falsehood will come to be considered not on-

ly innocent, but meritorious, if they are practiced for the advancement of religion, an error which once prevailed in the professed church, and some appearance of which we think we have occasionally seen in our own times. Intimately connected with this erroneous principle, is another, not less erroneous; that the success of an individual minister, in winning many souls, is an evidence of his superior piety and faithfulness, while the want of success, in another, is an evidence of his unfaithfulness. We believe that a man has more reason to hope for success when he is faithful than when he is unfaithful. But, as success is not the rule of duty, neither is it the rule by which individuals will be judged. Such a rule would go to approve of some, who, after much success, have turned out to have been bad men. And such a rule would go to condemn some of the most distinguished prophets of old, and even our Lord himself, whose personal ministry was attended with very little success, compared with that of some of the apostles. We think no sober Christian, who takes the Bible for his guide, can doubt at all that the degree of ministerial faithfulness, and the propriety of every measure for the promotion of religion, must be judged of by the law and the testimony; and that it is unsafe, as it is criminal, to set up any other rule in the place of that which God has established.

29. *Disorderly and disorganizing measures.* God is a God of order. This appears in all his works, and in all the ordinances he has given to men. The experience of all ages has tended to show the wisdom of that order which God has established in the visible church, and how closely the best interests of the church are connected with the

iservance of it. Yet, the ardour and inexperience of youth are often impatient of those restraints it imposes; and the warm temperament of others sometimes leads them to rasp at some small, present, temporary, partial good, regardless of certain, future, abiding, and general evil. The business of ministers of the gospel is often, in scripture, compared to those occupations which require a wise foresight of future consequences, which they are to provide for, in their present arrangements, and to neglect which, would be entirely inconsistent with their duty. Some of the oldest ministers in this region, and some who are now in their graves, have been much alarmed at what they have seen on this subject. They have apprehended, that the importance of order in the church was less and less felt in this region, and that a disorganizing spirit was rising, which foeboded much mischief. The destruction of mutual confidence among ministers and church members, the sinking of the ministerial character, the diminution of ministerial influence, and with it the power to do good, the prevalence of a spirit of party, and the ambition of being party leaders, a restless, revolutionizing temper, never contented with the present, but always desirous of change, are certainly great evils in the church. And if they exist in any measure, or if there are causes in operation which appear likely to produce them, it is certainly ground of alarm to all who wish well to Zion. Whether these evils exist, and how far, it is not our purpose to say. We only desire to guard those under our care against such things as have a tendency to produce them.

We think it disorderly for any minister or other persons to inter-

fere in any way in the concerns of a church to which he does not belong. He makes himself a busybody in other men's matters. Every church and society expect to manage their own affairs in their own way; and if they wish for advice or assistance, they will ask it. If an individual in any church feels aggrieved by any of its decisions, there is an orderly way for him to obtain redress. But for a minister or other person to encourage discontented individuals in another society to come to him with their complaints, and so to talk with them as to increase their discontent; and especially for him to express an opinion in their favour, and against the decisions of the church, on the mere statement of one party, we cannot but consider as highly disorganizing in its tendency, and mischievous in its influence.

For a preacher, or other individual, to go into a congregation and set up meetings, or attempt to introduce any measures, under pretence of wishing to promote a revival; without being invited and authorized so to do by the minister of that congregation, is so gross a violation of order, that few will attempt to justify its being openly done. Yet we apprehend there are ways in which it can be done covertly, and be productive of worse consequences than if done openly. No one can object to a minister's preaching in his own congregation; yet if he should take pains to appoint a meeting in such a place as to draw many of a neighbouring congregation to hear him, and should take that opportunity to exhibit sentiments or recommend measures which he had reason to believe the minister of that congregation would not approve; or, if a minister should do the like when

preaching for another by exchange, it would not be a neighbourly act. There is, doubtless, in every such case, common ground enough to be occupied, in which both would agree; and we think every neighbour, who wishes to be orderly, will keep that in view. A family or two, who belong to a church of the same denomination, in another place, may set up meetings at their own houses, professedly for the accommodation of themselves alone, against which it would be difficult to make any objection; and yet, under this cover, many others may be induced to attend, and sentiments may be advanced, and measures adopted, which have a powerful tendency to divide and distract the church and congregation among whom they reside. A man may come into a congregation under the colour of visiting his friends, which cannot be objected to; and yet, while so doing, he may embrace the opportunity, by his conversation and prayers, to disseminate opinions which he knows are contrary to those of the minister of the place, and adapted to promote uneasiness and division. Individual members of a church may be told, with respect to the preaching of their minister, "you never can have a revival under such preaching"—"your minister has never preached the gospel to you"—"he does not know how to preach, nor how to pray"—"if you want a revival, send away your minister, and get a different one, and you can have a revival"—"I advise you, if you want a revival, to withhold your support from the minister you now have, and thus compel him to depart." Such measures can scarce fail of doing mischief in any congregation; and those who are disposed to adopt them ought to be avoided, as sowers of discord among brethren.

It belongs to a minister of a church to decide for themselves the measures to be adopted to promote a revival in their own congregation; and no other individual has any right to interfere. Others may come in, and with what they do, and especially if it is done with the appearance of a very great desire to have it, is directly adapted to diminish the efficacy of the measures which are used. A similar effect may be produced by seeing the members at home, and inquiring the things, and what measures are being used, and censuring them as in error, and advising to a different course. In this way individuals may be abroad, and pains be taken to persuade them that a different course of measures would better prevail among them, till they are rendered uneasy, that a revival is apparently created, and the minister and church, in order to save themselves from interpositions, to send abroad for a minister, or are promoting revivals by other means, to come into the place, and commence operations. Sessions may come, when there is no proper authority; with an open violation of order. But the first creates the necessity, and the second means as have been used, and they cannot be considered as disorderly walkers. And when a stranger comes into a place, where there is a settled minister, and an invitation, it must be considered as disorderly for him to introduce anything new, without the approbation of the pastor, or to assume the prerogatives of a pastor, and dictate the measures to be pursued, or to get out of him, or for him to complain of the measures of the pastor to any other person, or to take such measures as to coerce the consent of the people.

at which he does not approve, is entirely improper. And if any measures are introduced, in which the pastor cannot cordially co-operate, it will be seen by the people, and cannot fail to do mischief.

Individual members of a church lead to act with great circumspection, in their attempts to promote a revival where they belong. If they rashly attempt to introduce anything new, they may do more hurt than they can ever do good. It belongs to the pastor to adopt his own measures; and it is disorderly for any individual member of the church to attempt to dictate to him, or counteract what he does. He will doubtless be willing to receive from individual members their private suggestions respecting the course he should take, and to give their arguments due consideration. But after all, he must act according to his own judgment, or he cannot be expected to act to any good purpose. For an individual member to find fault with what he does, and make complaints about it to others, is directly adapted to promote discord and quench the spirit of a revival where it exists, and prevent it where it is hoped for. An itinerant may be successfully labouring in a neighbouring place, and members who have heard him may have a desire to have him come into their town. But it may be dangerous to indulge, and to spread that desire. It is quite possible that the pastor may know something, which it would be imprudent to mention, which may lead him to fear that the introduction of that itinerant would not be safe among his people. And yet, if a strong desire is created, and he manifests any reluctance, it is adapted to create discontent and disaffection. If any members of the church cannot co-operate with

their pastor in the measures which he adopts, it is their business to be silent, and not to do any thing to prevent the good they might do, nor to counteract them in any way, unless they are of such a nature as to be a violation of his duty, and require him to be subjected to discipline, according to the gospel; and then that should be done in the way that the gospel prescribes.

We think it has a disorganizing tendency, to encourage the young members of the church to be forward to take the most prominent place in their meetings, and in the measures adopted to promote a revival, while pains are taken to throw into the back ground those of greater age and experience, and those who have been the pillars of the church. It is desirable that the young should be trained to activity and usefulness; but one of the first lessons which needs to be learned in order to permanent usefulness, is that of subordination to superiors. It is the business of the older members to go forward and lead in the church, and to take the most prominent place; and it is subversive of order, and mischievous in its tendency, to disregard the distinctions which God has established, and encourage young men and boys to encroach upon the province and assume the prerogative of grey hairs. It is part of a description which the prophet gives of a period of great depression and misery to the church, when he says, "as for my people, children are their oppressors, and women rule over them: O my people, they which lead thee, cause thee to err, and destroy the way of thy paths."

Not less subversive of order, and disorganizing in its tendency, is such a treatment of children and youth as leads them to despise the

authority of parents and instructors, and think it meritorious to treat with contempt, their advice and commands. To tell children "not to follow their parents who are leading them to hell," to bid them "pray for their ungodly parents," to tell them "not to regard the instructions of their cold and stupid parents," we cannot but consider as teaching them rebellion against the Lord. Of the same nature, but more extensively mischievous in its tendency, would it be, to advise the members of schools and literary institutions, to disregard the authority, and break through the regulations, of those who are set over them, under pretence of showing their zeal for the honour of religion. Such things are striking at the root of all order, and cutting the bands which bind society together. If parents or instructors are in fault, their children and pupils are not the first to whom it should be told.

Such measures as these are disorderly in their nature, and disorganizing in their tendency. And it is no wonder to us that where they are introduced they bring to a disastrous termination those revivals which have commenced with the most encouraging prospects. It is the natural tendency of them to divide and distract the churches, to render individuals discontented with their minister, to destroy the efficacy of the stated ministration of the sanctuary, to promote the spirit of separatism, to lead individuals to withdraw from the churches where they belong, to unsettle ministers, to desolate churches, and to lead to all those evils which dishonour religion, destroy the power of the church to do good, bring contempt upon the ordinances of the gospel, and in the end promote irreligion and error of every kind.

We have given our thoughts freely, upon these various topics, because we think the evils here pointed out are evils to which our churches are more or less exposed, and against which they need affectionate and faithful warning. We think the continuance of revivals, and the good influence they shall exert upon the community, is intimately connected with their character. We believe nothing tended so much to destroy the credit of revivals, and excite deep rooted prejudices against them, in many parts of New-England, as the disorders and extravagances which prevailed in many places during the extensive revival in the days of Whitefield and Edwards. The evils of which we have taken notice in this address, are similar to those that prevailed then, as appears from the history of that time. They were faithfully pointed out, by President Edwards, while that revival was in progress; but his faithful warnings were disregarded; and a long night of darkness, of more than half a century, and a rapid growth of every species of error, was the consequence. We would recommend to the careful attention of all under our care, Edwards' *Thoughts on Revivals*, his treatise on *Religious Affections*, and his *Memoirs of David Brainerd*. We think if these works were more studied at this time, such evils as we have mentioned would be less likely to prevail. We cannot give countenance to the idea that such men as Edwards and Brainerd knew nothing about revivals, and especially that they *did not know how to pray*. We think such revivals as they deliberately approved, will bear the test of time, better than those of a different character. The evils which we have pointed out are by no means the necessary

ants on a revival of religion ; the idea that they are, if it prevail, must go far towards giving the character of revivals. We hear of extensive and full revivals, in various parts of England, and elsewhere, at present time, and are assured by brethren abroad that such do not accompany them, but are carefully guarded against, as being in their opinion, more than anything else, to hinder a genuine work of the Holy Spirit. And it is the opinion of those ministers here, whose age and experience qualified them to be the most competent judges, that such revivals have been attended by these evils, would have been far greater were extensive, without them, as is much better in their permanent effects. Revivals of extravagance and disorder never fail to exert an unhappy influence upon all parts of society. If some souls are converted, and some good is accomplished, much evil is also done. The great majority of them are prepared to say that revivals cannot take place in any other way ; and of course, to exert their influence to prevent and perpetuate all the evils attending them. But there is no influence of them which we more sincerely deprecate, than their tendency to excite the public opinion against all revivals, and to diminish the influence of those measures which the scriptures authorize, and which are adapted to promote revivals in their purest form. Revivals are of infinite importance as we are persuaded you better know how important it must be to their friends to correct, in the commencement, those evils which tend to their ruin ! And how it is the conclusion, that those devoted friends of revivals, who

will not, with decision and firmness, correct such evils, but will look on in silence and suffer them to prevail, will prove, at last, in this particular, to have acted the part of their worst enemies ! Let us be awake, then, to the dangers which surround us ; let us watch against all the devices of the adversary ; let us pursue such measures for the promotion of revivals, as the scriptures authorize, and let us do it with humility and engagedness : And let us pray more fervently for their success, till the Spirit be poured upon us from on high, and divine influence descend, like the showers that water the earth.

RALPH ROBINSON, *Moderator*,  
WILLIAM R. WEEKS, *Scribe*.

For the *Hopkinson Magazine*.

**MEMOIR**

Of DEA. ELIHU CARPENTER of Seekonk, Mass. who deceased, July 6th, 1827, in the 74th year of his age.

With the parentage of Dea. Carpenter, the writer of this brief memoir is unacquainted ; but it is understood to have been respectable. It is believed that he received early instruction in the truths and duties of religion. It was not, however, so far as is known, until he was more than twenty years of age, that his mind was seriously and anxiously turned to the consideration of religious subjects. There was, at this time, no special attention to religion in the place of his residence : but, in a neighbouring town, there existed a considerable revival ; where he, with three or four other young men who accompanied him, occasionally heard the plain, instructive and faithful preaching of some of the ablest ministers of the day, by whose instrumentality the revival was produced. The minds



of these young men became deeply impressed; and ere long, they all gave evidence of having experienced a saving change of heart.

Owing partly to peculiar circumstances in the church, and partly to his own fears of self-deception, Dr. Carpenter delayed making a public profession for several years. In the mean time, with very little advantage from early education, and amidst the cares of a family and the labours of a farm, which he cultivated with his own hand, he acquired a degree of knowledge, which few, in his situation, possessed. This he was enabled to do, by the uncommon strength of his mental powers and bodily constitution, which rendered him capable of reading and study, in the intervals of labour and the watches of the night, when others less athletic and less inquisitive, would have sought rest and repose. His thirst for knowledge led him to make exertions to obtain the best books, especially on Divinity, which, in his very retired situation, he read with little interruption and great assiduity. Besides his private library, which was equal to that of most ministers in the country, he prevailed with his neighbours to form a respectable social library, which was kept at his house. He soon gained such an acquaintance with philosophy and history, and especially with theology, as to attract the notice of literary men and ministers of the gospel, to whom his questions and observations were always interesting, and often instructive. His views of the doctrines of the gospel were clear, discriminating, and scriptural, which he was able to express in a perspicuous and forcible manner. He saw clearly the intimate and indissoluble connexion between the doctrines and the duties

of the gospel—between soundness of faith and holy exercise of heart. He was convinced that the best way to promote experimental religion and practical piety, is, to teach and inculcate, in the plainest and fullest manner, the peculiar and essential truths of Divine revelation. Hence he contended earnestly for the faith once delivered to the saints, and expressed his highest approbation of those preachers, who, the most unreservedly and unequivocally declared all the counsel of God. He set a high value on the writings of Dr. Bellamy, the Edwardses, Drs. West and Hopkins, and especially on the Sermons of Dr. Emmons, with which he was familiarly acquainted.

He was frequently employed, during the season of winter, as a teacher of both literary, and singing schools. It was in the winter of 1800—1801, that he was thus employed in the North part of Seekonk. His school for sacred musick was fully attended by the youth from the neighbourhood in Seekonk, and the adjoining part of Attleborough. It was his practice, at the close of his school in the evening, to give out a Hymn, to be sung by his pupils, which was followed by a prayer. Not long after this school began, in singing the concluding Hymn, a scene occurred, of an affecting nature. But a verse or two had been sung, when one of the singers became too much impressed with the solemn import of the words to proceed. Soon the voice of another faltered—then of another—until so many became affected, that the singing ceased. It was found, upon enquiring, that a considerable number of the young persons present, without a knowledge of each others feelings, had become sensible of their guilty lost state, as sinners, and were anxious respecting

the welfare of their souls. The singing school became a conference and prayer-meeting. A pleasing and powerful revival of religion commenced, which issued in the hopeful conversion of from 30 to 40 children and youth in the neighbourhood, as well as of perhaps 20 more further advanced in life. These converts, with a very few exceptions, if any, have made it evident, by their subsequent lives, that their exercises were something more than an excitement of the animal affection, and their conversion more thorough and genuine than that, from which one may, and it is not to be regretted, that so many do, fall away.

As this revival took place in a neighbourhood remote from ministers; it was conducted, principally, by Dea. Carpenter; during which, he kept prominently in view, the leading doctrines of the gospel; such as the total depravity of the heart by nature, the necessity of regeneration by the special operation of the Holy Spirit, the duty and inability of sinners to repent, the sovereignty of God in choosing some to life and appointing others to wrath, his universal agency in the moral as well as the natural world, the disinterested nature of true love involving unconditional submission to the Divine will, justification by grace through the atonement of Christ, the endless punishment of the finally impenitent, &c. and thus he fed his babes with the sincere milk of the word, which they were found greatly to relish, and by which they grew in knowledge and grace. The consequence of such a mode of conducting the revival, was, that none of the subjects presumed to hope, until they supposed themselves to have become reconciled to God; and numbers, probably, most of the pharisees became calm, and gave evi-

idence to others of a change of heart, some time before they themselves entertained a hope of salvation. Rarely has a revival appeared to be so pure from selfish joy and spurious experience.

The principal part of the subjects of this work, followed their spiritual guide to the First Church in Attleborough, then under the pastoral care of Rev. Mr. Wilder: Of this Church they became active and valuable members, and he an extensively useful and highly esteemed officer.

Dea. Carpenter showed the cordiality of his attachment to the truth, by his zeal to promote experimental and practical godliness, and his exemplary attendance on all the institutions and ordinances of the gospel. His decline towards the grave was gradual, and we trust irradiated with that good hope through grace, which will never make him ashamed.

### PHILAGATHOS

#### CHARACTER OF THE AGREEABLE MINISTER.

The agreeable minister in his public performances is concise. He does not weary the patience of his auditors with long prayers and long sermons. Instead of detaining them the tedious space of an hour and a half or two hours, in his exercises, he has the humanity and politeness to dismiss them after a detention of forty minutes, or an hour at the furthest.

In address, his manner and aspect are agreeable. In prayer, and in the delivery of his sermons, he puts on no airs of awful solemnity; but his utterance is gentle, mild, pleasant and charming; his periods are harmonious; his cadences soft and delightful, while a benignant and sweetly complacent smile diffuses over, and plays upon the plain

features of his engaging countenance.

Nor is he less *agreeable* in matter, than in manner. In prayer, he makes choice of acceptable words and pleasing expressions; such as will excite no unpleasant emotions in the mind, no sentiments degrading to the *dignity* of human nature, no ideas to disturb the conscience, or wound the sensibility and feelings of the heart; but he happily chooses words and expressions of an opposite nature, tendency and effect; such as sooth and tranquilize, tune all the affections of the heart to pleasing unison and delightful harmony, and elevate the soul on the wings of complacent, cheerful and lively devotion, to that all good and gracious Being; who is the friend of man; who with *complacency* beholds his great family, and will have them *all* to be saved.

In his discourses, he judiciously avoids all abstruse and intricate subjects; all controverted points in theology, and all such doctrines, as might occasion disturbance to, and among his hearers. He does not meet and address his people on the Sabbath: as one commissioned "*not* to send peace, *but* a sword; to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." But studying the things, which make for *peace*, he *prudently*, in his preaching, declines the use and application of such *hyperbolic*, and highly *figurative* expressions: as *seem* and *only seem* to represent man as, "*shapen* in iniquity and conceived in sin;" as being "*estranged* from the womb, and as going astray as soon as he is born;" as being so depraved, in a natural or unrenewed state, as that "*every* imagination of the thoughts of his heart is only evil continually, and fully set in him to do evil;" as

possessing a mind, which is "*enmity* against God, which is not subject to the law of God neither indeed can be." Nor will his *complacency* allow him to suggest the idea, that his hearers, either generally, or in any instance, like the wicked Jews of old, are a brood, "*of serpents*, a generation of vipers, and of their father the devil." Neither will his *refinement* and *delicacy* allow him to shock the mind with the frightful and terrific words, "*hell*, damnation, lake of fire," &c. He carefully avoids *venomous* distinctions, in his public addresses, between saints and sinners; and instead of *hurting* the feelings of the latter, and *discouraging* them in their laudable use of the *means of grace*, by telling them that "*God heareth not sinners*;" but that "*their thoughts, their way, their sacrifice, and even their prayers, are an abomination and sin*" in the pure eyes of the divine holiness, he exhorts them in common with saints to *grow* in grace, to cherish all their *good dispositions*, to cultivate their *virtuous affections*, and to make *advances* in every *good attainment*. Possessing ideas of God, which are rational, honorary and attractive, he does not describe him as a being of "*vengeance* and recompense, as a consuming fire, as angry with the wicked, as setting his face against them and dealing with them in fury;" but represents him as a being, rich in mercy, as delighting in pardon; as not willing that any should perish; as beholding his frail and wandering creatures with eyes of *indulgent complacency*; as pitying their weaknesses and infirmities; as easily *reconciled* to them, and as disposed to accept their *sincere*, though imperfect services. By representing the divine character in this amiable, lovely and attractive manner, his hearers, instead of viewing God with

motions of terror, view him with pleasing and delightful sensations, esteem him as their father and friend, derive *consolation* from his great and precious promises, and *confide* in his faithfulness as a sure pledge of a happy life beyond the grave. Well acquainted with the nature and duties of Christianity, he describes them in so rational, just and engaging a manner, as to charm the ear, *delight the heart*, and *insure obedience*. Exhibited by him, in her lovely form and charming beauties, religion is divested of superstition, enthusiasm and severity; and of every thing of a disagreeable and repulsive nature, or discordant with the *best feelings of the natural heart*. Thus exhibited in her native and alluring beauty, she captivates *every soul*, and effectually recommends her injunctions to the practice of *all*. Liberal and candid in his sentiments, he imposes no *Shibboleth* upon those, who are desirous of making a public profession of religion, and of availing themselves of the privileges of the positive institutions of the gospel. *Whosoever* will, may come. He extends the invitation to all. Nor does he imprudently censure, and otherwise discipline any members of his church, nor *encourage* the practice, knowing that this would create uneasiness and disturbance. However some of the members do not give *quite* so good evidence of their *faith* in the gospel, as could be desired, nor *quite* so good evidence of a *moral and religious* life, as could be wished; yet, for the sake of *peace* and *Christian* harmony, he *wisely* judges that it is best *charitably* to pass over their imperfections, and leave them to judge for themselves, and conduct as may appear right in their own eyes. With the *innocent* amusements of the card table, the assembly room, theatrical entertain-

ments, &c. he does not interfere, unless by encouraging a *moderate* indulgence of them; and *civilly* cautioning against *excess*. His liberality of sentiment leads him to think favourably of *Jews, Mahometans* and *Pagans*, as fair candidates for heaven, and with a *laudable zeal and vehemence*, to oppose every illiberal and contracted theory, or scheme of religion.

Such is the character of the *agreeable* minister in the pulpit; and *agreeable* is the result of the *agreeable* manner and matter of his public performances. His people, in general, are *Christians by baptism*, and many of them by *profession*. Happy in their friendship, he enjoys the liberal and *substantial* effects of it. While he thus imparts to them spiritual things, they cheerfully and with an unsparing hand contribute to him of their carnal things. No religious controversies and altercations arise among them, to their, or to his disturbance; no *enthusiastic freaks*, no religious glooms and wild commotions, no disgusting *canting*, nor evening prayer meetings to parody on the *works of darkness*. Such unhappy and evil events never exist. But if at any time they begin to exist, care is taken to crop them in the bud.

In his services on funeral occasions the *agreeable* minister acquits himself *agreeably*. He consoles the mourners with the consideration that they have not to mourn; as those, who have no hope; that their deceased relative and friend have escaped from the pains and troubles of this life, and is now hopefully in a state of rest and peace: that their affliction is but a *fatherly* chastisement, and *designed* for their best and everlasting good; and that they may joyfully hope that ere long they will meet the deceased and all their pious friends, in a better world. and

life, where the union will be unspeakably joyful and endless.—Thee consoling suggestions are enforced and strengthened by the occasional prayer.

In his visits to the sick and dying, all the tender sympathies of his soul are called into lively exercise. He kindly comforts them with the pleasing idea that their heavenly Father and Friend afflicts them for their good; reminds them of their past sober, regular, and moral deportment, as a *convincing ground* for their hope in the rich mercy of God, and his gracious acceptance of them; should their wickedness be unto death. But should their past conduct have been notoriously abandoned and irreligious, and they should manifest much anxiety and distress of mind, from an apprehension that the door of mercy is closed against them, and that their end will be destruction, he will endeavor to soothe their troubled minds and assuage their anguish by exhibiting to their view the infinite benevolence and boundless compassion of God; his love of sinners, his willingness and ability to save the vilest of men at the eleventh hour; that his merciful ear is open to their cry; that they must look to him in prayer, in the best manner they are able, and that he will hear and grant them an answer of peace. Thus, instead of unfeelingly adding to their distress by representing their situation as exceedingly dangerous; that their prayers will not be heard unless made with a renewed temper of heart; that they are absolutely dependant on the sovereign mercy of God for a new heart, and that it is very uncertain whether he will give them such a heart; that they justly deserve the infliction of everlasting wrath; that should this be their awful portion, it will be owing to themselves, to their own volunta-

ry perverseness and opposition to the method of salvation as set in the gospel. Instead of doing distress to their distressed minds, he administers balm of consolation, animates with hope, and inspires the confidence in the divine mercy.

In his parochial and social he is pleasant and facetious, relates anecdotes in a modest and humorous manner. His ease and fluency he connects the common occurrences of the domestic affairs of the family, on fashions and amusements, concerns of the state; on contexts and events, and as every subject appears to be interesting and desirable to all present; but subjects of religion, especially those of an exalted nature, he but seldom if ever touches, knowing that such tend to *disputation, spirituality and a train of evil consequences*.

On festival occasions, and weddings, he is exceedingly able. Instead of checking innocent festivity of the guests by looks, or words, or action, he gives it countenance by his presence, and occasionally, by the sound of the viol and in the intricate mazes of the tivo dance. In this, he acts considerate and prudent, as were he hastily to withdraw the scene, and, especially marks of disapprobation, he incur their displeasure. By uniting with them in the amusements, he will be likely to keep them from extravagance; and above all, by insinuating himself into their affections, he will be in a position peculiarly favorable to commend to their love and practice religion which is social, civil and rational; a religion pl

## Ordinations and Installations.—Poetry.

321

*minds and congenial with  
ires and feelings of their*

How much better is it to  
thus; thus to accommodate  
to the disposition and views  
at he might gain some, and  
ly, than to conduct in such  
π; as to represent the be-  
gion of the gospel as incom-  
with the pleasures and amuse-  
the world, and as possess-  
qualities, as none can love-  
rdially embrace, but the  
the unsocial, and the an-

the character of the aggres-  
sor! How beautiful is the  
! How charming the pic-  
Let us attentively survey,  
sider it well. Let us look  
and receive instruction.

N—

15. *Missionary Magazine.*

IONS AND INSTALLATIONS.  
April 23th, Installed Rev. WIL-  
MILN, as pastor of the Con-  
p Pittsford; Vt. Sermon by Rev.  
tes.

April 25th, Ordained Rev. DAN-  
BRYMAN, as pastor of the  
an Church in Concord, Mass.  
by Rev. Prof. Murdoch.

May 2d, Installed Rev. HAN-  
KA, as pastor of the Con. Church  
orough, Mass. Sermon by Rev.  
ker of Rutland, Vt.

June 8th, Installed Rev. JOHN  
JEN, as pastor of the Calv. Con-  
e, Chariton, Mass. Sermon by  
Vail of Brimfield, from 2

June 5th, Ordained Rev. SAMU-  
EL, at South Reading, as an  
t. Sermon by Rev. J. Edwards.

Installed Rev. JONATHAN  
as pastor of the 1st Con.  
a Rochester, Mass. Sermon by  
Stone.

June 10th, Ordained Rev. AL-  
LEY, as pastor of the Bap-  
a Colchester and East Haddam,  
terrup by Elder A. Wilcox.

1827. June 27th, Ordained Rev. SAMU-  
EL H. RIDDELL, as pastor of the Con.  
Church in Glensbury, Con. Sermon  
by Rev. Mr. Green of Bolton, from 1  
Corinth. i. 23, 24.

1827. June 27th, Ordained Rev. MA-  
THIAS L. GALE, as pastor of the "Uni-  
tarian Society" in Dunstable, N. H.  
Sermon by Rev. Mr. Gannet of Boston.

1827. June 27th, Ordained Rev. JAMES  
F. M'EWEN, as Colleague Pastor of the  
Con. Church in Bridgeport, Vt. Sermon  
by Rev. Prof. Bates.

1827. July 18th, Ordained Rev.  
GEORGE C. BARNWELL, as pastor of the  
1st Con. Church in Lowell, Mass. Ser-  
mon by Rev. Prof. Bates.

1827. August 8th, Ordained Rev.  
GEORGE CHARLES SUMNER, as  
priest and rector of the Episc. Church in  
Hebron, Con. Sermon by Rev. Prof.  
Dexter.

## POETRY.

### ROMAN CATHOLIC MISSIONS.

FROM REV. W. SWAN'S POEM, ENTITLED

IDOLATRY.

There is a church not lacking in her  
zeal,  
Non backward in attempts to pass-  
pity's;  
Her unobtrusive to impress her soul  
Upon the nations whom her followers  
quite:  
We may not treat her labours with de-  
spite,  
Though pride and craft preside in her  
divan;  
For many a bold and zealous ancho-  
rite,  
Bearing her cross, forsook his cell, and  
ran,  
To preach what he deem'd truth, from  
Afric to Japan.

'Xavier went forth, and after him a  
host;  
And with their fame the land of idols  
rang—  
Seems it for Rome too glorious a beach

That such men as her bidding nobly  
 sprang  
 On danger and on death—mid trials  
 sang  
 Thy hymn of thanks, and shed en-  
 thusiasm's tear—  
 Not that they bore the momentary  
 pang,  
 That tore from home, and all that  
 made home dear;  
 But that in life—in death—Christ's  
 standard they might rear:  
 'Yea, it had been too much, if without  
 fall,  
 The zeal of Rome had grasped at  
 nothing more,  
 Than to convert the sons of every nail;  
 Opening to all sweet mercy's golden  
 door,  
 Till she had made the world's encir-  
 cling shore  
 The bound'ry of the church:—had  
 it been so,  
 Her "deadly wound" had seem'd a  
 trivial sore;  
 She had escap'd half her denounced  
 war;  
 Her enemies made friends, or con-  
 quer'd long ago.  
 "But she God's glory sought not, but  
 her own;  
 The lust of power and empire sway'd  
 her breast;  
 She made the cross a ladder to the  
 throne,  
 And scrupled not Christ's sacred  
 words to wrest  
 To her own purpose, and made the  
 test  
 Of that belief to which the palm is  
 given,  
 Implicit reverence for her own behest;  
 And God saw how a limb from limb  
 was given  
 Of them who scorn'd her right to shut  
 and open heaven.  
 "Heroic deeds were done in that fall  
 age,

When booted monks and prie-  
 helm and glaive  
 Rush'd forth, the warfare for-  
 to wage,  
 And over Abyssinia did wave  
 A blood-stain'd flag, the sig-  
 ns were,  
 But to destroy, the lands o'er  
 it rose.  
 O shall it e'er be said that the  
 brave,  
 Who sold the cross and in  
 its foe,  
 But cowards we who know the  
 heal their woes?  
 "Shall it be said that they,  
 their tent  
 Took the unsheathed sword, as  
 its keen  
 And bloody point refused all  
 Of doubt or cavil—have more  
 been,  
 Than they whose temper'd blade  
 heavenly sheen,  
 Is mighty to subdue the rebel?  
 Shall not our youthful warrior  
 be seen,  
 Steering for India's and China's  
 And shew that still the church of  
 our sons can boast?"

ERRATA.—Page 434, l. 2: for  
 read which. P. 436, l. 28, for shaft  
 shafts. P. 437, l. 4, for ascent read  
 P. 437, l. 7 from bottom, for prie  
 read priest had. P. 438, 1st col. 1.  
 dear read clear. P. 439, 1st col.  
 for Armenian read Arminian. P.  
 col. 1st, l. 17, for at read in. P. 44  
 2, l. 9, for oblige read obliged. ]  
 col. 2, l. 5 from bottom, for her  
 hence. P. 446, col. 2, l. 9, for ex  
 exist. P. 453, col. 2, l. 28, for ye  
 read younger. P. 457, place the l  
 of the 1st col. at the bottom of the  
 P. 458, col. 2, l. 7 from bottom  
 respects read have respect. P. 46  
 1, l. 9, for deprecates read depre  
 P. 459, col. 1, l. 14, before misery  
 sin and. P. 462, col. 1, l. 9, for dw  
 read dwellst.

THE

# HOPKINSIAN MAGAZINE.

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No. 21.

## SERMON.

1 CORINTHIANS. ii. 9, 10.—*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

The things which God hath prepared for them that love him, are heavenly things. Those that love God are his people, for whom there remaineth a rest in heaven. The things which compose the happiness of heaven, are those to which the text refers. Of these things, the Apostle here represents mankind in a state of nature, as wholly ignorant. They have neither perceived them by their senses, nor felt them in their hearts. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." That the apostle is speaking of unrenewed men only, appears from the words immediately following: "But God hath revealed them unto us by his spirit." Though these heavenly things have not been seen, nor heard, nor felt, by man, in his natural, depraved state; yet they have been revealed to saints, by the sanctifying influence of the Holy Spirit.

The sentiment conveyed in the words of the text, appears to be this:—*Unrenewed men have no conception of that kind of happi-*

*ness which is to be enjoyed in heaven. I shall,*

I. Mention the several kinds of happiness with which unrenewed men are acquainted.

II. Show what kind of happiness is to be enjoyed in heaven.

And,

III. Enquire why unrenewed men can form no conception of that kind of happiness.

Let me,

I. Mention the several kinds of happiness with which unrenewed men are acquainted.

The word happiness, in its most general acceptation, means any kind of pleasure or enjoyment, from what source soever it may be derived. Happiness is said to be of different kinds, not as to its nature, but its cause. Happiness is always one and the same thing in itself; but it may arise from different sources. The happiness of different men, flows from different springs. That which makes one happy, often makes another unhappy.

Unrenewed men are conscious of certain kinds of happiness, and are often heard to say, that they are happy. Their present happiness is not unfrequently a reason which they assign to themselves, for not seeking that happiness which is found in true religion.

There are three principal sources from which unrenewed men



derive their happiness—the gratification of their senses—the exercise of their intellectual powers—and the indulgence of the affections and desires of their hearts.

Unrenewed men derive much of their happiness from the gratification of their senses.—God has so made men that their senses are naturally inlets of pleasure. It is pleasant, within certain limits, to gratify either of the five senses, when in a sound state. There is a kind of negative enjoyment, at least, in the indulgence of the grosser appetites of animal nature. But, the eye and the ear, those more refined organs, are sources of more numerous and more refined pleasures. Through the medium of these, the mind enjoys the pleasures of speech, the melody of music, and the beauties of nature and art. These pleasures of sense compose much of the happiness of unrenewed men. They generally love to pamper their appetites. They take delight in gratifying the lust of the flesh, and the lust of the eye. They enquire what they shall eat, and what they shall drink. They say, each one to his soul, like the rich man, 'Take thine ease, eat, drink, and be merry.' Their great enquiry is, 'Who will show us some sensual good.'

The exercise of the intellectual powers and faculties, is a source of the happiness of unrenewed men. The exercise of these, as well as the gratification of the senses, is attended with pleasure. There is a pleasure derived from the perception of truth, from the memory of past events, from the increase of knowledge, and from the flights of imagination. These intellectual pleasures compose another material part of the happiness of unrenewed men. This, especially, is the paradise of the more

thinking and intelligent class of natural men, who have devoted themselves to the study of philosophy and the sciences.

From the indulgence of the affections and desires of their hearts, unrenewed men derive much, if not most of their happiness. The acquisition of what they love, or the removal of what they hate, is always attended with a pleasant emotion. They love distinction and pre-eminence, and hence they enjoy a kind of happiness, when they obtain the honour which cometh from men. They love power and authority; and hence they enjoy a kind of happiness, when they are promoted to high rank and dignity among their fellow-citizens. They love the world and the things that are in the world; and hence they feel happy when they become rich and increased in goods. They envy those who outshine them in honour, wealth, or power; and hence they feel happy when they can depress a rival, or triumph over an antagonist.

These are the principal sources from which the happiness of men, in their natural state, is derived. To one or the other of these fountains, all the streams of their enjoyment may be traced. Sensual indulgence, intellectual exercise, and the gratification of the affections and desires of their depraved hearts, compose the sum of all the happiness which unsanctified men know.

But there is a kind of happiness more refined and exalted, with which the unrenewed are unacquainted, and of which they can form no adequate conception. This is heavenly happiness, which leads me to show,

II. What kind of happiness is to be enjoyed in heaven.

Though heaven is a place, yet

it is to us invisible. We know not where it is, and but very imperfectly, what it is. But we know that it is a place of happiness. And though we cannot comprehend the degree of happiness, yet, in the light of sacred scripture, we may clearly discern the kind of happiness which is there to be enjoyed. We are plainly told, in scripture, what the objects and employments are, from which the happiness of the heavenly world is derived.

Among the objects exhibited to the view of the heavenly inhabitants, they behold the Son of God, in all his mediatorial and Divine glory. When on earth, Christ said, "Where I am, there shall also my servant be:" and he prayed, "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory." The inhabitants of heaven will also see the displays of Divine grace upon the vessels of mercy. They will see God making known the riches of his glorious grace upon all the redeemed from among men, whom he had afore prepared unto glory. They will also see him display his goodness towards the elect angels; and thus, in his treatment of saints and angels, raising the happiness of the created universe to the highest possible degree. In addition to these things, the inhabitants of heaven will see the displays of Divine justice upon the vessels of wrath. Though there will be no passing between heaven and hell; yet they will be in full view of each other. The wicked will see the patriarchs, prophets, apostles, and all saints, in the kingdom of God; and will be tormented in the presence of the holy angels, and in the presence of the Lamb, and of all his followers.

The employment of the heavenly host, corresponds with the objects exhibited to their view. They will be employed in worshipping the Divine Redeemer, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created:" and again, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." They will be employed in praising God for the displays of his glorious grace upon the vessels of mercy, and the displays of his glorious justice upon the vessels of wrath. That they will praise God for the displays of his justice, as well as of his grace, is plainly taught in the Revelation: "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, who shall not fear thee, O Lord, and glorify thy name?—for thy judgments are made manifest—Even so Lord God Almighty, true and righteous are thy judgments—and again they said, Alleluia. And her smoke rose up forever and ever."

The heavenly inhabitants will be employed in studying the truths of the gospel, and the plan of redemption, which comprehends all the decrees, works and ways of God. 'Into these things the angels desire to look:' and into these things saints will desire to look forever; and here they will forever learn more and more of the manifold wisdom, inflexible justice, and sovereign grace of God, the Father, Son and Holy Spirit.

From a view of these objects, and a participation in these and

such like employments, is to result the happiness of heaven. This is a kind of happiness which human eye hath not seen, nor human ear heard, and which hath never entered the hearts of unrenewed men, and of which they have no idea. Which brings me to the enquiry,

III. Why unrenewed men can form no conception of that kind of happiness which is to be enjoyed in heaven?

And the general reason is, they have had no experience of any happiness of this kind. Men can form no conception of any kind of happiness which they have never, in any degree, enjoyed. One born deaf, can form no idea of the pleasures of music: one born blind can form no idea of the pleasures of sight. And the same holds true of every kind of enjoyment, whether sensual, intellectual or moral.

Though unrenewed men have experienced various kinds of pleasure, yet they have never experienced any thing like that kind of happiness which is to be enjoyed in heaven. This kind of happiness is peculiar to those who have disinterested benevolence of heart, which all unrenewed men lack. In order to be happy in view of such objects as are seen in heaven, one must have a heart to prefer the glory of Christ before any private good, to approve of the Divine sovereignty, in having mercy on some and hardening others, to be pleased with the execution of Divine justice upon the vessels of wrath, as well as of the bestowment of Divine grace upon the vessels of mercy. In order to be happy in such employments as delight the heavenly inhabitants, one must have a heart to rejoice in the happiness of others as much as in his own, to relish all the peculiar and essential truths of the gospel, and

to praise God for all he has done in executing the eternal purpose which he purposed in Christ Jesus our Lord.

But, unrenewed men are lovers of pleasures, rather than lovers of God: they all seek their own things, instead of the things of Jesus Christ: they love those only who love them: they are displeased with the character of Christ, with the scheme of redemption, and with the retributions of eternity. Nothing which they have ever experienced, can give them the least conception of a happiness to be derived from such objects as are exhibited, and such services as are performed in heaven: Neither the pleasures of sense, nor the more refined enjoyments of intellect, nor the gratification of the selfish feelings of the depraved heart, can furnish any idea of the happiness of heaven. It is such as eye hath not seen, nor ear heard, nor the unsanctified heart of man conceived.

#### IMPROVEMENT.

1. We may learn from what has been said, that all the pleasure which unrenewed men enjoy in religious exercises, is spurious and carnal. Though unrenewed men are averse from true religion, both in principle and practice, and often treat even the form of it with neglect, if not with contempt; yet they are sometimes induced, by various motives, to profess religion, and engage in the several exercises of prayer and praise, which are the delightful employment of saints. These exercises are, perhaps, more generally irksome to them, as imposing a restraint upon their sinful pleasures, and interrupting their amusements and worldly pursuits; but sometimes they take a delight in these exercises, and attend upon the various offices of devotion with

avidity and pleasure. Thus it is said of the unrenewed Israelites, in the time of the prophet, Isa. viii. 2. "They seek me daily and delight to know my ways, as a nation that did righteousness—they take delight in approaching to God." Unrenewed men sometimes feel a high degree of satisfaction and joy in their devotional exercises. President Edwards relates, that sometime before he had any reason to hope that he had been savingly converted, he used daily to pray in secret, and took great pleasure and delight in the exercise.

But to whatever degree the pleasure which unrenewed men enjoy in religion, may rise, it is a false and unholy pleasure, altogether unlike that which true saints feel, and which thrills the breast of perfected spirits in heaven. The pleasure which unsanctified men enjoy in religious exercises, is of the same kind with that which they feel, when their corn and wine increase, or when they are successfully engaged in worldly concerns, and gratifying the pride of life. They take delight in drawing near to God, because it either flatters their good opinion of themselves, or procures the esteem of others, or enlivens their false hopes. They have some sinister, unworthy motive, which spoils all their devotion, and all their joy. They never rejoice in the perfections and government of God, in the doctrines and precepts of the gospel, or in the highest good of the universe—but only in themselves, and their own interest and happiness.

2. We may learn from what has been said, why men must be regenerated, before they can discern spiritual things. They may have great parts and learning, and even

great knowledge of biblical criticism and theology, and be able clearly to explain and forcibly to vindicate the truths of natural and revealed religion; but, after all, there is a discernment of spiritual things, of which they are, and must remain destitute, so long as they remain in an unrenewed state. There is something in religion which they cannot know: and that is, *true spiritual enjoyment*, that holy delight in Divine truths and objects, and in devotional exercises, which is of the same kind with that felt by saints and angels in heaven. Of this they can form no conception; for it is learnt only by experience.

Men must be renewed in the temper of their minds by the Holy Spirit, before they can ever have this spiritual discernment of spiritual things. Hence saith the apostle Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit—We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God—But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things,"

The most precious truths of the gospel often appear absurd, and the most glorious Divine objects often appear contemptible in the eyes of unrenewed men. But, the happiness of which saints speak, arising from disinterested affection to God and man, always appears to unconverted persons, as visionary.

It is a delightful reality to those only, who have 'tasted that the Lord is good.'

3. We may learn from this subject, why unrenewed men so often look upon real saints as the most unhappy persons in the world. They see that saints have renounced the pleasures of sin, the lust of the flesh, the lust of the eye, and the pride of life, and practice rigid temperance, sobriety and self-denial. They see also that the devoted servants of Christ are often destitute, afflicted and persecuted in the present world. And they have no idea of the pure, spiritual, exalted pleasure which saints derive from a contemplation of the character, law and government of God, from a belief in the sublime truths of the gospel, from communion with their beloved Saviour and his peculiar people, from humility and self-abasement, and from a sight of the blessings which God bestows upon their fellow-creatures. Hence they conclude, that the excellent of the earth must be very unhappy persons, and cannot endure the thought of forsaking all their sensual delights and selfish joys, and becoming the humble despised followers of the meek and lowly Jesus.

But did carnal men know the hearts of real saints; could they form any conception of the happiness which they enjoy; they would perceive that they are, indeed, the happiest persons on this side heaven; that their present enjoyments are a hundred fold more than all the pleasures of sin; and that they have a prelibation of those pure and spiritual joys which flow from the throne of God in Paradise. Saints have a source of joy, which tribulation cannot dry up; they are enabled to rejoice ever more, with joy unspeakable and full of glory.

4. It may be inferred from what has been said, that the happiness which saints here enjoy in spiritual things, affords good evidence that they will hereafter be admitted into heaven. Their present enjoyment in religion, though not the same degree, yet is the same in kind as that which angels, and the just of the just experience, in heavenly mansions. Hence we have evidence, that they have been born of the Spirit, and are prepared to unite in the employments, and participate in the enjoyments of heaven. All who truly enjoy religion now, may be sure that they shall enjoy it forever. "Blessed are they that hunger and thirst after righteousness; for they shall be filled." Hence David says, "I shall be satisfied, when I awake with thy likeness." The happiness which saints now feel from the exercise of disinterested love is both a foretaste, and an earnest of heavenly blessedness; as the apostle writes to the Corinthians, "Now he, who establishes us with you, in Christ, and has anointed us, is God: who has sealed us, and given the earnest of the Spirit in our hearts"—again, "He that hath wrought for us the self same thing, is God who hath also given us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord." To the Ephesians also he writes, "After ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of our purchased possession, unto the praise of his glory."

5. Our subject may teach us why unrenewed men are so often unhappy, when awakened from their stupidity, and convinced

the truth. While they remain stupid and inattentive to the concerns of their souls, the truths of the gospel, and the objects of eternity, give them neither pain, nor pleasure. But when awakened and convicted, they have, through the medium of Divine truth, a speculative view of eternal things. And then they are troubled. The reason is, their sinful, selfish hearts are averse from those spiritual and Divine objects presented to the view of their minds. Whereas, did they feel disinterested, as they ought; did they love God more than themselves, and desire the promotion of the highest good, they would be at peace, although without hope. All the mental distress of awakened and convicted sinners, arises from the selfishness and hardness of their hearts, and instead of giving evidence that they are growing better, shows that they are growing worse and worse, so long as they resist the Holy Ghost, and remain at enmity with God.

6. This subject shows us, that unrenewed men need only to be removed into the unseen world, to be wretched. None of the objects of sense accompany them in this their last remove. As soon as they enter the spiritual world, they are obliged to think upon spiritual things, and to fix their eyes upon spiritual objects. But from these, with such hearts as theirs, they can derive no pleasure, but pain only. The presence of Christ would be to them "a consuming fire." The company of angels and perfected spirits, would excite their hatred, envy and enmity. The displays of Divine grace upon the vessels of mercy, and of Divine justice upon the vessels of wrath, would fill their hearts with rage,

and their mouths with blasphemy. This would be a hell, before God should begin to show his wrath and make his power known upon them. Hence,

7. We may learn why unrenewed men will not be admitted to heaven. They are unprepared for that holy and happy place. They can neither join in the employments, nor partake of the enjoyments of the tenants of glory. Heaven would be a hell to them. They are fit only for the place prepared for the Devil and his angels. Marvel not, therefore, that Christ hath said, Except a man be born again, he cannot see the kingdom of heaven.

Finally. We may infer from what has been said, that the happiness of saints will be eternal. It is derived from spiritual and unseen things. But "the things which are unseen, are eternal." These are the things which God hath prepared for them that love him, and which will forever remain an immutable and unfailing source of the purest and highest enjoyment to all those who love the Divine character, and rejoice in hope of the glory of God.

In view of our subject, let saints be exhorted to be more happy. They may be constantly so, by keeping themselves in the love of God; and increasingly so, by growing in grace and in the knowledge of their Lord and Saviour. Wherefore, let them rejoice in the Lord always.

Let sinners be exhorted to repent and be converted. This God now requires of them; and this would make them truly happy. They labour under a great mistake, when they imagine that the spirit of true religion would deprive them of enjoyment. If they had that

single eye, which discerns spiritual things, they would enjoy God in all the works of his hands, in all the bounties of his providence, and in all the purposes of his will. But so long as they remain lovers of pleasure, more than lovers of God, they forsake the fountain of living waters, and render themselves incapable of enjoying heaven. O that they would acquaint themselves with God, and be at peace; so that good might come unto them. O that they would deny themselves, and take up the cross, and follow Christ; that, so they might have a hundred fold more happiness, now, in this present time; and in the world to come, everlasting life. Amen.

For the Hopkinson Magazine.

OBJECTIONS AGAINST ENDLESS PUNISHMENT ANSWERED.

It is sometimes said, that men are not free, moral agents; and therefore the doctrine of endless punishment cannot be true. For God is not so cruel as to inflict endless punishment on those who are not free, moral, accountable beings.

This objection admits of several answers.

1. It asserts what is inconsistent with common sense, and the plainest dictates of conscience. An agent is one who chooses. A free agent is one who acts of choice, in the view of motives. And a free moral agent is one, who chooses in the view of what is morally good or evil. In other words, a free, moral agent is an agent, who possesses moral discernment. To deny our free agency, is to deny that we choose, in the view of motives. And to deny that our free agency is of a moral nature, is to deny our moral discernment. But if we

deny that we choose, we do the testimony of common sense. And if we deny that we have moral discernment, we go to our own consciences, what we know to be false, are conscious of acting in the view of what is moral or wrong, and know, in that we are justly accountable to God, for our moral conduct. The supposition, then, that God does not mean to treat men as free moral agents, is contrary to reason. Besides,

2. This supposition is to fact. It is a fact, that God actually treats men as free moral agents. He treats even in the present life.

He commanded them to do right, and forbids them to do wrong. He has made many promises of obedience, and many threatenings against disobedience. He has actually bestowed rewards upon the obedient, and punishments upon the disobedient, in the present world. In all respects, God has actually treated men as free, moral agents, proper subjects of moral government. The supposition, that God does not mean to treat men as free moral and accountable beings, is inconsistent with all the promises and prohibitions, promises and threatenings, rewards and punishments, which are recorded in the word of God. Hence,

3. Those who deny the moral agency of man, can prove the doctrine of endless punishment, even on their own terms. For, if men are not moral agents, then they do not deserve punishments which God actually inflicts upon them in the present world. And the God who is cruel to inflict undeserved punish-

life, will doubtless be cruel enough to inflict undeserved punishment in the life to come. If such being had plainly told us, that could not make any of his creatures miserable forever; still we should have no right to depend upon his word. For if men are not our subjects of moral government, then the moral government which God actually assumes over us, in this world, is a piece of fiction and cruelty. And if it is now deceitful and cruel, he always be so. For, let his character be what it may, it is the same yesterday, to-day, and forever. To deny the moral agency of man, is to deny the rectitude of the divine conduct towards them in this life. And to give up the moral rectitude of God, is to give up the ground of hope, that any of his kind will be happy in a future

life. It is said, that God will not call to account, and punish men, in the world to come, because He knows they are entirely dependent on Him.

This objection resembles the one we have just considered, and is easily answered. For, in the first place, it is inconsistent with

The commands, threatenings and punishments, which God sends in this world, show, that He does actually treat men as accountable beings, notwithstanding now they are entirely dependent

on Him. If he does actually treat his dependent creatures as accountable beings in this world, then he will, and he doubtless will, treat them as accountable beings in the life to come.

But, secondly, notwithstanding dependence, sin is criminal and ill-deserving in its own nature. Besides, thirdly, our dependence, so far from being inconsistent

with our accountability, lies at the very foundation of it. If men were self-existent and independent beings, they would be accountable to no one.

It is sometimes said, that every thing which men do, is instrumental of the greatest good; and God is not so unrighteous as to inflict endless punishment upon his creatures, for promoting his own glory and the good of the universe, after he has punished them in this life.

This objection supposes,

1. That every action which is overruled for good, must be innocent and laudable. And since every thing is overruled for the greatest good, it supposes,

2. That there neither is, nor can be any such thing as criminality and ill-desert, among intelligent creatures. Hence,

3. It supposes, that it is an unrighteous thing for God to inflict those punishments which he actually does inflict upon men, in this life. And yet,

4. This objection acknowledges, that God will never do wrong. It therefore refutes itself. But it should be observed,

5. That, although the conduct of transgressors is instrumental of the greatest good, yet they mean not so; neither doth their heart think so. But it is in their heart, to set up their own selfish and forbidden interests, in opposition to the glory of God and the good of his kingdom. Their criminality does not consist in the good which they unintentionally occasion; but in their selfish, disobedient intentions and endeavors. And, for the criminality of their conduct, they deserve to be blamed and punished.

It is sometimes said, that men are incapable of sinning against God, because it is not in their



power to *injure* him. Hence it is inferred, that God will punish them only for the sins which they commit against one another. And for sinning against one another, it is thought, that they deserve to be punished only in the present life.

This objection supposes two things, which cannot be supported.

1. It supposes, that sin consists in doing an injury. But this is not true. You may injure a person, without intending to injure him. But such an unintentional injury would be no crime. On the other hand, you might *intend* to do a person an injury, without being able to effect your object. And yet, in this case, you would be guilty of sinning against him. For example—A man plunges a dagger into his neighbour's bosom, with an intention to kill him. But he thereby opens an abscess, which otherwise would have proved mortal; and saves the life he intended to destroy. Has he not been guilty of sinning against his neighbour, notwithstanding he has done him a peculiar benefit, instead of the fatal injury which he intended to do? Sin consists in the intention of the agent, and not in the effect of it. Men may be capable of sinning against God, therefore, while they are incapable of doing him any injury. Accordingly we read, "Sin is the transgression of the law;" that is, *the law of God*. Considered as the transgression of the Divine law, sin may be said to be committed *solely* against the Lord. In this view, David said to God, "Against thee, thee only, have I sinned, and done this evil in thy sight." One of the principal things, therefore, which the objection supposes, has no foundation either in Scripture or fact. Besides,

2. The objection supposes, that those sins which men commit against one another, deserve merely a temporal punishment. This also is manifestly false. For no person can be once guilty of having sinned, without remaining everlastingly guilty of having sinned. A person cannot be once ill-deserving, on account of a past crime, without remaining everlastingly ill-deserving on account of that crime. Whether our sins, therefore, are great or small; whether they are committed against God, or against our fellow-creatures, or against ourselves, they as much deserve *endless* punishment, as any punishment at all.

It is sometimes said, that our sins are of such a nature, that they do not deserve any punishment at all, at the hand of God; and therefore he will not punish them at all, in the life to come. For God will not punish his creatures when he has no right to punish them.

This objection supposes,

1. That God has no right to punish sinners in the present life. Hence it supposes,

2. That God never had a right to *threaten* the punishment of sinners in his word. Of course it supposes,

3. That God has no right to give *law* to mankind. For, since every law implies a penalty, the right of giving a law, must include the right of threatening and punishing. If God has no right to punish, he has no right to assume the character of a Legislator and moral Governor. And, since the objection supposes, that God has no right to command his creatures, it supposes,

4. That they are under no obligation to obey their Creator. But,

5. All this is contrary to the

plainest dictates of conscience, and the express declarations of Scripture. Besides,

6. This objection acknowledges, that God never does what he has no right to do. And, therefore, the assertion, that he has no right to execute any legal penalty upon sinners, is contradicted by the fact, that they are actually subject to his commands, threatenings and punishments, in the present life.

But here it may be said, that, although men deserve punishment at the hand of God, yet they suffer, in the present life, all the punishment which they deserve: and, therefore, all men will be saved, when they leave the world.

This objection is contrary to Scripture. For,

1. It supposes, that God is obliged, in justice, to save all mankind. Hence,

2. It supposes, that none are saved by grace; that none are saved through the atonement; that none are redeemed from the curse, or penalty of the law; that none are subjects of God's pardoning mercy; and that Christ is *not* the Redeemer of any of the human family.

Moreover, this objection is inconsistent and contradictory. For,

3. It supposes, that those who are admitted into heaven, are actually "saved." And yet,

4. It supposes, that they are saved from nothing. There can be no salvation, while there is no liability to any future evil. Besides,

5. The principle on which this objection is founded, is evidently absurd. The principle is this: That punishment has a tendency to take away guilt and ill-desert. But this principle is contrary to common sense. Suppose a man has committed murder; can his

punishment, however long continued, ever make him blameless, innocent, and no longer ill-deserving, with respect to that crime? Punishment can no more take away the ill-desert of a criminal, than it can convert his criminality into innocence.

It is often said, that the only just end of punishment, is the good of those who suffer it. Hence it is inferred, that the justice of God will not permit him to punish his sinful creatures, with any *other* view than to bring them to repentance, and secure the salvation of their souls.

This objection is rather mysterious. For it implies,

1. That the punishment which sin *justly* deserves, is not a mark of displeasure, but only an expression of kindness, intended for the sinner's good. Of course, it supposes,

2. That the sins of mankind render them neither blame-worthy, nor ill-deserving; but worthy of kindness and compassion; and, therefore, that sin is not a moral evil, but perfectly innocent. And yet the objection supposes,

3. That it is necessary that sinners should repent of their innocence, in order to be saved from what they never deserved. Besides,

4. The objection supposes, that the penalty of the divine law, is intended to do the sinner good; that is to say, the curse of this law is not what it professes to be, a *curse to the transgressor*, but an inconceivable *blessing* to him. And, on this ground, the Divine threatenings are no threatenings at all; but, on the contrary, are precious promises in favour of the lawless and disobedient. Of course it will follow, that when God destroyed the old world, Sodom and Gomorrah, Pha-

raah and the Egyptians, he did it out of peculiar kindness to them; and that the "hatred, displeasure, anger, wrath, indignation and vengeance," which the Scriptures ascribe to him, in punishing the workers of iniquity, mean nothing but his compassion and tender mercy towards them. I need not stop to inquire, whether all this is not a perversion of Scripture, and contrary to common sense.

But it may be said, that although God does not punish sinners *solely* for their good, yet he punishes them partly for their good, and partly for other reasons.

What, then, are those other reasons, for which God sees fit to punish the wicked in this life? Scripture informs us, that one reason is, that they *deserve* to be punished. Punitive justice is a Divine perfection, which consists in a disposition to punish sinners, on account of their ill-desert. And as sinners never cease to be ill-deserving, on account of their past sins; this reason in favour of punishment can never cease to exist. Another reason why God punishes the wicked is, that he may display the glory of his justice. But if a display of his justice is desirable, it can never cease to be so. Another reason, why God punishes the wicked, is, that He may thereby manifest the exceeding riches of his grace, towards the vessels of mercy. But, if a manifestation of this is important, an *everlasting* manifestation of it must be important. Each of these reasons, then, must exist, in full force, to all eternity. These "*other reasons*," therefore, for which God punishes the wicked, are utterly inconsistent with his always seeking their good in punishing them. If the exercise, expression and effects of

his grace, require, that some should be saved, then the exercise, expression and effects of his justice, must require that others should be lost.

It is often said, that the universal and impartial *love* of God is utterly inconsistent with his exercising any kind of hatred. It is said, by Universalists, that God loves every thing; and hates nothing, which exists under his government.

This is their strong hold. All the arguments and objections of Universalists, resolve themselves, ultimately, into the goodness of God. And they evidently mean to represent his goodness as implying the love of complacency towards all creatures and things; and as being inconsistent with the hatred of aversion and displeasure, in any case whatever. For if the love of God is consistent with the hatred of aversion and displeasure, it must be consistent with an everlasting manifestation of it towards the undeserving. The principle, then, that God's love is inconsistent with the hatred of aversion, lies at the very foundation of every scheme of universal salvation: But,

1. If this principle is true, Universalism cannot be proved.

On this ground, it could not be proved from the *word of God*, even if it were taught there. For, if God hates nothing, then he has no aversion from the arts of deception and falsehood. And, if he loves every thing, then he loves to see his creatures deluded and imposed upon. Thus, on this principle, it would be impossible to know, whether he speaks the truth in his word.

Nor would it be less difficult to prove universal salvation from the light of nature. For if God hates

nothing, then he does not hate sin and misery. If he loves every thing, then he loves the sin and misery of his creatures. And if he loves their sinfulness and misery, then he will doubtless render, at least some of them, sinful and miserable forever. Besides,

2. This principle is inconsistent with fact. If God were not displeased by men's sinning, he would not forbid their sinning, nor threaten them for sinning, nor punish them for sinning, as he does, in the present life. It appears, from fact, that God spake as he felt, when he said, "O do not the abominable thing that I hate;" that David spake the truth, when he said to God, "thou hatest all the workers of iniquity;" and that Solomon told the truth, when he said, "God is angry with the wicked every day." Moreover,

3. God's displeasure against sinners, is necessarily implied in his universal benevolence. It is impossible to be benevolent, without hating what is directly opposite to it. Can a being have too much love for holiness, to hate sin? Is God so merciful, that he cannot hate the cruel? Is he so compassionate, that he cannot feel displeased with the unfeeling and malevolent? Is he too kind, to feel any aversion towards the unkind? Is he too good, to vindicate his goodness? Is he too righteous and holy to hate the workers of iniquity? Has he too much love for justice, to punish any of his fallen creatures, according to their just deserts? Is he too disinterested, to hate the selfish, and too impartial to be displeased by the partiality of sinners? Does he love his law too much, to maintain its authority? Does he love what is wisest and best, too much to feel displeased with sinners, for setting up their

selfish, forbidden interests, in opposition to it? Does he love himself and his kingdom, too much to vindicate their rights or his own? What would be thought of a parent, who is too good to maintain family government? What ought we to think of a master who is too good to punish his disobedient servants? Of a king who is so good, as to suffer the lawless and disobedient to trample on his authority, and the rights of his kingdom, without incurring the terrors of his indignation? A disobedient child, servant, or subject, is more afraid of being punished, by a good parent, master, or magistrate, than by a bad one. And the reason is plain: Goodness implies justice, or a disposition to punish the guilty. The everlasting goodness of God, therefore, must everlastingly dispose him to punish impenitent sinners, according to their everlasting ill-desert.

But the objector says, no feeling parent would make his children eternally miserable; and therefore we cannot justly suppose, that the Father of mercies can be willing to punish his beloved offspring forever.

This objection implies,

1. That the compassion of God never suffers him to do what the compassion of his sinful creatures would not suffer them to do. But this is not true in fact. There are thousands, who would not have been willing to witness the deluge, the flames of Sodom, and the plagues of Egypt. The Egyptians could not bear to see their cattle killed by hail-stones, and their children by the destroying angel. The selfish and hardened Israelites murmured against Moses and against God, when they saw Korah, Dathan and Abiram swallowed up in the earth, on account of

their sins. It is very natural for us to think, that if it were in our power, we should prevent wars, and plagues, and famines, and earthquakes, and pestilences, and poverty, and sickness, and death; especially among our friends and connexions. But shall we hence conclude, that no such events ever take place under the Divine government? Or, have we a right to infer, that our compassion transcends the tender mercies of Jehovah? Every event which is on the whole wisest and best, must be consistent with Divine compassion. Hence the objection implies,

2. That God cannot see any sufficient reasons, in favour of endless punishment, because the objector does not. But God may see good reasons, in favour of endless punishment, which have never been thought of by creatures, who are of yesterday, and whose understandings are darkened by reason of the blindness of their hearts. For 'as high as the heaven is above the earth, so are his ways higher than our ways, and his thoughts, than ours.' But,

3. There is another thing, in this objection, which ought not to be overlooked. It implies, that the Divine compassion, and our own, are always of the same kind. But this is not true. Human compassion is often of a *selfish, partial* nature. It is always selfish and partial, whenever it leads men to prefer the happiness of one another, above the glory of Divine justice, and the general good. Such is the tender mercy of the wicked: And 'their tender mercies are cruel;' because they are really inconsistent with a proper regard to the good of the universe. But the Divine compassion flows from impartial benevolence, which

always prefers a less evil to a greater, and a greater good to a lesser. It must, therefore, lead him to hate sin more than the deservings of the sinner; and to prefer the glory of his justice, the forfeited happiness of innumerable offenders. Such feelings of God, are implied in all those threatening and punishing words which are recorded in his word. [To be concluded.]

For the Hopkinsonian Magazine.  
ON CREEDS.

An extract from the Address of  
G. GRISWOLD, to the eleventh Convention of the Eastern Diocese, Sept. 27th, 1826.

"It is one and a very important work of what is liberality, to denounce and oppose against creeds and articles of faith. On both sides of this question of utility of creeds, there seems some misunderstanding of its nature. If the scriptures say any thing, they teach that it is necessary to our salvation that we believe what is taught by Jesus Christ, or we have no inheritance of future blessedness in the heavenly kingdom. And must believe, it is evidently necessary that we receive as true and essential to our salvation those particular articles of faith which would be something worse than absurd to suppose it necessary to believe in Christ, and yet not necessary to believe any thing particular respecting him. There be some points, or false doctrines, (whatever they are necessary to be believed, the articles of faith; and of a such we may say what the scriptures say of faith generally that believeth not shall be damned." And though, through

g delicate ears, we use language, I see not how any faithfully preach the gospel setting forth some doctrines of Christ, which *would be saved must be* even the fault of the Athenean creed, which is so much red, is in being too particular supposing the articles need to be no other or more scriptures make necessary Christian faith; what is the *damnable* part, and much offence, is but the usage of God's word.

it it, and happily it is a which Christians are becoming more sensible, man, or number of men, pose articles of faith on

All may, and they should the scriptures for them-

But they may do more. Ministers of Christ may hat, after careful examination, believe to be the essence of the gospel, and may war, by arguments and per- to impress them upon the of others. And still further, is right, and may be useful, umber of Christians, the e better, to agree in a

i. e. in other words, to declaring, publicly, what, view, the scriptures teach ary to be believed. Their s not indeed obligatory on xcept as being a selection ost essential parts of God's

But if, as the fact is, and o be, the opinion of one r, or learned divine, has e in determining the minds e respecting the doctrines et; a thousand preachers, thousand divines united in timony, ought, certainly, as much influence. It has

become very popular, and of course very common, to view creeds as human compositions, opposed to the Bible, and to contend, in opposition to all articles of belief, that the holy scriptures are the only standard of belief. The great question is, what do the scriptures teach? It is about the meaning of the Bible, that Christians chiefly dispute and disagree. And when men subscribe to articles, it is but a declaration that, in their belief, those articles are a part of what the scriptures teach as necessary to be received. Men who acknowledge the truth and authority of the Scriptures, irreconcilably differ respecting what they teach.... If we were to consider all as Christians, who acknowledge the Scriptures to be true, however they understand them: the Christian faith would be any thing, or nothing, as people choose to profess. There could be no distinction between the Church and the world—between believers and unbelievers.

"It is useful, then, if not necessary, that each Church, and still better if a number of Churches, by conventional compact, agree in such articles of faith and of discipline, as they conscientiously believe are essential to Christianity, and will tend to union and peace. These articles should be few, and expressed chiefly in the language of the Scriptures: they should be only those few essential revealed truths, which are clearly taught in the Scriptures, and are most peculiar to Christianity."

#### REMARKS.

In running over Bishop Griswold's Address, hastily, the above observations on the propriety and utility of Creeds, struck me as a little more strict than I had usually seen in the writings of divines of

the Episcopal denomination, and thought they might be useful if copied into the Magazine. It was not my intention to make a single comment upon them. But in the act of transcribing and inspecting them more closely, I was led to doubt the correctness of some things suggested in them, and felt inclined to accompany them with the following brief remarks.

1. It seems to be a mistake, to represent *Articles of Faith* as the same with 'points and doctrines necessary to be believed, in order to salvation.'

There is a distinction to be made between doctrines, necessary to the Christian system, and doctrines necessary to be believed. In order to be saved, it is necessary for some to believe more than others; because they have more understanding, and more light. To be saved, one must 'receive the love of the truth, and, of course, believe and approve of all the doctrines of the gospel, which he is capable of understanding and knowing. No heir of salvation rejects any point of doctrine, because his heart is opposed to it. But Articles of Faith, are not confined either to points necessary to be believed in order to salvation, or necessary to make the Christian system what it is. It would be too much for any Church to say, that no one can be saved, who does not understand and believe every article of their Creed; or that their Creed comprises nothing which is not essential to the gospel.

2. There seems to be some mistake with respect to the design or end to be answered by a Creed, or Confession of Faith. It is intimated, that the design is, 'to have influence in determining the minds of people respecting the doctrines

of Christ.' I have no idea, that such ought to be the design, or can be the end, of a Creed. A Confession of Faith, only declares what the subscribers to it, believe; that those who do not agree with them, may not attempt to wrest with them; or, as it is expressed in another part of the Extract, to promote 'union and peace.'

3. The Articles of a Creed, it is said, should be "few." One would think so, if a belief of them is made essential to salvation. But if they are designed as a declaration of belief, and the means of union, peace and discipline; they may extend beyond essential points, to rites and ceremonies, modes and forms, like those of the Episcopal Church. If the Thirty Nine Articles are too long; I should think the Athanasian Creed was too short.

4. It is added, that the Articles of a Creed ought to be expressed "chiefly in the language of the Scriptures." But, if so, how can they show, what, in the opinion of the subscribers, "the Scriptures teach?" By merely repeating Scripture, we do not tell in what sense we understand Scripture. It seems evident, that a Creed, to answer its true design and end, should be expressed, chiefly, in language diverse from that of the Scriptures, and adapted to explain its supposed import. CREEDS.

#### THE DESTRUCTION OF BOOKS.

It is remarkable, that conquerors, in the moment of victory, or in the unsparing devastation of their rage, have not been satisfied with destroying men, but have even carried their vengeance to books.

The Romans burnt the books of the Jews, of the Christians, of the Philosophers: the Jews burnt the

books of the Christians and the Pagans: and the Christians burnt the books of the Pagans and the Jews.

The greater part of the books of Origen and the other hereticks, was continually burnt by the Orthodox party.

Cardinal Ximenes, at the taking of Grenada, condemned to the flames five thousand Alcorans.

The Puritans burnt every thing they found, which wore the vestige of Popish origin. We have on record many curious accounts of their holy depredations, of their maiming of images, and erasing of pictures. Cromwell zealously set fire to the library of Oxford, which was the most curious in Europe.

The most violent persecution, which ever the Republic of Letters has undergone, is that of the Caliph Omar. After having it proclaimed throughout the kingdom, that the Alcoran contained every thing which was useful to believe and to know, he caused to be gathered together whatever books could be found in his wide realms, and distributed them to the owners of the baths, to be used in heating their stoves: And it is said, that they employed no other materials for this purpose, during a period of six months!

At the death of the learned Petres, a chamber in his house, filled with letters from the most eminent scholars of the age, was discovered. Such was the disposition of his niece, who inherited his estate, that, although repeatedly entreated to permit them to be published, she preferred employing them to other purposes: and it was her singular pleasure to regale herself, occasionally, with burning those learned epistles, to save the expense of fuel!

Even the civilization of the eighteenth century, could not preserve from the savage and destructive fury of a disorderly mob, in the most polished city of Europe, the valuable papers of the Earl of Mansfield, which were madly consigned to the flames, during the disgraceful riots of June, 1780.

#### *Curiosities of Literature.*

From the Prov. American & Gazette.

#### IMPRISONMENT FOR DEBT.

It would seem that civilization is never to reach that point where the being unable to pay a debt, though by the severest misfortune, shall no longer be punished as a criminal offence. In this country and in Great Britain, legislation has thus far, done little or nothing to modify, much less abolish the law which places the personal liberty of the debtor in the power of the creditor. It is stated that there are now confined in jail in Great Britain, 3820 persons, simply for debt, more than 100 of whom have been imprisoned for over four years! In this country a catalogue of equal length might doubtless be made out. The United States still retain in their code this relic of the barbarity of the rude ages; and the National Intelligencer states the fact that in the city of Washington, a man has very recently been imprisoned six months for a debt of three dollars! This is the enjoyment of life, liberty and the pursuit of happiness! If the object is coercion, why not give the creditor power to seise his debtor for a slave, to cut him up piece meal, or at least to make him work with a chain round his neck till he works out the debt. In Rhode-Island, we have a delightful privilege for the creditor. Though the debtor can prove himself to be poorer



than a common pauper, and takes his oath of it, his creditor, by paying a dollar a week for his board, can keep him there as long as he chooses. If this dollar feeds nothing else, it often feeds the creditor's revenge, and this power is too often made the instrument of revenge and bitter persecution.

#### THE BIBLE.

Originally all writings were from right to left, and the Hebrew, Arabic, and some other eastern languages, are still written and read in this manner. After the lapse of some time the method was to alternate from right to left and from left to right—At length the present proper and easy method of writing was introduced—from left to right. Originally books were written without any marks or spaces between the words; the words were all joined in a continued series, like the following in English: REJOICE EVER MORE PRAY WITHOUT CEASING IN EVERYTHING, &c. The New Testament was written with little or no punctuation; a majority of the points are later than the fourth century. Cardinal Hugo invented chapters, and divided the Bible into portions about the year 1250. The chapters continue as he made them. He subdivided the chapters into equal parts by letters A. B. C. D. &c. placed in the margin. Athias, a Jew, who published a Hebrew Bible in 1661, altered the minor divisions made by Cardinal Hugo, to the present form of verses, in the Old Testament. The verses of the New Testament were made in their present form by Robert Stephen, in his Greek Testament, published in 1551. His figures were put in the margin, and the text was not

broken up. An English Testament printed at Geneva in 1557, was the first in which figures were placed in the body of the text. The common divisions of the Bible are very imperfect, and often injurious to the meaning. They do not divide the sense correctly. A New Testament designed to remedy these inconveniences has been recently published in New-York. The text of the common translation is arranged in paragraphs, such as the sense requires; the division of chapters and verses being noted in the margin. (The foregoing facts are derived from an article in the New-York Observer.)

From the Anti Universalist.

*Mr. Bachelier*—By answering the following questions in your Anti-Universalist, you will oblige L. E. N.

#### *Questions to Calvinists.*

1. Can a person be willing to be damned, without being willing to be wicked, and unreconciled to God, to all eternity?
2. Can a person be willing to be damned, and yet be resigned to the will of God, whose will is, that all mankind should be saved, and come to the knowledge of the truth?
3. If it be God's will that all men should be saved, can his will be done if any are lost?
4. If he determined not to save all men, why is he called the Saviour of all men?
5. If the strict justice of God requires the endless damnation of mankind, why ought not men to be willing to be damned?

L. E. N.

#### REPLY.

The object of this publication is, not to meddle with Calvinism or Arminianism, but to check Universalism. As the queries of "L. E. N." however, can be answered without bringing the first named doctrines into collision, a brief reply will be given.

With regard to the first query, it may be observed: That no Calvinist who understands himself,

means any thing more by being willing to be damned than this—a willingness that the will of God should be done, be that will what it may, even if, for the good of the universe, his own damnation *should* be required. We ask Universalists, we ask all, what there is exceptionable in this sentiment. Ought not men to be reconciled to the Divine will, be that will whatsoever it may? This is all for which a well informed Calvinist contends on this point.

In relation to the second question, let it be remarked: That inasmuch as God is not willing that any should perish, neither are Calvinists. But then this sentiment does not clash with the one above, that we ought to be willing that men should perish *in case* that the Divine will or desire *were*, that they should perish.

As to the third proposition, it is sufficient to say: That this will of God, which desires the salvation of all, is no more violated by the damnation of some, than that will which desires that there be no sin, and which is expressed by its prohibition, is violated by the commission of sin by men.

To the fourth query it may be replied: If Christ does not save all men, he can with propriety be called the Saviour of all in one sense, viz. in that of being provided for all; all have a chance to be saved by him.

The fifth and last inquiry may be answered thus: Though the justice of God requires the endless damnation of mankind, yet as his compassion makes him unwilling that any should perish, it is proper that we should be unwilling in the same sense. It might as well be asked, why ought not those who are given over to strong delusions, to believe a lie that they might be

damned; or those whom it is impossible to renew again to repentance; or those of whom it is said, let them be unjust and filthy still; or those who are the subjects of the temporal damnation of which our opponents speak: we say, it might as well be asked, Why ought not these characters to be willing to be in this sinful and miserable condition, in which the justice of God induces him to leave them, as the question which our correspondent has asked.

His other communication will probably receive attention in our next.—*Ed.*

#### THE SABBATH.

The Sabbath is an ordinance of mercy, designed by Him who 'preserveth man and beast,' to be an interruption of painful toil, a restorer of exhausted nature, a season of repose; but in perfect consistency with this, it is a season of mental exertion of beneficence; of devout contemplation, of virtuous social intercourse.—But the observance of the Sabbath, had, when our Saviour came into the world, degenerated into a narrow and grovelling superstition, which separated from it every idea of mercy and good will to men, and the spirit was sunk in the letter. It therefore became this great Teacher, to restore the institution to its primitive design and use, and to guard mankind equally against the extremes of superstition, on the one hand, and of profanity on the other; and this he does, with a wisdom, a delicacy, and a dignity peculiar to himself. Who can think slightly of what he treated with respect? Who dares to violate what he observed as 'the holy of the Lord, honorable?' And who again can think he is doing honor to God by expressing indifference

unkindness and want of sympathy to men? He who attended the synagogue, who read and expounded the Scriptures on the Sabbath; on the Sabbath also restored the withered hand, defended his disciples from the charge of profanation, displayed the character of the sovereign Lord of the Sabbath, as preferring mercy to sacrifice, and as having instituted "the Sabbath for man, and not man for the Sabbath."

Hunter.

From the Brattleboro' Messenger.

#### LOTTERIES.

Mr. Editor—At this time, when the Lottery fever prevails to such an extent, it may be of service to some of your readers (who are in doubt) to know what is the opinion of pious men in regard to Lotteries. Many good people are doubtful as to their lawfulness, in a moral point of view, but I believe there never was a strictly religious man that upon serious reflection came to the conclusion that they were lawful—at least I believe there never was one who ever bought a ticket without some compunctions of conscience. The following is Doct. Scott's opinion, expressed in a note on the commandment, "Thou shalt not covet," &c. "Every species of Gaming originates from an undue desire and hope of increasing our property by proportionably impoverishing other men: and is therefore a direct violation of this law. Public Gaming by Lotteries, so far from being less criminal than other species of that vice, is the worst of them all: for it abets and sanctions so far as example and concurrence can do it, a practice which opens the door to every species of fraud and villany: which is pregnant with the most extensive evils to the community and to indi-

viduals, which seldom fails to bring many to an untimely end, by suicide or the sentence of the law; which unsettles an immense multitude from the honest employment of their station, to men in quest of imaginary wealth, and which exposes them to manifold temptations, unfits them for reforming their usual mode of life, and often materially injures their circumstances, breaks their spirits, sours their tempers, and excites the worst passions of which they are susceptible. Indeed the evils, political, moral and religious, are too glaring to be denied, even by those who plead necessity for continuing them; and too numerous to be recapitulated in this place. Can't therefore consist with the law of God, "Thou shalt not covet," or with the character of a Christian, to concur in such an iniquitous and injurious system, from a vain desire of irregular gain?—Whatever argument proves it unlawful for two or three to cast lots for a run of money, or to game in any other way, much more strongly concludes against a million of persons gaming publicly by a Lottery; whilst the gain made by government and by individuals, from the stakes deposited in them renders it as imprudent as it is sinful, in the adventurers; for every individual makes three to two of an even chance, if a covetous appeal to Providence may be called chance." Solomon says (Proverbs xvi. 33) "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Such is the decided opinion of Doctor Scott, and such is my humble opinion. Many excuse themselves by resolving to give a proportion of the prize, should they get one, for charitable purposes; but such should remember not to

"do evil that good may come." know many people will condemn his opinion and call it *bigotry*, but every one must settle it in his own mind, and where he is doubtful, choose the safe side, for all these things must one day be answered for before the assembled universe. do not offer this out of any ill will (as many will suppose) but with a sincere desire to do good, and in the hope that it may decide some doubting one that wishes to do right.

#### RELIGIOUS CONTROVERSY.

Some oppose religious controversy, supposing it has a tendency to build up error. Oppose error, say they, and you will make it grow. Why, then, did the Saviour oppose error in the Scribes and Pharisees? Did Luther's opposition to error make it grow? Indeed, we are utterly unable to see the correctness of this idea, either intrinsically, or from actual experiment. But the curiosity of it is, those who are opposed to religious controversy, enter warmly into controversy against it: they argue against argument, contend against contention, and try to give good reasons why people should not reason!—*Anti-Universalist.*

#### Religious Intelligence.

From the Rec. & Tel. of September 7th.

#### ORGANIZATION OF CHURCHES.

On Saturday last, an Ecclesiastical Council convened in Park Street Vestry, for the purpose of embodying churches to occupy the two houses for worship now building by Evangelical Congregational Christians in this city. The Churches represented by Pastors and delegates, were the first in Cambridge; and in Boston, Green

Street, Hanover, Old South, Union and Park Street. The churches of Rev. Dr. Codman of Dorchester, and Mr. Fay of Charlestown, were represented by Delegates. Rev. Dr. Holmes was chosen Moderator; Rev. Edward Beecher, Scribe.

To compose the Church at the South part of the city, forty-five persons offered themselves, and were accepted. Of these, 26 are males, 19 females; from Hanover Church, 5; Old South, 13; Union, 16; Park Street, 8; Brookfield, 1; Ashburnham, 1; Seminary at Andover, 1. To compose the North Church, 97 persons were accepted; 34 males, 63 females. Of this number, Hanover Church furnished 77; Old South, 5; Union, 1; Park Street, 13; Seminary at Andover, 1.—The several companies presented the same articles of faith and form of covenant, which was approved by the Council with one alteration.

On Sabbath day, after the close of the second service, the Council and Churches assembled in Park Street Church, where the religious services pertaining to the organization took place. The Rev. Dr. Jenks introduced the solemnities by prayer. The Scribe read the articles of faith and covenant to which the two churches unitedly assented. The Rev. Dr. Jenks presented the right hand of fellowship to the South Church; and the Rev. Mr. Wisner to the North. Rev. Dr. Beecher gave an address to both.

A great portion of the members belonging to the five Evangelical Churches of Boston before named, now united with the churches just formed and admitted to their connexion, in commemorating the death of the Redeemer. The Rev. Dr. Holmes, and Rev. E. Beecher

prayed. The Rev. Mr. Greene concluded with an address to the communicants, and the numerous spectators. The lower part of the house was completely filled with the assembled believers, the number being but little short of *twelve hundred*. We were favoured with the presence of a few from churches abroad; but nearly all were members of these churches within the city. The number is now seven, exclusive of that at South Boston, which is now destitute. The church in Green Street has had a place of worship but a few months, and struggles with some special embarrassments. It has not been formed on the colonizing plan, and did not furnish any of the members for these new churches. Yet it is prospering and increasing with very noticeable and unexpected rapidity.—The houses designed for these new churches are going on well, and will probably be ready to be opened late in the autumn.

In view of these events, we may say without boasting. Not many years have elapsed since Park Street was added to Old South. The plan of sending delegations, to found or strengthen other churches, was first adopted in regard to Union church. In a short time, she was able to send her reinforcements also. Hanover has had a house of worship open but 18 months; and now sends 82 members, principally to a church in its own neighbourhood; besides about 20 more to Cambridge-port (where a house of worship has been built, and an Evangelical church is soon to be organized) making over a *hundred*, still leaving more than three times the number it had at its organization. The location of this church is favourable, and its blessings have been peculiar. But the Lord's dealings with it have

been such, as well as with concerned, to exhibit a striking simplification of the passage, *that scattereth, and yet we*. We gratefully record the proof of truth and of the religious fathers in this beloved land, encouragement to Christian prize; but we feel the need of the remark made in the address at the communion *that all the hope of these lies in their being clothed with* *militancy*.

### OBITUARY.

From the R. I. Religious Mer-

Died, at Rehoboth, on morning, September 16th RACHEL THOMPSON, wife Rev. Otis Thompson, in the 68th year of her age, leaving the native delicacy constitution, and the injury received, at an early period the measles; her valuable protracted much beyond expectation of her friends, herself. The Providence has sustained her, under her afflictions and cares, made her mother of five daughters, 2 sons, and enabled her so look well to the ways of the hold," ought to be gratefully acknowledged.

The esteem and respect the church and people of Mr. T. so generally felt for his able consort, they have manifested by their kind attention to him and his bereaved family in their affliction.

On the 19th inst. the funeral services of Mrs. T. were attended by her weeping relatives and friends, to whom a very pious and instructive discourse was delivered by Rev. J. Thacher, of North-Windham from 1. Thesa. iv 14. *For he believes that Jesus died a*

— *in, even so them also who sleep*  
*Jesus will God bring with him.*  
 From the discourse, the following  
 sketch of the character of the de-  
 ceased, is extracted :

“ Who have more reason  
 to be comforted with these words,  
*in this circle of mourners?*—  
 The deceased, whose precious re-  
 mains are now before us, we trust,  
 sustained the character of a saint,  
 and has died in the Lord. “ he is  
 dead, but sleepeth.” By and  
 by she will awake, to sleep no  
 more.

She was an early subject of se-  
 rious impressions, and some have  
 thought, that she gave evidence of  
 piety while very young ; though  
 she did not herself date her hope  
 till near the twentieth year of her  
 age. Not long after this date, she  
 made a public profession of relig-  
 ion ; and as she advanced in years,  
 gave increasing evidence, that she  
 enjoyed a “ good hope through  
 grace.”

As a Christian, those who were  
 best acquainted with Mrs. Thomp-  
 son, can testify, that she adorned  
 the doctrine of God her Saviour.  
 She was a woman of practical pi-  
 ety, and active benevolence. The  
 cause of Zion, and the cause of  
 truth, lay near her heart. She  
 was distinguished for *discretion,*  
*candour, and decision of character.*  
 No person, perhaps, was ever fur-  
 ther from the least shadow of du-  
 plicity, both in conduct and con-  
 versation. Though she was dis-  
 trustful of her own heart, and  
 sometimes expressed doubts re-  
 specting her own moral state ; still  
 she gave clear evidence to others,  
 that her religion was characterized  
 by the disinterestedness of the  
 gospel. Devoted in her affections,  
 exemplary in her deportment, and  
 ever persevering in self-govern-  
 ment, she commanded the esteem

of her acquaintance, and her “ own  
 works praised her in the gates.”—  
 She well deserved, what many  
 were constrained to say of her,  
 “ *She is an excellent woman.*”

In her family, Mrs. Thompson  
 answered to Solomon’s descrip-  
 tion of a “ good wife ;” and de-  
 monstrated the fact, that the price  
 of such an one is “ *far above rubies.*” “ The heart of her hus-  
 band would safely trust in her—  
 she did him good, and not evil,  
 all the days of her life.” Her child-  
 ren necessarily felt the salutary in-  
 fluence of her example, and were  
 insensibly led to place entire con-  
 fidence in her counsels : for, in  
 enforcing the domestic virtues,  
 “ her doctrine dropped as the rain,  
 and distilled as the dew.” They  
 must remember, and feel the force  
 of her instructions *forever.*

In society, Mrs. Thompson was  
 distinguished for her usefulness,  
 kindness, consistent and valua-  
 ble friendship. The vacancy oc-  
 casioned in this place by her death,  
 must be seen, and felt, and la-  
 mented, by every class, and by ev-  
 ery individual, who has any just  
 estimation or regard for real worth.

Though the deceased was al-  
 ways a person of delicate health ;  
 yet few persons did more, and  
 none excelled her in exertions to  
 do good. As the latter part of her  
 life was distinguished for great and  
 peculiar trials, so it was also dis-  
 tinguished for true Christian fort-  
 itude and resignation. Like some  
 disciples of old, who were ‘ not  
 ashamed of Paul’s chain,’ she was  
 willing to endure with those who  
 suffered for Christ’s sake.

As she advanced to the thresh-  
 hold of eternity, her evidences and  
 hope appeared to brighten, and she  
 manifested an humble joy and con-  
 fidence in resigning her spirit into  
 the hands of God who gave it.

The day before her death, she expressed her desire to depart, and said, "her only fear was that she should not have patience to wait God's time." Although her sickness was very protracted, and at times, she endured great bodily distress; yet she maintained apparent serenity of mind, and confidence in God. Her last moments were peace. At the dawn of the Lord's day, that sacred earnest of the heavenly rest, her eyes were closed in death.

"Calm was her exit.

"Night-dews fall not more gently to the ground,  
"Nor weary, worn out winds expire so soft."

For the *Hopkinsonian Magazine*.

QUESTION.—Does God make every thing what it is, every instant?

An answer would oblige D. C.

### POETRY.

#### DYING REFLECTIONS OF AN INFIDEL.

What shall I be—where shall I go?  
I'd give a thousand worlds to know.  
Shall I exist, or shall I not?  
Censuring to be—I dread the thought.  
O'er death, in fact, destroy the whole,  
And with the body kill the soul?  
Reason, I chose thee for my guide,  
I heard thy voice and none beside,  
Come now decide the doubtful strife  
"Twixt endless sleep and endless life.  
Some, who thy sole dominion own  
As nature's brightest, eldest son,  
Say, thou hast taught the soul will live,  
And her account to God must give.  
Others deny that this will be,  
And both for proof appeal to thee.  
I feel, I know that I have sin,  
And conscience rages here within.  
If there's a God—(I fear 'tis true)  
Doth he the creature's conduct view!  
And if the soul immortal prove,  
Can sinners ever taste his love!  
Will they have nothing more to fear  
Because he governs there and here?

If he is good, will he destroy,  
And kill with evils human joy?  
Are parents hurried to the tomb  
Merely to give successors room?  
If he regards our actions here,  
Why not avenge th' oppressed tear,  
And crush the cruel and unjust,  
With pride and malice in the dust?  
These thoughts an anxious doubt cast  
That this is not our final state.  
If there's a God, then who can tell,  
There may be heaven, there may be hell?

The Bible doctrines may be right:  
If so, I sink to endless night.  
I hate that God, whom they declare:  
His holiness is too severe.  
I hate his law, which says I must  
Be holy like him, or be cursed.  
Once I could laugh at what I feel,  
And scorn the thought of heaven and hell,

But reason shines as clear as day,  
Although my outward man decay;  
Yea, it may shine and never stop,  
And misery fill my future cup—  
Draw near my friends, if friends indeed:  
You will assist me now in need.  
With you I spent the jovial day,  
And cast the thought of death away.  
I spurn'd at God, at Christ and hell,  
As names that priests and women tell.  
I gave the reigns to sin and lust,  
Which hastened my return to dust.  
O can you screen my soul from harm  
Against the power of any arm!  
Ah! wretches stop—deceive no more.  
I've heard all you can say before—  
I scorn'd the Christian and his God,  
And trample'd on his Saviour's blood.  
With him no part I now can claim,  
For still I hate the very name:  
Yet he must be more spite than I,  
And more prepared to live or die—  
If I was right, still he is well;  
But, if he's right—I sink to hell! W.

ERRATA.—Page 467, 2d col. 9th line.  
for then, read thus. P. 470, 2d col. 1:  
1. for prayer, read sorrow.

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**SERMON.**

I. JOHN, iii. 4.—*Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.*

This declaration of the apostle has no special connexion with the context. It is a general observation; the meaning of which is to be found in itself; and the truth of which results from the nature of sin, and the perfection of the Divine law. The last clause of the text assigns the reason of the first: as if the apostle had said, 'It is impossible for any one to sin, without transgressing the law of God; because *all* sin is the transgression of the Divine law.' If the last proposition were not universal; the first would not be a legitimate inference from it; for if there could be any sin, in any degree, which should not be a transgression of the Divine law; then one might sin without transgressing the law of God. The doctrine which lies upon the face of the text, is, that **ALL SIN TRANSGRESSES THE LAW OF GOD.**

In the illustration of this doctrine, it seems necessary,

I. To give a general description of sin.

II. To explain the law of God. And;

III. To make it appear, that all sin transgresses the law of God. I am,

I. To give a general description of sin.

1. Sin is an *evil thing*. In itself, it is neither good, nor indifferent, but evil and odious. We accordingly read, that 'it is an evil and bitter thing to sin against God.' There are two kinds of evil, and two only, *natural*, and *moral*.—Natural evil is pain or misery:—moral evil is sin. These two kinds of evil are altogether diverse in their nature, and ought carefully to be distinguished from each other: for though moral evil tends to produce natural evil, and natural evil may be the occasion of moral evil; yet they are entirely distinct. The one is involuntary, the other voluntary; the one innocent, the other criminal. Natural evil is dreadful; but moral evil is hateful. Natural evil may be the punishment of moral evil; but moral evil can never be, either a punishment, or a calamity. Natural evil can never be the subject of either prohibition, or blame; but moral evil may be the subject of both.

2. Sin is the *property*, or quali-



ty, of a *rational creature*. Sin cannot belong to inanimate substances, which have no volition, nor to irrational animals, which have no moral discernment. No creature is capable of being a sinner, who is not endued with reason, volition, and moral discernment. Moral agents only, can be guilty of moral evil; and these, so far as we know, are only men, and angels.

3. Sin is *offensive to God*. He calls it 'the abominable thing, which his soul hates! Indeed, sin is the only thing in the universe, which strictly and properly speaking, God does hate. He takes no pleasure in natural evil; but he is not offended with it. None, but the workers of iniquity, are the objects of his hatred; none but the wicked, of his anger. Hence,

4. Sin exposes those who are guilty of it, to natural evil. There is both a *natural* and *penal* connexion, between natural and moral evil, between sin and suffering.—Sin naturally tends to render both the subjects, and the objects of it, miserable, and is ever deserving of punishment. Such is a general and brief description of sin. I am,

II. To explain the law of God.

The law of God is the *great rule of duty*, which he has prescribed to all his rational creatures. It is fit and proper, that He, as the infinitely wise, powerful and benevolent Creator and Preserver of the universe, should act as the sovereign and moral Governor of all the beings, whom he has made capable of moral government. In this capacity He represents Himself as acting. He gives a law, and one and the same law, to all his rational creatures. This law is promulgated, or made known to the subjects of it, in different ways; which is the occasion of its being called by different appellations. It is

made known by the light of nature, or the dictates of conscience; and then it is called *natural law*, or the law of nature. Thus it is made known to all, who are destitute of Divine revelation; "These, having not the law (the written law) are a law unto themselves, their conscience also bearing witness, and their thoughts the meanwhile, accusing or else excusing one another." The Divine law is made known to men by special Divine revelation; and then it is called the moral law, to distinguish it from the ceremonial and municipal laws given to Israel by the hand of Moses. But, however the Divine law may be promulgated, or by whatever names it may be called, it is always one and the same; because God is immutable, and rational creatures always possess the same moral powers, and sustain the same relation to their Creator, and to one another. Hence it may be observed,

1. The Divine law is *founded in the nature and relations of things*. It is not *arbitrary*, or the result of the Divine will merely. God requires and forbids certain things in his law, not merely because He will; but because it is fit, and right, and proper, that He should issue such requirements and prohibitions. Rational beings would be under moral obligation to do, as the Divine law directs, if no such law had been enacted.

2. The Divine law has a *penalty*. Every law consists of two parts, precept and penalty. Divest any law, human or Divine, of its penalty; and it is reduced, at once, to mere advice. The very term, law, implies that it has a binding force, which it could not have without a penalty. Every law displays the *authority* of the Legislator, and his *power*, and *disposition* to punish transgressors.

3. The Divine law is *perfect*.— This follows from the character of the Lawgiver. Any supposed imperfection in the Divine law, would imply Imperfection in Him who enacted it. 'But, as for God, his intelligence, and goodness, and work, are perfect.' "The law of the Lord is perfect. The commandment is holy, and just, and good." The Divine law is perfect, both as to its precept, and its penalty. It requires all that rational creatures ought to be and do, and no more; and threatens transgressors with as much natural evil as they deserve, and no more. Such is the law, which all intelligent creatures are under to God.

The way is now prepared,

III. To make it appear, that all sin transgresses the Divine law.

1. This follows from what has been advanced respecting the nature of sin, and the requirements of the law of God. Sin is *evil* in itself; but the Divine law requires what is *good* in itself, and forbids what is evil. The law of God requires moral agents to be as good and to do as much good, as they *ought*; which is to be as good, as they have *capacity* to be, and to do as much good, as they have *power* to do. It is impossible, therefore, for either men, or angels, to do any thing, either more or less, than the Divine law requires, without transgressing it.— As the law requires the *whole duty* of rational creatures; they must either obey, or transgress it, in all they do. But they cannot sin by obeying the law; and therefore all their sins transgress it.

On the other hand, the Divine law virtually forbids every thing, that is wrong and evil in itself, as all sin must be; and therefore every sin is necessarily a transgression

of the law. This result of reason is confirmed by scripture. For,

2. It is expressly asserted in our text, and more or less explicitly in other passages, that all sin transgresses the Divine law. "Who-soever committeth sin transgresseth also the law." Addressing the Supreme Legislator, the Psalmist says, "Thy commandment is exceeding broad." This implies, that the commandment, or law of God, extends to all the affections and actions of men, and comprehends their whole duty, so as to leave no room to sin, without transgressing it. Similar is the import of the apostle's declaration, "The law is holy, and the commandment holy, and just, and good." Such a law must require all that men ought to do, and forbid all that they ought not to do; so that whenever they are holy, they obey it, and whenever they sin, they transgress it. But, the words of the apostle, Rom. iii. 20, are decisive, "By the law is the knowledge of sin." This clearly implies, that the law forbids all sin; for if there were any sin, which the law does not forbid, the knowledge of that sin could not be obtained by the law. But, if the law forbids all sin; then all sin must be a transgression of it.

Thus it appears from the nature of sin and the requirements of the Divine law, as well as from plain and express declarations of sacred scripture, that all sin transgresses the law of God.

From this sentiment, so unequivocally taught in the text, several important *INFERENCES* and *SERIOUS REFLECTIONS* result, which now claim our candid attention.—

I. It may be inferred, that sin can never consist, either in whole, or in part, in a mere *want* of holiness.

ness. The Assembly of Divines say, in their catechism, that "sin is any want of conformity unto, or transgression of, the law of God." It is true, that a want of conformity to the law of God, in a rational creature, *implies* sin in that creature; for nothing but sin in such a creature, can hinder his perfect conformity to the requirements of the law. But mere want of conformity, or being without that holiness which the law requires, is not itself sin; for all sin consists in the *transgression* of the law; and that which transgresses the law, must be something positive, and not negative—something which the law *forbids*, and not which the law overlooks. A mere want of holiness, is no more sin, than a mere want of sin, is holiness. The brutal creation are destitute alike of what the law requires, and of what it forbids; yet they have neither holiness, nor sin. There is no sin in mere want: sin has a positive existence, as much as holiness. As holiness is what the law requires, so sin is what the law forbids: as holiness fulfils the law, so sin transgresses it. The Assembly of Divines, therefore, it is conceived, would have done better, if, in their very excellent summary of Christian doctrine, they had kept strictly to the language of scripture; and instead of saying, "Sin is any want of conformity, &c." had said, "Sin is the transgression of the law of God."

II. It may be inferred from what has been said, that, strictly and properly speaking, there are no *sins of omission*. There has been a distinction made, between sins of *omission*, and sins of *commission*: and this distinction, it may be presumed, led the Assembly of Divines to define sin, as they do.—

But there appears to be no ground for this distinction, in sacred scripture. Sin is the positive transgression of the Divine law, and never consists in mere want, or omission. Sin is always *committed*. It is true, that sin finds those, who commit it, to do some external actions, and omit others, which holiness would lead them to omit, on the one hand, and do, on the other. But, whether one does what ought not to be done, or leaves undone what ought to be done; in either case, his sin consists in the positively evil affections of his heart and volitions of his will, which transgress the law of God. When we speak of sins of omission, we use that figure of speech, which applies the name of the *effect* to the *cause*; as when we speak of sins of ignorance. This figurative and improper mode of speaking, is justifiable, when used in such a connexion, or with such explanations, as to be understood; but should ever be avoided, when it would seem to convey the idea, that 'sin is, sometimes, a negative thing,' and not always a positive transgression of the law. Sin, in every instance, and every degree, is the transgression of the law.—And hence,

III. It may be inferred, that sin, as well as holiness, has a *positive cause*. If sin does not consist in mere want and omission; if it has a positive existence, being the transgression of the law; then it must necessarily have an efficient cause. No principle is more self-evident, or more universally acknowledged, than this, that whatever exists, has an adequate, producing cause of its existence. It is only on this principle, that we can demonstrate the being of the First Cause of all things.

If it were rational and scriptural, we suppose that sin is a negation, arising from the withdrawal of holiness; it might still be questioned, whether it would not need a positive cause. Darkness, arising from the withdrawal of light, or cold, arising from the withdrawal of heat, requires an efficient cause of such withdrawal. — Every change, either in the natural or moral world, is produced by some adequate, efficient cause.

But, as all sin is a positive transgression of the Divine law; it must necessarily have a positive, efficient cause of its existence; whether we suppose that cause to be a self-determining power in creatures, as Arminians dream, or the agency of the Creator, as Calvinists argue from reason and sacred scripture.

IV. From what has been said, we may learn, in *what sin consists*. If sin is the transgression of the law; then it must consist in that which is opposite to what the law requires, or in that which the law forbids. What, then, does the law of God require? An answer is contained in the ten commandments, which are thus summed up by the Divine Teacher, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—and thy neighbour as thyself." Such supreme love to God, and disinterested love to men, fulfil the law of God. The opposite of this, is *selfishness*. All sin, then, consists in selfish affections and exercises. Selfishness is the root of moral evil, from which all manner of vices and crimes germinate. External actions are the fruits, effects and evidences of sin; but sin itself consists in the selfish affections of the heart and selfish

volitions of the will. This is the *evil treasure*, from which evil men bring forth evil things: this is the corrupt heart, from which proceed evil thoughts, murders, &c.: this is the carnal mind, which is enmity against God.

V. It may be inferred from what has been said, that there can be no sin, but *actual* sin. Some have made a distinction between *actual* and *original* sin. But this appears to be a distinction without a difference. Sin, let men call it by what names they will, is "the transgression of the law;" has a *positive* nature, and consists in *selfish* affections, and volitions. Though sin may be acted out, in various ways; yet its nature is always precisely the same. There is but one kind of holiness, and one kind of sin. It is owing to various circumstances of mental capacity, bodily strength, external temptation and restraint, and not to any diversity in the nature of sin itself, that it is sometimes acted out, and at other times concealed in the heart, and that it is exhibited to human view in such various forms of vice and crime. The *flesh* is always the same, however diversified its *works*. If one sin is actual, so are all sins; for they are all transgressions of the law of God, being opposite to that love which the law requires, and consisting in selfish voluntary exercises.

The sin of Adam, in eating the forbidden fruit, may be called *original*; not because it was the *first* sin, for it was not; nor because it was less *actual* than others, for it was not; but because it was that sin, which, according to the Divine constitution, originated, or rendered certain, the sinfulness of all the descendants of the first man, who was appointed the public head of his race.

VI. It may be inferred from what has been said, that *all mankind commit actual sin from their birth*. If all men are *sinners* from their birth; then they all commit *actual sin* from their birth; for there is no other kind of sin. That all mankind become sinners, few will deny. And if they are not sinners from the commencement of their rational existence, who will undertake to tell when they became so? The sacred writers, however, assert, that men came into the world sinners. "Man is born as the wild ass's colt—The wicked are estranged from the womb; they go astray, as soon as they be born—I was shapen in iniquity; and in sin did my mother conceive me—That which is born of the flesh, is flesh." Passages of this sort, with which the scriptures abound, prove that mankind come into the world sinners. As men possess, at their birth, all the faculties, in a degree, which they ever have; so no one can recollect the time, when he began to feel selfish affections. And all who measure the actions of men by the law of love, must admit, that nothing has ever appeared in the conduct of children, inconsistent with the inspired declaration, that "the imagination of man's heart is evil from his youth."

VII. It follows from what has been said, that no one can be to blame and deserving of punishment, for the sins of another. It must be obvious, that before one can be to blame and deserving of punishment for the sins of another, those sins must, by some means, become *his*. But, as all sin is the transgression of the law, no one can have any sin, except by committing it. Unless there can be some means found, by which one

may actually *commit* the sins of another; it is plain, that no one can be *guilty* of the sins of another. But to suppose that one may be made to commit the sins of another, is as absurd, as to suppose that one person should become another person. Sin and guilt are exclusively *personal*, and can never be transferred from one to another. "The son shall not bear the iniquity of the father, nor the father the iniquity of the son. The soul that sinneth, it shall die." No one is to blame, or will ever be punished for the sins of his parents, or more remote ancestors. Adam alone committed original sin; so he alone is guilty of it.

VIII. It may be inferred from what has been said, that there can be no sin in any supposed principle, or taste, which is antecedent to voluntary exercises, and the source of them. If there be such a principle, or taste, which want evidence; it must, by the supposition, be of a dormant, inactive nature, and totally destitute of all affection and volition. Such a supposed principle or taste, therefore, cannot be a transgression of the Divine law, which requires nothing but disinterested love, and forbids nothing but selfishness.—That love, which fulfils the law, is, in all its branches and modifications, a free, voluntary exercise; and that selfishness, which transgresses the law, is, in all its branches and modifications, a free, voluntary exercise. Sin, therefore, which is ever the transgression of the law, can consist neither in a supposed dormant principle or taste, which precedes, nor in external motions and actions, which follow, the affections of the heart and the volitions of the will. It is absurd and unscriptural to suppose.

eat either holiness or sin should consist in any thing aside from the voluntary exercises, which alone are the subjects of command and prohibition, of reward and punishment.

IX. This subject teaches us how one may obtain a knowledge of his sin. This is an important branch of self-knowledge, indispensable to genuine conviction and true repentance. Now, as sin is the actual transgression of the law, it must be evident, that one cannot obtain a knowledge of his sin, either by examining any dormant principle, which precedes it, or any overt actions, which follow it. But the only way, in which one can obtain a knowledge of his sin, is to acquaint himself with the requirements of the divine law, and with the affections and exercises of his heart and will. By comparing these, one may determine, both in what his sin consists, and when he is guilty of it. Accordingly, the apostle says, "By the law is the knowledge of sin. I was alive without the law once; but when the commandment came, sin revived, and I died." Without a knowledge of the Divine law, and the application of it to their free, voluntary exercises, men are so far from being true penitents, that they are not so much as convinced sinners. And hence we may see the utility of preaching the law, and how it is a schoolmaster to lead sinners to Christ.

X. This subject shows us, that mankind stand condemned before God, for all their sins. The law of God is perfectly holy, just and good. All sin consists in selfish affections and exercises, which transgress the law, and is, therefore, criminal, and inexcusable.—So long as it remains true, that

"sin is the transgression of the law," it will remain equally true, that men "have no cloak for their sins."

Let saints, then, depart from all iniquity. They may not plead their frailty, weakness and dependence, in extenuation of their moral imperfection, which transgresses that perfect law, which it is their duty to fulfil. They ought never to justify, but condemn themselves, when destitute of that love, which the law demands. Let them, therefore, ever keep themselves in the love of God.

And let sinners immediately 'confess and forsake their sins.' Their sins are actual and inexcusable, and justly expose them to the wrath of God. If they remain ignorant of their sins, with the Divine law before them; it is owing to criminal stupidity. If they justify their transgressions; it is because they are perverse. If they refuse to repent and turn to God, they must perish: For, "He that covereth his sins, shall not prosper; but whose confesseth and forsaketh them, shall find mercy."—AMEN.

For the Hopkissian Magazine.

A LETTER TO A FRIEND, ON THE NECESSARY QUALIFICATIONS OF A USEFUL PREACHER, IN THE NINETEENTH CENTURY.

*Dear Friend.*—To support the ministry of the gospel, is a primary object of life; because it so deeply affects our immortal interests.—When our Lord sent out his disciples, he said unto them, "He that receiveth you, *receiveth me*, and he that despiseth you, *despiseth me*." Hence the duty of maintaining the preaching of the word, is unspeakably interesting and important.—Good preaching is one of the greatest favors we can enjoy this side

the grave, and the most important trust which can be committed to our hands. Since the scriptures recognize it as the appointed means of saving those who believe, all those who expect or hope to be saved, should prize it accordingly.

As you have desired me to express to you my views relative to your duty on the subject of endeavouring to obtain and support the "preaching of the word," in the society of which you are a member, and particularly to mention the primary qualifications of a useful preacher at this period, I will now endeavour to comply with your request according to the best of my ability. To live without any preaching for a season, as some of your neighbours have suggested, *in order to create a more general and strong desire for it*, has been found, by experience, to be the means of running out religious societies, and running down religious institutions. It is like practising idleness and intemperance, in order to increase a disposition for industry and temperance. Where there is no preaching maintained, there is generally little respect to the Sabbath, and little or no zeal to support religious institutions. It has always been found to be difficult to maintain good laws and regulations in a parish, without the aid of the sanctuary. And every reason, why the preaching of the gospel is interesting and important, is an equal reason why the most able, instructive, and faithful preaching should be maintained.

Here, then, I will remark, that we ought to endeavour to obtain and support a minister, whose preaching *begins and ends with God*. A frequent and correct exhibition of the divine character,

every one ought to know important thing in preach gospel. It has always been primary means of effect promoting the conviction, sion and sanctification of those who have been transformed the image of Christ. "all," says an apostle, "w face, *beholding as in a glory of the Lord*, are changed to the same image; from glory, even as by the spirit Lord." The leading truths respecting God, have ever been to be the principal nutriment of gracious affections, and an effectual means of restraining and subduing the obstinate sinners. To use the language of a late writer, "The perfecting of his character, decrees and conduct, is the foundation of faith and confidence, the submission and obedience, which God commands and deserves from rational creatures. They seek safety, glory and happiness in the universe. The first and chief object of attention and affection every rational creature in or in hell, will forever be to glorify and self-existent Jehovah. And as he is emphatically saying "with whom we have fellowship" and in whose hands we shall ever be; it is of primary importance to every person, that he should come early and intimately acquainted with the true character of God, his designs, and ultimate design of his government. Every person of common sense knows this; and notwithstanding any persons may be to as he is, all must forever adore and bewail that preaching, which has caused "the Holy One of God" to cease from before them.

We should endeavour to obtain and support a preacher, who

give a frequent and correct exhibition of the *character of man*.—To set human nature in a clear and just light, and detect, expose, and reprove the faults of all classes of men, next to the true exhibition of God, is the most important business of preaching the gospel. In order to do this, the creature man must be introduced to himself, in his native dignity, importance, and true glory; and in his real deceit, guilt and shame. The excellence and loveliness of true obedience and holy zeal, and the deceitfulness and loathsomeness of false obedience and sin, must be clearly and frequently exhibited. The various and almost endless modifications of selfishness, under the cloak of patriotism and religion, must be faithfully detected, exposed and condemned. The human heart must be described, in all its deceitful changes and forms, and all kinds of fraud, flattery, hypocrisy, duplicity, pride, vanity, self-conceit, envy, revenge, evil-speaking, and their kindred vices, must be pointed out and often reprov'd. All the common, various and deceitful paths, that lead to endless ruin, must be painted in striking colours, and frequently held up to view; and the most cogent motives as often presented to persuade mankind to walk in the one, straight and self-denying path to heaven; which is all that mere preaching the gospel can do. If men will turn from God and heaven, and with their eyes open, go down to the world of woe; no human power can stop them. The preacher's business with men, is, to show them what they are, what they ought to be, and what they must be, in order to enjoy God and heaven; and then to urge the most proper and weighty motives and

arguments to persuade them to be holy. The frequent, and able, and faithful performance of this duty, is a primary and rare excellence in the character of any preacher of the gospel. No other duty is so difficult, and self-denying. People do not like to be introduced to themselves. They do not like to have their own characters and conduct exposed and justly condemned. No knowledge is so hard to teach, as self-knowledge: None so much neglected. When a true mirror is held before people, they instantly turn away from their own likeness, or charge the hateful features to some other person. If a preacher tells them plainly, "Thou art the man;" they will be greatly displeased, and be likely to complain of injurious personality.—But a person must be made to see his own heart and conduct, in a true light, before he will loathe, and turn from his sins.—No person can be flattered into a preparation for heaven. Selfish motives and arguments will lead a person to do any thing and every thing, which does not imply true holiness; but nothing more. If mankind will not be religious in view of the real truth respecting God and themselves, all the other religion they can ever put on, will only sink them in guilt, shame and misery. And that piety which is occasioned by obscure and imperfect views of God and themselves, is always weak and superficial, if not doubtful. There never was, and never can be, a more palpable absurdity, than to suppose, that ignorance, or error, is 'the mother of true devotion.' If the Bible is true, and if common sense is true, mankind are sanctified only by means of the truth. Hence, the able and faithful "*preaching of the word*"



has ever been regarded by the wise and good in past ages, as the fundamental duty of a minister of the gospel. The fact, that it is so much depreciated, and supplanted by other things as the means of promoting religion, is, to every pious and intelligent person, who understands the "spirit of the times," among the darkest features of this unstable and degenerate age.

We should endeavour to obtain and support a preacher, who will dwell the most, in his preaching, on the primary and fundamental doctrines and duties of the gospel. One who will place the most prominent features of the gospel, in the most constant and perspicuous light, and who is able and disposed, to select such subjects, as the particular state and best interests of his people, from time to time, require. When people deny the truth of the doctrines of the Bible, they should be exhibited in a *speculative* light. When they deny their *utility*, they need to be exhibited in a *practical* light. And when they deny both, they should be exhibited in both a speculative and practical light. When people complain that they do not like, or cannot understand any particular truths of the Bible; those truths need to be preached more frequently and explicitly, until their complaints cease. When people are stupid and asleep, they should be aroused from their slumbers, by exhibiting the most weighty and important truths, realities and motives of the gospel. When they are alive with Antinomianism, they need to be killed by the preaching of the Divine law. When they are alive with Arminianism, they need to be killed by the preaching of the gospel. When they are elated

with spiritual pride, they need to be introduced to themselves, and to the true image of Christ. When they are filled with false zeal, they need to be introduced to true knowledge. When they are full of credulity and false charity, they need to be often informed of the existence and wiles of the infernal spirits, and of their astonishing influence in the earth; and of the decaitfulness of the human heart, and of human conduct. When they are full of Catholicism, they need to be introduced to the Divine predictions respecting the introduction of the Millennium; and to the real signs of the times. When they are tainted with "Anythingarianism," they need to be introduced to a mirror, that will give a portrait of their different and opposite appearances. When they are ignorant on religious subjects, they need to be instructed. When they are vicious, they need to be reprov'd. When they are slow to learn, and quick to forget, they need to be often taught, and reprov'd, with line upon line, precept upon precept, and warning upon warning. When they appear to be novices, they need to be taught the first principles of common sense, and of the oracles of God. To suit a subject to the particular state of a society, requires much wisdom, fidelity and self-denial. Mankind have never been disposed to complain of those prophets and preachers, whose preaching did not describe and reprove their particular characters and vices, and destroy or weaken their false hopes. But they generally complain of that preaching which does describe their character and destroy their hopes. Ahab knew that Elijah was faithful in this respect; and hence he ex-

claimed, when he saw him, "*Hast thou found me, O mine enemy.*" Here is the point, where centre most temptations, for ministers to neglect their duty. And just as important as it is for mankind to know themselves, so important it is for them to have an able and faithful preacher, who will keep the light of the first and fundamental truths of the gospel constantly blazing upon the altar. This light will constantly expose the deceit, guilt and danger of error and sin, in all its ever-changing forms.

We should endeavor to obtain and support a preacher, who will habitually administer "beaten oil." It has been the sentiment of the church, in past ages, that the pulpit is the place for a minister to instruct, "reprove, rebuke and exhort, with all long suffering and doctrine." This is the place for a minister to perform the cardinal duties of his office; a very important part of which is to describe, attack, and condemn the general and particular vices and improprieties of the community, and especially of his own people. He is, by his profession, a son of thunder to the immoral, the hypocritical, the profligate and the irreligious. If his people die uninstructed, unreprieved, and unwarned of their danger and guilt, 'their blood will be required at the watchman's hand.' It belongs to the church to maintain its own discipline, and to the minister to wait on his ministry. And in order to be and do what he ought, on the Sabbath, and other occasions for preaching the gospel, "*his study must be his fortress.*" A preacher is, by his profession, a divine teacher. This is his first, his important business. And in order to instruct others, he must study; "for no person can

ever teach to others, what he has not first learnt himself." And as no preacher ought to occupy the attention and time of a whole society, with crude, unexamined and unmethodised opinions and notions on Divine subjects; every preacher has much more to do in his study, than is generally supposed. There he ought to "meditate on Divine subjects and Divine objects—there search the holy scriptures with diligence, reverence and humility—there watch, search, and learn his own heart—there meditate upon and realize the character, condition, interests and necessities of his own people—there extend his views over the whole church of God—there review this world, as it has been from the morning of the creation, until the present time, and, by the light of Divine truth, view it as it will be until the morning of the millennium, and the dissolution of the heavens and the earth—there keep saints and sinners, angels and devils, heaven and hell, judgment and eternity, before his eyes, and on his heart"—there meditate upon the infinite God, and often call upon him to shine into his heart, and give him the light of the knowledge of his glory in the face of Jesus Christ—there weep, as the prophet did, saying, "spare thy people, O Lord, and give not thy heritage to reproach"—there plead with the God of Israel, to plead and defend his own cause in the earth, to vindicate the honours of his word and name, and save from sin and death as many as it is consistent with his knowledge and goodness to save. Prayer and meditation upon Divine truths and Divine realities, are the means which God has designed to warm and enlarge the hearts of his ministering servants, and fill them with holy zeal in his

cases. And it is written, "A wise man's heart instructeth his mouth, and addeth learning to his lips." If a minister would excite the attention and raise the affections of his audience, by the fire of Divine truth; Divine light; and holy feeling; *that fire must be first kindled in his study.* And since Divine teaching is the professional and primary business of a minister of the gospel; "he ought to know, and his people ought to know, that there is one part of his duty, which ought never to be yielded to any minor object; and that is, *his thorough preparation for the public instruction of his people.*" To visit the sick and dying, is not inconsistent with this duty. Necessary exercises will not interfere with this duty. And since no man can bear to study with constant and intense application; to make occasional visits to families and individuals; and to receive occasional ones; will not be inconsistent with this duty; provided they are not too often, nor too long, and are properly conducted. But for a preacher, who is not divinely taught and inspired, to make visiting his chief business, instead of his study, is a palpable absurdity, which would have been considered a *cardinal defect*, instead of a virtue, in any other than this superficial, mindless age.

We should endeavor to obtain and support a preacher, who is systematic, plain, and instructive in his manner of preaching. A sermon ought always to have a conspicuous, definite and important object; and then a proper and definite subject, which should be systematically explained, in plain and familiar style, with great care and discrimination; and then applied without fear or favor, as far as man

is concerned. A preacher ought to take unwearied pains to be understood, and to bring down truth to the lowest capacity. System adds much to the ease of being understood.

We should endeavor to obtain and support a preacher whose conduct and preaching agree with each other and with themselves. A preacher should present his people with a scheme of Divine truth, which agrees with the uniform phraseology of scripture, with common sense, with itself, and with every thing which is true and self-evident in existence. And his conduct too should agree with his principles, and with itself. This is a very high attainment, and a very important qualification in a preacher of the gospel. If a preacher's conduct and principles often clash with each other, or if his scheme or conduct is grossly inconsistent with the Bible, or with itself; he will certainly lose his hold upon the consciences of his hearers, and his ministry will sink into contempt. It is quite as much as people will endure, for a minister to grow wiser, provided this changes any of his opinions. But for a minister to change frequently from better to worse, is by no means admissible.

[To be concluded.]

"He that offendeth in one point is guilty of all."

He that disregards, despises and sets at naught the authority of the Lawgiver in *one thing* does it as freely in another, when his *pleasure or interest* invites.

If a man were suspended by a chain of ten thousand links over a bottomless pit, and *only one* of the links should break, he as surely falls and is lost as if every link were broken into a thousand pieces.

For the Hopkinsian Magazine.

OBJECTIONS AGAINST ENDLESS  
PUNISHMENT ANSWERED.

(Concluded from page 502.)

It is said, that if God saves some and destroys others, then he is unjust.

But, let me ask, to whom is he unjust? Injustice consists in *violating the rights of a person*. But God does not violate the rights of the wicked, by punishing them according to their deserts. For they cannot justly claim the right of being treated better than they deserve. Nor does he do the non-elect any injustice, by saving the elect. He does not, in this way, infringe on the rights of those who are lost. For they have no right to wish the destruction of others on account of their own. Much less can they claim the right of being *gratified* in such malicious desires. Nor does God do those who are *saved* any injustice. He does not infringe on their rights; for instead of treating them worse than they deserve, he treats them better. And this is not injustice, but grace. Nor does he do himself any injustice. For instead of neglecting his own rights, he vindicates and maintains them.

But another objection occurs. It is said, if God treats his creatures differently, then he is partial, and a respecter of persons.

This objection takes it for granted, that partiality consists merely in treating persons differently. But this is not true in fact. God does in fact, without the least partiality, treat his creatures very differently. He treated Enoch differently from Cain, and Noah differently from the old world; and Lot, differently from the people of Sodom. And he has treated us very differently from the heathen.

The truth is, partial conduct towards others, does not consist merely in treating them differently, but in treating them differently without any good reasons. Different treatment is never partial, when it does not flow from partial feelings. Partiality always overlooks the worth of some, and places too high a value on others. But God never does this. Though he made a very wide difference between Moses and Pharaoh, yet it was not because he had a partial regard for Moses, and no regard for Pharaoh. But he regarded them both according to their characters, and importance in the scale of universal beings. He made that difference between them because he saw it was necessary for the greatest good. And this was strict impartiality. For impartiality always regards things as they are, and gives up a less good for a greater.

Besides, the scripture represents his rewarding the righteous and punishing the wicked, as being that very thing which proves that he is not a respecter of persons. "Thinkest thou this, O man, that thou shalt escape the judgment of God?—But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God: Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory, and honor, and immortality; eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew, first, and also of the Gentile: For there is no respect of persons with God."

But here it will be asked, is not

**Christ** the Saviour of all men? **and** if so, will not all men be saved? **Ans.** In answer, there are several senses in which Christ may be called the Saviour of all men, consistently with truth. 1. He is the *effectual* Saviour of *all* men. Men are actually saved by him out of every kind of tongue, people, and nation. 2. He is the *atoning* Saviour of *all* men without any exception. He has made an atonement sufficient for the salvation of the whole human family.

3. He is the *offered* Saviour of *all* men. He offers to save to the uttermost all who will believe in his name. Hence,

4. He is, *conditionally*, the Saviour of all men. He came to save all *only* on condition of their repentance in the present life. We read, that "He is the Saviour of *all* men; *special*ly of those who believe." In those respects which have been mentioned, he is the Saviour of all men. But he is the Saviour of those who believe, in a *special*, peculiar sense. For they alone are redeemed by his blood. As it is written, "He that believeth shall be saved, but he that believeth not shall be damned."

It is said, however, if Christ has made an atonement for all; then God is under obligation to save all: for Christ has paid the debt of justice, and justice has no further demands against sinners.

This objection supposes, 1. That God is obliged, in justice, to save all mankind. Hence, 2. It supposes, that God exercises no grace at all, in the salvation of those who are saved; which is contrary to scripture, "By grace are ye saved."

Moreover, this notion of the atonement is inconsistent with

facts. For if the debt of justice were already paid by Christ, it is absurd to suppose, that God would punish men in this life.

The truth is, the atonement could not, in the very nature of things, destroy the guilt and desert of sinners. And, therefore, the debt of distributive justice can be paid in no other way, than by the full punishment of sinners themselves. The atonement was designed only to *display* the justice of God, that he might be just to himself, and yet have mercy on whom he will have mercy.

Again it is said, that God can, with infinite ease, make all his creatures perfectly holy. And if all men were only converted, they might be saved through the atonement of Christ.

This objection takes it for granted, that God always makes *all* his creatures as holy and happy as he has power to make them. But this is not true in fact. God is able to make all men perfectly holy and happy in *this* world, as he is to make them so in the world to come.

Should it be said, that God has good reasons for not preventing sin and misery in this world. I grant it, and abide the consequence. If there are good reasons why sin and misery should exist in time, there may be as good reasons why they should exist to eternity.

It is sometimes said, that God's only object, in giving existence to creatures, was to promote their happiness.

But, if this were *true*, it would not prove the doctrine of universal salvation. For God's regard to the good of his creatures *collectively*, does not in *fact* lead Him to make every individual holy and happy in *this* life; and therefore it may not

ad Him to do it in the life to come. If sin and misery can be over-ruled for the good of his kingdom in *this* world, they may in the ext.

It is not true, however, that the greatest good of creatures is God's supreme end. This would be derogatory to his character. If it were right for God to love his creatures more than himself, why might not they be allowed to love and serve the creature rather than the Creator? According to Scripture and reason, God's supreme end is his own glory. And justice is one of those unchangeable perfections in his nature, which He means to glorify forever and ever.

Again, it is said, that the Scripture speaks of God in such language as this: "Who will have all men to be saved, and come to the knowledge of the truth." And God's will must be executed.

There are several senses in which God may be said, with truth and in consistency with endless punishment, to will that all men should be saved.

1. It is his will of *command*, that all should repent, come to the knowledge of the truth, and be saved.—But his will of command is often broken, by his disobedient creatures, to their cost.

2. It is his will of *decree*, that men of all sorts should be saved.

3. It is his will of *decree*, that all men, without exception, should be saved on *condition*, that they come to repentance and the knowledge of the truth, agreeably to his will of *command*. Indeed,

4. He sincerely wills, chooses, or desires the salvation of all mankind in *itself* considered. And in the same sense, He may be said to will, that all mankind should be holy and happy in the present life. But his choosing all this in *itself*

considered, is perfectly consistent with his choosing on the *whole*, that many of his creatures should be sinful and miserable, both here and hereafter. All passages of this kind, therefore, may be understood in perfect consistency with the doctrine of endless punishment.

It is sometimes said, that unless God shall save all mankind, He cannot destroy the works of the devil.

But it may be replied,

1. That merely saving all mankind would not destroy the works of the devil. Satan might still rejoice that he had already done so much mischief in the world. Unless,

2. All things should be made to redound to the glory of God, with the final overthrow and confusion of his enemies. When this shall be done, Satan's head will be bruised, and his works and kingdom destroyed.

It is sometimes said, that according to the doctrine of endless punishment, more will be lost than saved.

But supposing it is so. What ought to object, if the glory of God require it. From prophecies concerning the Millennium, however, we have reason to think, that many more will be saved than lost.

It is sometimes said, that the most malignant sinner in the world would not punish his enemies forever.

This may be admitted, and easily accounted for. Sinners do not hate sin on account of its *criminality*. Their selfish hatred, therefore, is often turned into *selfish* compassion, and selfish love. And besides this, they have no regard for the good of the universe. But God hates sin for what it is in itself. Of course, his hatred of it

can never change, nor be turned away. And He has a supreme and everlasting regard to the *great good*, in every punishment which He inflicts. His goodness, therefore, must render Him more disposed to punish his enemies, than sinful *selfish* creatures can be to punish *theirs*.

It is said, that although God's predictions and promises pledge his truth, yet his threatenings do not.

This objection supposes that God has actually threatened endless punishment to the wicked; that it cannot be proved that He will not execute his threatenings; and that it is probable that He *will* execute them. And this is *condemned* by the numerous instances in which God has actually fulfilled his threatenings.

Besides, there are many threatenings against the *finally impenitent* which are involved in *predictions*, and also in promises in favour of the righteous, and in favour of Christ.

Moreover, the finally impenitent shut every door of hope against themselves. For they reject the *only possible way* of salvation.

T. T.

#### THE MILLENNIUM.

As the opinion, that the duration of the Millennium will be 365,000 years, is not, so far as we know, very prevalent among theologians, its defence may be properly relinquished to those who embrace it. To us it appears inconsistent with many passages in scripture which speak of the Judgment-day as near at hand, and also with those which represent the general course of the world as evil and wicked; to say nothing of the difficulties it involves in respect to population.

Those who defend it, lay much stress on the fact, that in prophetic language generally, each day is to be interpreted as a year; and since 1000 years include 365,000 days, they infer that this Millennium will continue 365,000 years: on which supposition, the world is yet in its very infancy. But allowing, as we said, the other and common opinion, viz. that the "thousand years" spoken of in scripture is to be taken literally, we shall endeavor to show, that until the termination of this period, the earth will not be overstocked with inhabitants. And in order to do this, several preliminaries require to be established.

1. *The extent of the habitable Earth.* Instead of 100,000,000 square miles, which our correspondent mentions, we should estimate the number at about 40,000,000. The whole extent of land on the globe, in distinction from water, is stated by Hassel, at 50,554,960 square miles; by Graberg, at 49,978,427; by Lavoisne, at 41,648,651. The two former may be nearer the truth; yet it should be remembered, that large tracts are uninhabitable on account of the severity of climate, and other large tracts are irreclaimable deserts.

2. *Present population of the World.* It is very common to hear the population of the world stated at the round number of 800,000,000. But while the difficulty of forming a correct estimate is readily acknowledged, we consider it certain that this number is too large. Malte Brun, one of the latest and best of geographers, calculates it at 660,000,000; which is probably not far from the truth. The former estimate is based on the supposition that the population of China is 833,000,000; a thing

improbable in itself, and rendered still more so by recent discoveries, through the medium of Dr. Morrison and others. It is now generally stated at 150,000,000.

3. *The ratio of Increase.* Calculation will show, that the population of the world has by no means doubled so often as once in a century. Had it increased at this rate, on an average, since the time of the Flood, and had there at that time been only two persons in existence, it would now amount, in round numbers, to 7,700,000,000,000. But to determine what has been the average ratio of increase, is not so easy. The difficulty arises from the impossibility of ascertaining with accuracy the population of the world in any given period of antiquity. We will, however, fix upon the 500th year before the Christian era. The life of man was now reduced to its "three score years and ten." The countries around the eastern shores of the Mediterranean, whatever might be true of others, were populous. It had been found by actual enumeration, some 500 years previous, that the children of Israel and Judah numbered 1,300,000 fighting men: indicating a population of at least 8,000,000. There is no reason to suppose it had essentially diminished. Persia, under the guidance of Cyrus and others, had reached the zenith of its glory. In twenty-four years after the date we have chosen, Xerxes invaded Greece with a mixed population, according to Lempriere, of 5,288,220 souls; from which it is safe to infer, that the whole population of the empire amounted to at least 12,000,000 or 15,000,000. Egypt, Syria and Chaldea, were each able to hold a powerful competition with Palestine; which affords sufficient

evidence (if all other were wanting) that they contained a numerous population. That of Egypt, at about this period, is usually estimated at 7,000,000 or 8,000,000. We might mention Greece, and Carthage, and India, and Rome; and dwell on the probability of a large population in China; but if it is evident that the population of the world at the date mentioned was *not less* than 25,000,000, our object, thus far, is accomplished.

How many times, then, must a population of 25,000,000 be doubled, in order to make the number 666,000,000? Answer, *four times and three fifths.*

If the population of the world has doubled only four times and three fifths since the 500th year before the Christian era—i. e. in 2327 years—how many years, on an average, have been required for each reduplication? Answer, 560 years!

We have, then, the following data: Extent of the habitable earth, 40,000,000 square miles; present population, 600,000,000 souls; doubles once in 560 years.

Now supposing the Millennium to commence in the year of our Lord 2000, which is perhaps the common opinion, though many expect its arrival sooner, the population of the world, if it increase in the same ratio as for 2327 years past, will amount to 888,360,000; and at the end of the "thousand years," to 3,553,440,000; or 89 inhabitants to every square mile of the habitable earth. The population of Massachusetts, in 1820, was 72 to every square mile; of Prussia, according to a late census, 94; Austria, 105; Great Britain, 141; France, 146; Ireland, 208; Netherlands, 206.



But it may be said, that at present the population of the globe is increasing more rapidly than the average of 2327 years past. This we do not deny; though it is not proved by mere assertion. We know, however, according to the best authorities, that while the United States are doubling their population once in 25 years, many other countries, once populous and flourishing, are now comparatively desolate. The united population of Syria and Palestine does not at present exceed 1,800,000. Egypt, instead of its seven or eight millions 3000 years ago, contains perhaps 2,500,000. Assyria, whose capital alone (Nineveh) 1000 years before the Christian era, was the abode of 600,000 accomplished and luxurious inhabitants, is tenanted by some 100,000 wretched beings, who subsist chiefly by plunder. Carthage, which, in the first Punic war, contained 700,000 inhabitants, is a desert. The same may be said of Babylon, with its hundred brazen gates. The whole country of Babylonia and Chaldea contains a population of only about 1,000,000. Nor are instances wanting in Europe, where the course of population is retrograde. Such is the case, at least, with Holland and Norway. Even France, at her rate of increase from 1791 to 1820, would scarcely double her population in 300 years!

But it will be said, again, that on account of the cessations of wars, and the absence of destructive vices, the increase of population in the time of the Millennium, will be greatly accelerated: and moreover, that we have strong intimations in the Word of God (Isaiah lxx. 20) that during this happy period, the life of man will be prolonged. All this we admit. And

it is a most pleasing thought, that the company of the redeemed, before joined by only here and there an individual, shall then be swelled into "a great multitude which no man can number."

If we suppose that, on account of the circumstances just mentioned, the population of the world will double, in the Millennium, ~~as often as on an average for 2327 years past~~, then taking 800,000,000 [the number of inhabitants which will be on the earth A. D. 2000, according to the rate of increase since A. C. 500] it will amount, at the close of the "third and fourth," to no less than 1,600,000,000; or 305 inhabitants to every square mile of the habitable globe! This is nearly five times the density of population in the State of Massachusetts, and twice of Ireland and the Netherlands nearly as 1 to 13-4.

The question then arises, how can all these millions find subsistence? The habitable earth is not all like Ireland and the Netherlands in respect to fertility; yet even in these countries, the "plague of hunger" is by no means a stranger. Revelation enables us to solve the difficulty. In the same connexion, where it is said, "the child shall die an hundred years old," it is also said, "they shall not labor in vain, nor bring forth for trouble." This, and other passages of the same import, authorize us to believe, that, during the Millennium, the earth will assume new fertility, and consequently be capable of supporting a much greater population than at present. As the ground was originally cursed on account of sin, so when man shall possess a character resembling that which he has lost, why should it be deemed improbable

that the curse shall in part be restrained?

If this view of the subject be correct, it is easy to see how terrible must be the state of the world, when the thousand years being fulfilled, "Satan shall be loosed a little season." The evil passions of men being again predominant, this immense population will become like a raging sea. The curse upon the ground returning in its full force, famine will urge the nations on to deeds of untold violence, in order to possess each other's territory and means of subsistence. A population so dense, and withal so desperate, will be fit instruments for the designs of ambition, and the malice of persecutors. Satan will "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."—N. Y. Observer.

#### PRACTICAL OWENISM.

We have no where seen so full a statement of the affairs of New Harmony, as in the following article, which we copy from the Hampshire Gazette.

*Mr. Owen's Community at New Harmony, Indiana.*

Mr. Owen's attempt to establish his New Social System in the west, on the principle of a community of interest, has entirely failed, and he has departed for Scotland. A correspondent of the Worcester Spy, who has been a member of his Society on the Wabash for 16 months, gives a brief sketch of their proceedings during that time. When he joined the preliminary society in December, 1825, the number of members was 1000, and all were in high hopes of success.

Though they had many difficulties to encounter, they fully believed that on Mr. Owen's return from Scotland, they should be conducted directly to prosperity and happiness. Almost irresistible allurements were held out for youth to join the society. In accordance with Mr. Owen's precepts, amusements and pleasure were liberally encouraged; their days and nights, including the Sabbath, were spent in frolic and revelry; and balls, concerts and cards occupied almost their whole attention. Business was neglected, and confusion soon ensued. Mr. Owen appeared again among them in January, 1826, and immediately proposed the dissolution of the preliminary society, and the organization of a community of common property. This was effected after some opposition, and a new constitution was adopted. Soon after this, Mr. Owen introduced a uniformity of dress. That of the woman was a frock, very full, belted on, and extending a little below the knee, and pantaletts—the neck and arms bare. Some of the females rebelled, and would not wear the dress recommended, nor associate with those who did. The dress of the men was a short jacket without any collar, drawn on over the head, with pantaloons buttoned on it, and belted round the waist. This dress was wholly discontinued after a few months. Mr. Owen's next step was a public protest against the marriage ceremony. He said it was absurd for a man and woman to promise to love each other their *whole* lives. This measure was strongly disapproved, especially by the women. On the 4th of July, 1826, Mr. Owen came out with his declaration of mental independence, which drew from

papers throughout the Union, show-  
ers of satire, invective and ridi-  
cule. He asserted that all the  
evils and calamities of man had  
their source in institutions of re-  
ligion, individual interest, and mar-  
riage, and declared his community  
free from those sources of evils.  
This declaration excited feelings  
of astonishment and disgust among  
the members. Innumerable evils  
presented themselves before and  
after this event; the constitution  
was rejected, and various other  
plans adopted with no better suc-  
cess. In October last, a contract  
was proposed by which those who  
invested their property were to re-  
ceive it again, if they should after-  
wards withdraw, and a Board of  
Trustees was appointed. All did  
not do, and as bankruptcy was fast  
approaching, it was found necessary  
to order the least efficient mem-  
bers to leave the community. Ma-  
ny families left the place under ve-  
ry unhappy circumstances, utter-  
ing bitter curses against Mr. Ow-  
en; others could not go for want  
of means, and refused to obey the  
order; and finally the Trustees  
were forced to break up the com-  
munity, and return to the individ-  
ual system. Some hired or pur-  
chased houses or shops; others  
formed small colonies on the New  
Harmony lands; a number settled  
in Ohio; and many returned to  
their former places of residence.  
Many respectable families have  
sacrificed much property to pro-  
mote this visionary scheme, and  
the hopes of all have been blasted.  
Most of them have lost their confi-  
dence in Mr. Owen, and attribute  
their misfortunes to him. Mr. O's  
son still remains at N. Harmony,  
and publishes a paper, but his state-  
ments are not to be relied on.

Thus has ended this new-fan-

gled project for the melioration of  
the human race, and thus will end  
the plans of all pretended reform-  
ers who discard the doctrines and  
duties of Christianity.

From the Charleston Observer, 7th

#### OBITUARIES.

"Nothing but good of the dead,"  
is an adage which humanity first  
uttered, and repeats every hour.  
"Nothing but truth of the dead,"  
would be an adage which would  
abbreviate obituaries most merciful-  
ly. It would prevent the exercise  
of many a first attempt of the pen.  
It would painfully repress many a  
feeling which can be expended in  
the praise of the departed. It  
would disperse many a flattering  
dream, in which survivors love to  
indulge.

But all this is only one view of  
the picture. If we stand on the  
other side, matters are more intel-  
ligible. There is the key to the  
meaning. And we begin to dis-  
cover that obituary writers have  
told more truth than they had in-  
tended themselves; for example,  
here is the notice of one who "had  
many virtues, beloved by all who  
had the happiness of knowing him."  
That is, he was neither one thing  
nor the other—a unit in society—  
pass him by.

No. 2. "He was kind and gen-  
erous in his nature, wronged some,  
and died as he lived, without an  
enemy." Poor fellow! he died a  
drunkard, and the name he has  
left is a legacy of dishonor to his  
offspring.

No. 3. "He was of an independ-  
ent and high-minded spirit; a  
strong sense of virtue, and delicate  
consciousness of integrity." He  
has gone to reap the blessed re-  
ward of the upright." Reader, do  
not follow him: the man was a

heres; two months before his death he stood on the guilty field as Duellist.

a. 4. "Gifted by nature with a understanding, he ventured to speak for himself, and never suffered his opinions to be chained down by the conceptions of other men, [after an impartial scrutiny, he set them his own." He was an idol.

a. 5. "He had his faults, and has not? But then he had redeeming qualities." Here a cloud which covers truth is and fleecy. The subject was tenderness to the mother that bore him: dissipated, petulant, quarrelsome.

a. 6. "Having fulfilled the duties of life, he departed with resignation to the will of his Father." That is, there were no visible horrors of remorse; nor could it have been in the lethargy of disease. But in life and health, was a stranger to the household.

a. 7. "When dying, he manifested confidence in that God, who is mildly on the frailties of his creatures; and in repentance and he departed to a better world." *Whisper* is a light word for a heavy weight. And the repentance is then—exactly as much as the remorse of a dying hour.

a. 8. "Alas! he is gone; and a numerous circle of friends to rail his irretrievable loss; among them, not least, is his inconsoleable loss."—Wait a little while—try next year.

a. 9. "Actively pious in life, he died as he had lived, pure and holy." Perhaps so, or, perhaps he was a sinner; or perhaps he was avaricious; for the piety of some people is to them very little. Or, he may have been of the heritage of Henry.

en, and our hopes are built on what we know of him in the world; then he needs no obituary.

## Religious Intelligence.

### BARRE, MASS.

By a letter from a gentleman in Barre, we learn that the prospects of religion are brightening in that town, where they have long been exceedingly dark. A church was organized on the 15th of August, consisting of 11 males and 21 females, called *The Evangelical Congregational Church in Barre*. Most of the members lately belonged to the old church in Barre, and were formed by an *ex parte* Council, composed of representatives of the churches in New-Braintree, Leicester, Westminster, Rutland and Holden. The five pastors were present. The fairness of the proceeding will be manifest, by the following extract from the *Resolutions* of Council. A committee, appointed to wait on the pastor of the old church, reported, "That they were kindly received by the Rev. Mr. Thompson; that he stated, that the aggrieved had applied to the church under his care for a dismission, that they might be organized into a separate church, and that the request was not granted; that a further request for a dismission Council on the part of the aggrieved, was denied;—he stated also, that the proceedings of the said aggrieved brethren had, as far as he knew, been regular;—that they are under no ecclesiastical censure;—and that the church had no communication to make to this Council."

The way is thus prepared, for the introduction of the gospel into that large and populous town; and we hope it may soon be dispensed

in its purity, and be attended by the power of the Spirit of God.—  
*Boston Rec. & Tel.*

#### NEW ORLEANS.

When Louisiana was ceded to the United States, this city contained about 11,000 inhabitants. Its present population is probably over 50,000, and is rapidly increasing. Rather more than half speak the French, as their native language; and a considerable number of Americans have intermarried with the French, and have become amalgamated with them; so that there are probably not less than 30,000 who ordinarily speak the French language. Yet there is not a single Protestant French Church in that city. The Rev. Mr. De Fernex, a Protestant French clergyman from Geneva, arrived there in March last, and was received with much kindness; not only by the Protestants, but by Catholics. Since then, a Protestant French congregation has been collected and organized, and Mr. De Fernex has become its pastor. The Society have resolved to build a church as soon as they can raise the necessary funds. But few of the Protestants are rich, and to enable them to accomplish the object, they are compelled to appeal to the liberality of Christians in the Atlantic States. Mr. De Fernex is now in this city to solicit subscriptions for that purpose. When we look at the condition of New Orleans, and call to mind the immense influence it now has and must forever continue to have on the whole population of the mighty valley of the Mississippi, we feel assured that the sympathies of Christians of all denominations will be enlisted in favor of this infant church; and that the

citizens of Boston will, with that accustomed liberality, aid in erecting a temple in which its members may worship the God of their fathers according to their own faith.

*Boston Daily Ad.*

We have received a circular letter from New Orleans, which makes the statements above quoted, and solicits the aid of Christians in this section of the country. We hope Mr. De Fernex will be received with that liberality of feeling, which the importance of his object demands.—*Rec. & Tel.*

#### EVANGELICAL RELIGION IN GERMANY.

*Extract of a letter from the Rev. A. Kurtz, dated Erfurt (Prussia) Aug. 14, 1827.*

In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which I meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, whose principles are often even more objectionable than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable) have of late been considerably thinned by the increasing and overpowering influence of true evangelical religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since, this great city was in a most deplorable condition, both in a moral and religious point of view; Christ was banished from the pal-

fit as well as from the desk of the professor, unbelief and scepticism were the order of the day, and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant mystic; and now the very reverse of all this is a fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very Angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over Germany, and in Saxony the Lutheran Church is at this moment forming a Missionary Society for the evangelization of the North-American Indians.

#### REVIVAL IN INDIA.

A letter from the Rev. Mr. Mault, Missionary at Nagercoil, in Travancore, contains the following interesting particulars, as published in the London Evangelical Magazine for September:

"In many of the congregations the work of the Lord is really begun. At Tamaracoolum and Agateerum there are several who adorn the doctrines of the Gospel, and are exerting themselves to bring others to a participation of the same blessings. Their outward condition is greatly improved, especially many of the women, whose cleanly appearance and devotion in the house of God, is a great contrast to what it was five or six years ago, when you were favored with an opportunity of sowing the seed among them. Many of them are now so attentive to the things spoken, that

it is really delightful to make known the Gospel to them. At times I feel so much pleasure and enlargement in the work, that I cannot but believe the Lord is of a truth, with us. The good done is not confined to our place; for in most of the congregations that have been for some time established, there are many interesting people, who, I trust, have passed from darkness to light.

"The work began with the ~~Readers~~, many of whom are really devoted to their work; and with their zeal is mixed a great deal of prudence. You will be glad to hear that *Davetum*, *Moses*, *Solomon*, *Christian*, *Prkryanthem*, and *Natumby*,\* are among the number. How delighted would you be to witness the effect produced by preaching the glorious doctrines of Christ among them. I know not that it is to be attributed to any one in particular. The holiness of God's law, the evil of sin, the infinite love of Christ, manifested in the death of the cross, and what his effects on the hearts of men by his Spirit, are the subjects on which we principally dwell. On Friday week, when speaking of the evil of sin, and the infinite love of Christ in being made sin for us, that we might be made the righteousness of God in Him, the Readers present were deeply affected; I believe there was not a dry eye among them. How different is the aspect of things from what it was! What has God wrought! Sufficient, you will say, to check unbelief, and to prompt to vigorous exertion. By the help of God, I am determined to work while it is called day. I will just add, that I trust the Lord has also begun to bestow his blessings

\* These were educated in the Seminary at Nagercoil.

upon our labors in the schools, for several children seem to be under pious impressions."

#### ORDINATIONS AND INSTALLATIONS.

1827. September 26. Ordained Rev. NATHANIEL WALES, as pastor of the 1st Cong. Church in Belfast, Me. Sermon by Rev. Prof. Smith, from Ezek. xli. 27.

1827. October 4th. Ordained Rev. JOHN A. PROUDFIT, as pastor of the first Presb. Church in Newburyport, Ms. Sermon by Rev. Dr. Proudfit of Salem, N. Y. from 2 Tim. iv. 5.

1827. September 26th. Installed Rev. JERILEE WELLMAN as pastor of the Cong. Church, Warner, N. H. Sermon by Rev. Dr. Wood of Bass-cowen.

1827. September 26th. Installed Rev. JOHN O. CUOTLES as pastor of the 2d Baptist Church in Newport. Sermon by Rev. Mr. Gano.

1827. October 4th. Ordained Rev. DAVID SANFORD as pastor of the Union Trin. Church in E. & W. Bridgewater, Ms. Sermon by Rev. R. S. STORES.

1827. September 12th. Installed Rev. GEORGE COWLES as pastor of the 2d Con. Church in Danvers, Ms. Sermon by Prof. Woods, from Ezek. vi. 1.

1827. September 27th. Ordained Rev. SOLOMON HARDY, LEANDER COBB, and THOMAS R. DUBBLE, as Evangelists, and devoted to Missions in the Western States. The solemnity was performed in Park-Street Meeting-house, Boston. Sermon by Rev. Joseph Sanborn of Brooklyn, L. I.

1827. September 26th. Ordained Rev. BLYNER ROBERTS as colleague pastor of the Com. Church in Durham, Me. Sermon by Rev. Caleb Brailey, from Ezekiel iii. 17.

1827. August 23th. Installed Rev. PHILETUS CLARK as pastor of the Con. Church in Londonderry, Vt. Sermon by Rev. S. R. Arms, from Neh. iv. 3.

#### POETRY.

##### FROM THE PHILANTHROPIST. MY MOTHER'S GRAVE.

'Twas Sabbath, as I took my way  
Into the Church-yard, to a lay  
The earthly passions wave;  
The setting sun its mold begins to shew,  
As strait I sought among the dead,  
A Mother's hallowed grave.

A Mother's grave—that Mother's voice  
Oft made my infant heart rejoice;  
And kind instructions gave;  
Oft, flying to her faithful breast,  
She's hush'd my anxious tears to rest,  
And here's that Mother's grave.

She taught my youthful heart to flee  
Each vicious course, and revelry;  
She bid me never live  
In witching pleasure's stream;  
She's gone, alas! 'Twas but a dream,  
And this is now her grave.

Oft, bent in supplication there,  
Her closet witness'd fervent prayer,  
Heaven's richest gifts to crave  
Under my head—a thoughtless child,  
Who wonder'd there she never smil'd—  
Here's now that Mother's grave.

methinks I hear her warning voice—  
'Beware, my son, the foolish choice,  
And let not vice ensnare;  
Beware at pleasure's strings to heed,  
Beware the hawkard's snare,  
But not for here's her grave

She died. Ah, who can tell the power  
Of sorrow in that parting hour,  
That I to me must live,  
A Mother gone! that dearest friend,  
To whom my best affections bend,  
And here was made her grave.

Time since has pass'd—and with it I  
Have left mine own nativity,  
To worldly cares a slave,  
It is not oft that I come here,  
To pluck a flower and drop a tear,  
Even on a Mother's grave.

Her grave! Ah, no! she is not here;  
With that bright throng she'll soon ap-  
pear,

Whom Jesus came to save;  
Why mourn I, for she is not dead;  
She lives, with her triumphant Host,  
'Tis not her spirit's grave.

Sept. 1th, 1827.

IVOR

THE  
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SERMON.

Exodus vii. 3, 13, and viii. 15, 32.—*And I will harden Pharaoh's heart—and He hardened Pharaoh's heart, that he hearkened not unto them—But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said—And Pharaoh hardened his heart at this time also, neither would he let the people go.*

The account which the Holy Spirit of inspiration has given us in the book of Exodus, of Pharaoh, that wicked and oppressive king of Egypt, is very interesting and instructive, and ought to be carefully perused, attentively considered, and rightly understood and improved. It is as particular and full an account as we have of any one king, good or bad, in all the word of God, and makes a large part of the history contained in the Pentateuch, or five first books of the Bible. This account was written, and inserted in the sacred pages, for the perusal, information and admonition of men in all succeeding time; and of us, as well as others, on whom the ends of the world have come. To reject this account as false, is to act the part

of Deists, and virtually to call in question the truth and divinity of the Scriptures. If any part of sacred Scripture is given by inspiration of God, it is all given by inspiration of God; for it all comes attended by the same evidence, and rests upon the same authority. It is no better to pass over this account of the king of Egypt, to neglect to read it, or to refuse to hear what may be said in sermons and written in books to explain, confirm and apply it; under pretence that it is a matter of mere speculation, a metaphysical subject, with which we have no concern, and into which it is useless and even dangerous for us to enquire: for, what is this, but to pretend to be wiser and better than God, who has made this account a part of his word and still to men, has commanded us to search it diligently, declared it to belong unto us and our children, and pronounced it profitable for doctrine, for reproof, for correction, and instruction in righteousness: To refuse to think, or hear, or read, respecting the history of Pharaoh, is to manifest a very unteachable, undutiful and wicked spirit.

God plainly told Pharaoh, by his servant Moses, Ex. ix. 16, "In



very deed, for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." In order that this end of Pharaoh's existence might be answered, it was requisite, that the account of him should be inserted in the canon of Scripture, and published to all nations and generations of men: and to endeavor, to prevent such a general knowledge of the character and conduct of this hardened sinner, and of the manner in which the Judge of all the earth treated him, is virtually to endeavour to rob God of the glory due unto his great and holy name. Let him, who presumes to do this, prepare to answer for it, to Him, who is jealous for his name, and will not give his glory to another.

The tyrannical despot of Egypt held the Israelites, God's chosen people, in unjust and cruel bondage. Moses and Aaron were raised up, divinely commissioned, and sent to command him to let them go. In our text, we are informed, that God told Moses and Aaron, when he sent them, that he himself would harden Pharaoh's heart, and that he actually *did* harden his heart, so that he hearkened not unto them. Our text also informs us, that, on this occasion, "Pharaoh hardened his own heart, and hearkened not unto them, as the Lord had said, and would not let the people go."

From the whole account taken together, it plainly appears, that whenever Pharaoh's heart was hard, it was hardened both by God, and by himself. But, if this was true of Pharaoh, why may it not be equally true of all other hard-hearted sinners? And, if so, it is a truth, in which all mankind are deeply concerned, and which they

ought all to know, and seriously consider: *That whenever the hearts of sinners are hard, they are hardened both by God and by themselves, at the same time.*

This is the doctrine, which now lies before us; a doctrine plainly deducible from our text, and so evidently taught in numerous passages of Scripture, as to need illustration rather than proof, and which I shall endeavour to explain, by answering the following enquiries:

I. When are the hearts of sinners hard?

II. How does God then harden their hearts? And,

III. How do they, at the same time, harden their own hearts?

I. Let me answer the enquiry, When are the hearts of sinners hard?

In acquiring knowledge, mankind become acquainted with material objects first, by means of the organs of sense; and by employing their faculties about these, they afterwards learn something of the properties and operations of their minds. Hence, in forming language, they first give names to material things; and then apply these names, figuratively, to their mental faculties, qualities and exercises. Thus it comes to pass, that almost every word, in every language, used to express the properties and operations of the mind, is figurative, and was originally applied to some material object. Thus it is with the words *hard* and *soft*. These words were originally applied to matter, and meant much the same as penetrable and impenetrable. These words cannot be literally applied to any of the properties of the mind, which is an immaterial, spiritual substance. They are applied to the mind figuratively, on account of

the resemblance or analogy between those properties of matter, which they were originally used to express, and contain qualities of the mind. The phrase hard heart, heart of stone, in the inspired writings, means a sinful heart, and the phrase soft heart, or heart of flesh, means a holy heart. This will be evident to any one, who shall take the pains to examine the places in which these phrases occur.

A holy heart consists in true, disinterested love to God and man. This is all the Divine Law requires. This is the essence of all those gracious exercises and good works, required in the gospel. True, disinterested love is all the holy heart known in scripture, or experienced by the saints, or needed to perform any duty. The opposite of this is selfishness. This is the transgression of the law, and the essence of all sin. A sinful heart, and selfishness, are one and the same thing. Selfishness, in the various exercises towards God and men, and other moral objects, constitutes the hard heart. It may be called hard, because it tends to oppress and blunt the natural affections and tender sympathies of the human mind, and to make men stupid and unfeeling, unjust and oppressive, cruel and unmerciful. The hearts of sinners are always hard, whenever they possess selfish feelings, desires, affections and designs. But, sinners always possess these, if they never love God with all the heart, and their fellow-creatures as themselves. It is impossible for any moral agent to be in a state of indifference, and neither to love God more than himself, nor himself more than God: neither to prefer his private interest to the greater good of others; nor the greater good of others to

his private interest. If, then, impenitent sinners are always selfish, and never love God supremely and their neighbour as themselves, as scripture teaches, and observation and experience shows; then their hearts are always hard. And this is unquestionably the fact. The hearts of sinners are sinful, full of evil, till they are purified in regeneration; and a sinful heart is the same as a hard heart. The hearts of impenitent sinners are always hard. Let me

## II. Enquire, How God hardens their hearts?

In answering this enquiry, it will be necessary to proceed gradually and cautiously, lest we should speak dishonourably of God, either by attributing that to him, which he cannot consistently do, or by denying that of him, which he says in his word he has done. And

1. God does not harden the hearts of sinners, by removing outward restraints. Outward restraints are of two kinds; they are either such obstacles as are thrown in the way of sinners, and deprive them of the ability or opportunity to do, what they desire, intend and endeavor to do; or such powerful motives exhibited before them, as by operating upon their hopes or fears, deter them from doing, what they have power to do, and would otherwise be glad to perpetrate. Innumerable instances of both these kinds of outward restraints, might easily be mentioned. A striking instance of a sinner's being restrained by an outward obstacle, from doing, what he designs, and endeavored to do, we have in the 1st of Kings, xiii. 4. "And it came to pass, when king Jeroboam heard the saying of the man of God, who cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold

on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him." An instance of an outward restraint operating as a powerful motive to hinder a sinner from doing what he was able and wished to do, we have in Matt. xiv. 5. Herod had laid hold on John the Baptist and put him in prison: "And when he would have put him to death, he feared the multitude, because they counted him as a prophet." Sinners endeavor to do a thousand evil things which they lack power and opportunity to do; and they forbear doing a thousand evil things, which they have power and opportunity to do; merely because they are afraid they shall injure themselves by doing them.

But, it must be very evident, that no outward restraints alter the hearts of sinners, in the least. Their selfish feelings, desires and designs are the same, whether they are hindered or not, by obstacles or motives, from doing as they could wish. Laying on restraints has no tendency to soften the heart; and taking off restraints has no tendency to harden the heart. The heart is precisely the same, whether it be acted out or not. God laid strong restraints upon Pharaoh, and removed them again: but, in both cases his heart was hardened. It can, in no case, be true, that God hardens the hearts of sinners, by removing outward restraints. I may now observe,

2. That God does not harden the hearts of sinners, by *tempting them to sin*.

The term tempt is used in different senses. Sometimes it means to *try* or *prove*. This is the meaning of the term, when it is said, Gen. xxii. 1, that "God did tempt Abraham." The design of this

kind of temptation is, to show what is in the hearts of men, and not to alter their hearts, either for the better, or the worse.

But, more generally the word tempt means, to persuade to sin, to exhibit motives, with a view to induce men to do evil. In this sense Satan tempts sinners, and they tempt each other. But, in this sense God does not tempt men. He cannot, consistently with the holiness of his nature. But if he did, this would not harden their hearts. Temptation, i. e. persuasion to sin, never hardens the heart. The heart must first be hardened, before temptation will have any influence. If this were not so, men would not be required to resist temptation, and blamed for yielding to it. Temptation may be the occasion; but can never be the cause of hardness of heart.

There is still one sense more, in which the word tempt seems to be used in one passage of scripture. The passage is James i. 13. "Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Hence the term tempt seems to mean the same as being compelled to yield to temptation against one's will. The import of the passage is this: "Let no man say, when he yields to temptation, I am compelled of God to yield against my will and endeavour: for as God cannot be overcome with temptation; so he never constrains any man to yield to enticement against his will: but every man is drawn away of his own lust, freely and voluntarily yields to the tempter, whenever he is overcome of temptation." But, if God does not harden the hearts of sinners, by taking off restraint, or

by persuading them to sin, it seems necessary to conclude,

3. That he does it by his agency upon their hearts, causing them to exercise selfish affections and volitions. The Divine agency is the Divine will. And how the Divine agency produces effects, we pretend not to tell. How God's agency or will produced the world, upholds the world, and governs the world, we cannot conceive. We know not how God causes a spire of grass to grow, or an animal to live, or a mind to think. Creative power is beyond our comprehension; and must be forever.

All we presume to say, is, that God hardens the hearts of sinners by his agency, causing them to put forth sinful exercises, in view of motives. This reason teaches, and scripture declares. Reason teaches that, as sure as there is a God, he must be the first cause of all things: that creatures are as dependant upon him for their preservation and all their motions, whether of body or mind, as for their creation. An independent, self-moving creature, is a contradiction in terms. Sacred scripture declares, that all things are of God: that in him men live, and move (i. e. are moved, as Dr. Doddridge translates the passage) and have their being: that God worketh all things after the counsel of his own will: that he is the potter, and men the clay: that he *creates* will: that he looketh down from heaven upon all the children of men, and fashioneth their hearts like: that he turns the king's heart, as the rivers of water: that he turned the hearts of the Canaanites to hate his people: that he moved David to number the people: that he hath caused some to err from his ways: and, in a

word, that as he works in saints to will and to do; so he hardeneth whom he will. The scripture is full of evidence, that God hardens the hearts of sinners by his agency. It now remains to enquire,

III. How sinners harden their own hearts, whenever God hardens them?

In answer to this enquiry, it is easy to observe,

I. That sinners do not harden their own hearts, by causing, or producing their own selfish affections and exercises. This follows directly from what has been said, in answer to the last enquiry. If God hardens the hearts of sinners in the manner stated; if he causes all their selfish affections and exercises by his powerful agency; then it is evident that they have no efficiency of their own; that they do not cause or produce any of their selfish affections and exercises. And, indeed, to suppose that men cause their own moral exercises, whether holy or sinful, is one of the grossest of all absurdities. For this implies, either that they have a self-determining power; or, that they produce each of their exercises by a preceding one. The absurdity of supposing a self-determining power in the will of man, has long since been exposed by President Edwards, and is now seen and acknowledged by most writers on the subject, of all classes. This supposed self-determining power implies, that men begin to act, when in a state of perfect indifference; that they choose, without the least preference of one thing to another; that they act without any motive; and that their moral exercises are without any cause whatever. A self-determining power is as absurd as a self-creative power. But if, to avoid

this absurdity, it be said, that men cause each of their moral exercises by a preceding exercise, we only exchange one absurdity for another, equally monstrous. For to suppose each exercise caused by a preceding one, implies, either, that men have had an eternal succession of moral exercises; or that every man had one moral exercise before his first. Besides, if the moral exercises of men caused each other, they would, of necessity, all be of one kind, i. e. all holy or all sinful. For the first in the series would produce one like itself, and that another of the same kind, and so on, through the whole chain. If the first exercise of a man happened to be holy, all his succeeding ones would be holy; and on the other hand, if his first exercise happened to be sinful, all his succeeding ones would be sinful. And, so it would be impossible for any man ever to experience a change of character, either for the better, or the worse. No one could either soften or harden his heart: but he that is holy, must be holy still; and he that is sinful, must be sinful still. Such are a few of the absurdities which follow from the groundless supposition, that sinners harden their hearts, by causing or producing their own selfish exercises.

2. As hardness of heart consists, as has been shown, in selfish affections and exercises, which are caused or produced by Divine agency; it is evident, that the way in which sinners harden their own hearts, is, by freely and voluntarily exercising selfish feelings, desires, designs and passions. This is all that they are conscious of: they experience only free, voluntary exercises of selfishness. This is all that lies in their power. This is all Pharaoh did, when he hat-

tened his own heart. When he hardened his heart, he was not letting the people go: he was letting them go. This is all that hardened sinners do. When they harden their hearts, they love themselves supremely, and exercise sinful affections, desires, designs and passions.

And, it must be quite evident, that, whenever God hardens the hearts of sinners; they will, of course, always harden their own hearts. When God hardens a sinner's heart, he produces in the free, voluntary exercises of selfish love; which exercises are the same thing as the sinner's hardening his own heart. When God works in men to will; they will, of course. Divine agency and human agency are always united and co-operating, in all the moral exercises of man, kind, whether holy, or sinful. When God softens the hearts of sinners, they always soften their own hearts; and when God hardens the hearts of sinners, they always harden their own hearts.

Thus I have endeavored to answer the enquiries proposed; and shall now proceed to improve the subject.

[To be concluded.]

For the Hopkinsian Magazine.  
A LETTER TO A FRIEND, ON THE NECESSARY QUALIFICATIONS OF A USEFUL PREACHER, IN THE NINETEENTH CENTURY.

[Concluded from page 524.]

We should endeavour, if possible, to obtain and support a minister, whose attainments in science and general intelligence, command the respect of the community, and are adapted to raise the literary character of a people. When they attend to his instructions, the minister of a parish does much towards forming the general character of his society. He can do much to

towards introducing or suppressing methodical and general reading, and towards promoting or suppressing spirit of enquiry and investigation on literary and theological subjects. New England is indebted more to the clergy, than to any other class of men, for her superior attainments in literary and religious knowledge. Some of the first clergymen of New England were leaders in the town, county and state, as well as in the church. It is a great favour to any parish to have a learned and intelligent man for a minister. His influence will be favourable to the spread of knowledge and science in general, and be more or less felt in all the departments of education.

We ought to endeavour to obtain and support a minister who is reserve, modest and chaste in his manners and conversation, uniformly spright and obliging in his conduct, economical in his family and other expenses, 'wise as a serpent and harmless as a dove' in his measures, conduct and intercourse with all others, and who is skillful and faithful in asking and answering questions and giving instruction in private circles. A wise and skillful teacher will not always answer either pertinent or impertinent questions directly, but by asking others and reading the scriptures in a way which is adapted to compel people to think for themselves. Solomon, the wisest man, said, "Answer a fool according to his folly, lest he be wise in his own conceit." And in another place and sense he says, "Answer not a fool according to his folly, lest thou be found like unto him." A minister, perhaps, more than any other man, is now often insulted and assailed by foolish and crafty questions, that he may be vexed or

entangled, and led to speak unwisely with his lips. And if he is a man of common sense, he will answer such questions by silence, by reading the scriptures, or by asking others, as Christ did. To answer questions in a wise, useful and prudent manner, is a high attainment in a minister of the gospel. A silent reproof will sometimes be more sensibly felt than any other. But a preacher ought never to evade a proper and candid question, which is apparently asked him from a proper motive. It is essential to the usefulness of a minister, that he "walk in wisdom towards them that are without," and that he uniformly manifest a kind, generous, benevolent and hospitable disposition. He should be the affectionate husband, the kind father, the obliging neighbor, and the confidential friend. The Bible says, "A Bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not given to filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity, not a novice, lest being lifted up with pride, he fall into the condemnation of the devil: Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil." A minister more than any other person, needs to take care of little things. Little faults in common people, become great ones, when practised by persons in a high and responsible station. A minister may and ought to know when he is imposed upon. It is not necessary for a man to be ignorant of the faults of others, in

order to be a peace-maker, and silent when he ought to be silent, and forbearing, and have a generous and forgiving temper, a temper to esteem others better than himself. It is the *intelligent and well cultivated mind*, that is the generous, and kind, and forbearing, and unassuming, and forgiving one. Anger, and revenge, and backbiting, and tattling, and jealousy, and envy, and pride, are natives of little mind. A minister should be a pattern to his flock in respect to good manners, good taste, good economy, neatness, sobriety, temperance, meekness, benevolence, godline-s, observance of the Sabbath, punctuality, regularity, consistency, and whatsoever things are lovely, amiable, and of good report.

We ought to endeavor to obtain and support a minister who is a zealous and judicious friend and patron of benevolent institutions. The gospel needs to be preached to one nation as well as to another, and the light of the knowledge of the glory of God, should be sent all over the world. Much zeal becomes the friends of Christ, in this day of declension, to maintain religious institutions, even where they already exist, and also to extend the borders of true religion. A minister needs the resolution, zeal and benevolence of Paul, to lead himself and his flock into the spirit and enterprise which this age requires and demands. The faithful minister is one who confers not with flesh and blood.

"He holds no parley with unmanly fears,  
Where duty bids, he confidently steers,  
Faces a thousand dangers at her call,  
And, trusting in his God, surmounts them  
all."

A people can do a great deal for Christ if they are made to believe

they can. But a subject of still more importance is, to give where it will not hinder instead of promoting his true cause upon earth. Those who preach fundamental error ought not to be heard, much less supported in such a work. Erroneous books ought not to be circulated among the young and ignorant. Those persons who appear to have habitually a proud, vain and haughty spirit, and who have apparently never learned real humility and self-denial in the school of Christ, ought not to be sent as missionaries to the heathen, nor encouraged at all as teachers of religion. Those who neglect to preach the elementary and primary doctrines and duties of the gospel, should not be encouraged at home or abroad. Nor ought those books and preachers to be countenanced, who teach mere *nothing* in respect to sentiments. People are quite apt enough to believe there is nothing in religion, without being taught it in books and lectures, either directly or *indirectly*. When Christians give to promote benevolent institutions and objects, they ought to give where they are convinced that there is at least a *probability* that their donations will promote the pure gospel of Christ, and not a mere imitation of it, which is false in reality, or of very doubtful character. Every Christian at this day needs to have "knowledge as well as goodness, and discernment as well as honesty," in the application of his charities. Here is a trying place for a minister, and here every faithful and discerning minister at this day is now severely tried. But he must take a decided stand against giving countenance to error and selfish religion in every form and place, or he will

certainly be swept away in the deep and broad river of Catholicism, which threatens soon to bring the world into the church, and the church into the vortex of disastrous revolution, and predestinated ruin.

We ought to endeavour to obtain and support a minister, who is both in principle and practice, decidedly opposed to the very common and ruinous practice of flattery. Every discreet and intelligent person who has read the popular sermons, addresses, memoirs, and eulogies of this century, cannot but have observed that most of them abound with fulsome and destructive flattery. This practice is so common, that the present may be denominated a *flattering, puffing, and trumpeting age*. There is no person upon earth, but can be flattered, by some means or other. And multitudes appear to live upon this fare, as their common nutriment. But it preys upon their virtues, like the revories of intemperance, and the poisonous influence of bad company. There are some, within my knowledge, who have become so swollen, elated, and charmed by this means, that they appear absolutely to have lost their sober reason, and become deranged with pride and vanity. There is nothing more destructive to the interests of literature and religion, than this contemptible and hateful practice. I know of several eminently pious, and useful laymen and ministers, who see and deplore this growing, threatening evil. Unless something be soon done to check its progress, I fear that true self-knowledge, meekness, humility and piety, will be banished from the earth. And who can be expected to take the lead in this

needful reformation, if the clergy do not?

We ought to endeavour to obtain and support a minister, if we have an opportunity, whose labours are extensively useful abroad as well as at home, and whose writings will instruct future generations, as well as the present.—Every Christian, and every minister, is under sacred obligations to be useful, if he can be, to the church and world at large, as well as to himself and near connexions. This, however, depends very much upon his particular talents and acquirements. Some are qualified to be useful at home only; and some can be very useful abroad, as well as at home. Some ministers are qualified to write with elegance, ability, and despatch, and may, by using the pen a considerable part of their time, do much more for their day and generation, than they could by devoting their whole time to their own people.—When a people are convinced of this fact, they ought to choose to be deprived of some of the attention and labour they might receive from their minister, for the public good. This is noble and praiseworthy, and what any people are bound to do with cheerfulness.—Some ministers are qualified to be eminently useful in ecclesiastical councils; and in this case, it may be their duty to attend, and the duty of their people to choose to have them attend, when they are invited to such places. Some ministers may be well qualified to teach young men correct classical and theological knowledge, and prevent them from imbibing the errors, vices, and temporising policy to which they might be otherwise dangerously exposed, at the public places of education. And



in such a case, it might be their duty, after the example of President EDWARDS, Dr. HOPKINS, Dr. BELLAMY, and others, to devote some of their time to teaching; and the duty of their people to choose to have them do it. A minister ought to desire and endeavour to be, and his people ought also to desire him to be, a "burning and shining light," and to do as much for the public good, as may be consistent with his obligations at home. It must be a perpetual and eternal source of gratification to a righteous man, to reflect, that he has been instrumental of supporting and extending the instructions and influence of the able and faithful ambassador of Christ.

And last, but not least, we ought to endeavour to obtain and support a minister, who is a true friend to revivals of religion. At this eventful day, this is among the fundamental qualifications of a useful minister. Most of those Christians who have maintained religious institutions in our land for many years past, have been brought into the kingdom of Christ, during seasons of revivals of religion.—Hence pure revivals have been so anxiously prayed for, and so gladly welcomed by the truly pious, for many years past. It is of primary importance, that a minister of the gospel should labour zealously and faithfully, "in season and out of season," to promote revivals of true religion among his people. The most clear and forcible exhibition of divine truths and divine realities, should often be made, and the most powerful obligations and motives should be presented, and followed with the most solemn warnings, exhortations, and entreaties. Prayers,

and tears, and sighs, sometimes fasten conviction upon others, when they appear to flow from a truly benevolent heart. All the motives which can be drawn from heaven, earth, and hell, from holiness and sin, and from happiness and misery, should be frequently presented in a just and striking light, and urged upon the conscience. And a minister ought to follow his faithful ministrations with much secret prayer to the great Head of the Church, for the blessing of his special grace, and the agency of the Holy Spirit, to cause the word to have a saving effect upon those who hear. The pious and eminent Mr. BAXTER observes, that "he had never known any considerable success, from the brightest and noblest talents, nor the most excellent kind of preaching; and that even when the preachers themselves have been truly religious, *if they have not had a solicitous concern for the success of their ministrations.*" To lead a people forward in knowledge and true holiness, and be instrumental of turning multitudes of sinners from error and sin, to God and true religion; next to vindicating the name and word of God, and causing his real glory to be seen, is the happiness and glory of a faithful minister.—But what is more important than merely the promotion of revivals of religion, is, that they be kept *pure*, and are not suffered to become the grand instrument of Satan, in building up his own, and pulling down the true cause of Christ. The character of revivals, I repeat it, the character of revivals is a most sacred trust committed to the watchmen of Israel. Hence, a time of great and general desire for revivals, is a very trying and responsible period for

ministers. For there never was a time, when mankind generally, did not love and desire false religion, more than true. And there never is a time, since the apostacy of man, when Satan and his legions are not anxious and ready to help them defend and spread it.— At the present period, the desire, in many places, is not merely to *have a revival at all events, good or bad*, but many are determined to have one on *selfish principles, or give none*. They are even more disposed to oppose the means of promoting a pure revival of true religion, than to make exertions to promote a revival of selfish religion. But this false zeal respecting revivals, must be firmly, steadily, and effectually opposed, if a minister would preserve the knowledge of the true God and of true religion among his people. Every person of much experience and observation, knows that nothing is more injurious to the interests of civilization, literature, and true religion, than false and spurious revivals. And those who are not sensible of this at present, may soon be made sensible of it, *for the millennium, and those events which are divinely foretold, respecting its introduction, are rapidly coming on*. On correct grounds respecting revivals, therefore, a faithful minister must take a firm stand, or all his prayers, and tears, and caution, and exertions, will not save him and his people, from the whirlpool of moral darkness, and disorder, and ruin.

I have now communicated, so far as I have time at present to write, my views of the necessary qualifications for a useful preacher of the gospel, at the present period. On reviewing them, I am convinced that they are the same qualifi-

cations which were always necessary to fit a divine teacher for usefulness; though the present age seems very imperiously to require them. The regular, and orthodox, and pious habits and usages of previous generations, are now very much neglected and forgotten, particularly the general reverence for *sacred persons and sacred things*. The sabbath is now, to an alarming extent, *a holiday*, instead of a day of sacred rest. Public assemblies for worship are now exhibitions of drowsiness, and thoughtlessness, and levity, and pride, and vanity, and ostentation, and flattery, in a far greater degree than they formerly were. Multitudes, alas! do not even visit the sanctuary at all. Ministerial influence, in favour of truth, and morality and religion, is very much at an end. By the general consent of the aged and the desire of the young, it seems to be emphatically *"the children's day."* Disorganization, and confusion, and lawlessness, and anarchy, and both natural and moral darkness and ruin seem to threaten the church and world. The "perilous times," foretold by the apostle in these "last days," are now in an alarming degree "come." Those last days, in which it was predicted, that men should be "lovers of their own selves, covetous, *boasters*, proud, blasphemers, *disobedient to parents*, unthankful, unholy, without natural affection, truce-breakers, *false accusers*, incontinent, fierce, *despisers of those that are good*, traitors, heady, high-minded, lovers of pleasure more than lovers of God: Having the form of Godliness, but *denying the power thereof*." And those who see and know the spirit of error and false

religion, and irreligion, which abounds at this day, would be wise to consider, and comply with the apostle's concluding charge to Timothy, "*From such turn away.*" Every person, every parent, every Christian and every minister, ought seriously to ask himself, "how much have I contributed to this declension, and what can I do to remove existing evils and prevent those which threaten us. Nothing which can be proposed, however, will cure and prevent the evils, we feel and fear, unless ministers will take heed to the divine directions respecting their qualifications, preaching and conduct to their people; and people take heed to the divine directions respecting their hearts, lives, conduct and treatment of both faithful and unfaithful ministers.

The unfaithful must not be sought after, encouraged and supported for their unfaithfulness; and the faithful must not be neglected, opposed and persecuted for their faithfulness. The faithful ministers of Christ are his most precious jewels upon earth; and he has published to the world, that he regards opposition or kindness to them, as opposition or kindness to himself. And since none are perfect here, those who are faithful and skilful in the most important things, should be treated as ministers of Christ, and highly esteemed, prized, well supported, and their instructions regarded for Christ's sake, as well as for theirs and ours.

A LAYMAN.

From the New-York Observer.

"A CONGREGATION EVERY DAY."

In the year 1790 an enumeration of all the inhabitants within

the limits of the United States, was made under the authority of the General Government, and the whole number was found to be 3,924,328. From that time to the present, the enumeration has been repeated, after every interval of ten years, and from a comparison of the four enumerations, it appears, that during this long period, the population has uniformly increased at the rate of about 3 per cent. per annum. The total population at the present time cannot be far from 12,000,000. If we take 3 per cent. on this number, it gives us as the increase of the present year, (that is, the excess of births over deaths\*) 360,000, or in round numbers, *one thousand every day!*

Is it possible that we are increasing at this rate? Is it possible that since our last paper was issued, (beside the number necessary to supply the loss by death) *seven thousand souls* have been added to our population!—Newark contains 6500 souls, New-Haven city 7100, Hartford 6900, New-Brunswick, 6700. Can it be, that the addition to our republic every week is equivalent to the addition of one of these cities? History affords no example of a growth so rapid. If the nations of Europe were to increase at this rate for a series of years, their politicians would be terrified with the apprehension of famine, and would see no preventive but infanticide. Happily for us, we have

\*We make no allowance for additions by immigration of foreigners, because it has been satisfactorily ascertained that the number of these immigrants is too small to produce any sensible effect upon the calculation. It is even questioned, whether, in some years, it has been sufficient to balance the number of our own citizens who have emigrated to Canada.

no occasion for such fears. Let the population increase at the rate of a thousand souls a day, for four centuries to come, and the wilds of the West are fertile enough and spacious enough to feed them all. But although we have nothing to fear on this score, there is one view of the subject, which we confess does excite alarm. When we think that every day adds to our number one thousand *immortal souls*—one thousand beings, who will be forever happy, or forever miserable, and then reflect that in the providence of God, their destiny is in an important sense placed in the hands of Christians in these Atlantic States, we do ask, and we ask with fear and trembling, what provision are we making for their spiritual wants? A new congregation is committed to our care every day. Is the American Education Society adding one to the number of faithful pastors every day? Is the Bible Society printing a thousand Bibles every day? Does the Home Missionary Society add to its list one more missionary every day? Alas! the whole number of young men assisted by the American Education Society, in all the various stages of education the last year, was only 156—and the number of their beneficiaries who will enter the field of ministerial labour this year, is probably less than thirty—less than will be wanted for the souls added to our population in the last 30 days!—The American Bible Society issued the last year, only 71,621 Bibles and Testaments—less than *one fifth part of the mere increase* of our population during the same period! The Home Missionary Society have assisted since their formation, 196 congregations—in one year from this time there will

be added to this country, 360 congregations, which will stand in more need of aid than any they are now assisting. Where will this end? Christians, Patriots, think, where will this end? If our efforts are not increased ten-fold, what will become of our country?

From the Christian Mirror.

#### TRAVELLING ON THE SABBATH.

*Mr. Cummings*—A late correspondent in the Mirror, censures the practice of ministers in riding on the Sabbath, to make exchanges. His censures are passed without clear discrimination; and some may read his remarks who will condemn their ministers for doing what all serious persons would approve. All are reproved who ride on the Sabbath from home to make an exchange, and return home after meeting. In a great many instances, ministers do not have any further to go from home in making an exchange, than some of their own people have to go to reach the place of worship. Is it right then, for people to ride five or six miles in going to meeting and returning on the Sabbath, and is it wrong for the minister? In some instances, a minister will have to ride but two or three miles to make an exchange. Shall he set out from home on Saturday, and tarry till Monday, when he can reach home by going a less distance than many of the people go to whom he has been preaching? People readily make the distinction between travelling for worldly business, and travelling for religious worship; and they would never think of applying a minister's censures against sabbath-breaking on the professors of religion who should travel home after meeting, five or six, or seven or eight miles. They would, doubtless,

view in the same light a minister's travelling on the Sabbath.

There are, however, limits, beyond which, it is not right to travel on the Sabbath; but these limits cannot be fixed in miles, they can be ascertained only by circumstances. I should be pleased to see principles laid down which would assist ministers in determining when it is right, and when it is wrong, to leave home and return on the Sabbath; and which would enable people to judge aright of their minister's conduct; which would keep them from censuring a proper course, and from imitating a bad example. **SECUNDUS.**

From a London Publication.  
**THE DYING CONFESSION.**

The minister of ——— parish, in the metropolis, was sent for during the course of this month, to attend the couch of a man at the point of death; after some previous conversation, and many fruitless efforts to speak distinctly, the patient began as follows:—I took the liberty of sending for you, Sir, that I might consult you on a subject that lies heavy on my heart, and which is the only circumstance that makes my present situation painful to me. By the care of my parents, I was educated a Christian, and imbued at an early age with religious principles—the duties I owed to my Creator and Redeemer were for many years my delight as well as my study; and I cannot charge myself with any great offence or wilful neglect, for the first thirty years of my life. At that period I became butler in a nobleman's family, and have since served several different families in the same capacity:—my situations have been good—my profits have been great, and my lot, as I always

thought until very lately, fortunate; but, Sir, it gives me no little disquietude to recollect, that I have not for more than twenty-five years once attended to the service of God in his church—that I have neglected his sacrament, and almost forgot to pray to him in private. At first my conscience cried out against such disrespect to the service of God: but I was not my own master, and what could I do!—*Sunday was always my busy day;* and the duties of my station engaged me entirely in preparations for *dinners, concerts and card parties,* on that day God appointed for *other purposes.*—How far then is my neglect to be charged to myself; in what degree are employers answerable for the fatal consequences for it! for sorry am I to confess, that when the image of God and futurity was no longer presented to my mind, my morals became relaxed, and my habits depraved; and had it not pleased the Almighty to visit me with a lingering disorder, and thereby give me some time to recollect, and, as I hope, to recover myself—I had surely been lost; and must have dated my destruction to that heathenish depravity which has fixed on God's holy day, as a day of intemperate mirth, or scandalous levity."

From the Boston Recorder and Telegraph  
**A VALUABLE EXPERIMENT.**

Mr. Phineas Whitney, of Winchendon, Mass. has a large farm; cuts about 150 tons of hay annually; employs four or five men during the year, and nine or ten in harvest. He was in the habit of purchasing rum by the barrel, in Boston, for his labourers, and used annually about five barrels. He saw the habit of using it was gaining strength in himself and in his

en. He therefore resolved to use no more; and offered his men one dollar monthly, in addition to their former wages, if they would discontinue with it altogether. They readily acceded to this proposal; and during the last five years, he has neither used it himself, nor furnished it for his men. His work has been done quicker and better than ever before. He has saved, he says, more than one thousand dollars in money. Five or six of his neighbours, having large farms, have seen his success, and imitated his example. A society was formed, about two years ago, to promote temperance in that town; and though they have not seen the drunkard reclaimed, they have seen the progress of intemperance checked; and he has now taken some with him some of Dr. Chambers' medicine, to try the effect of it on an individual who became a confirmed drunkard before the respectable inhabitants of the place, began to feel themselves accountable for holding the bottle to the mouths of their hired men. Mr. Whitney is well known in this city as a man of truth.

D.

#### FROM THE ALBANY REGISTER.

MR. EDITOR—The Review which I herewith send you, was written immediately on the appearance of the Sermon—Events, however, occurred about that time, which encouraged the hope that its publication would be unnecessary; and it would not now appear, had not a review of Mr. Nettleton's Remarks, and some other kindred publications, recently evinced a disposition on the part of the friends of the new measures, to defend and sustain the sentiments of the sermon.

NOVANGLUS.

#### REVIEW.

*A Sermon preached in the Presbyterian Church, Troy, March 4, 1827, by the Rev. CHARLES G. FINNEY, from Amos 3, 3. "Can*

*two walk together except they be agreed?"*

The revivals in Oneida county and the vicinity, during the past year, have attracted much attention. They have been hailed by many, as the commencement of a new era in revivals; and the measures understood to have had the most prominent place in their promotion, have been denominated the *new measures*, and thought by many to be a wonderful improvement.—Some have intimated that the measures which were successful in promoting revivals, in the days of our fathers, had now lost their efficacy, and would no more be blessed to that end: and others have gone so far as to say, our fathers did not know how to promote revivals, they did not know how to pray, nor did they know how to preach. Others again, have thought, that they saw nothing new in these measures, nothing but what they had seen among other denominations in their own times, and had read of frequently in the history of the church in past ages. They have recognized, or thought they recognized, in these new measures, all the leading features of those which were pursued by Davenport and others, during the revival in New-England, in the days of President Edwards, and which are pointed out in his *Thoughts on Revivals*, as among the things which are to be avoided. The author of this sermon has been considered the most prominent agent in the introduction of these new measures, so that they are often called by his name; though it is known by many that they had begun to be used in that region, among Presbyterians, in some degree, before he entered the ministry. These measures, have not, indeed, been adopted in every

place in that vicinity, where there have been revivals during the past year. It has been understood that some ministers and churches have been opposed to them, and have endeavoured to keep them out, as far as possible; and that others have admitted them only in part.— And this backwardness of ministers and christians to admit them, has been the subject of much animadversion, both from the press and otherwise. It is well known that some of the old and tried friends of revivals in that region have been much blamed on this account, and have been represented as opposed to revivals, hindering the work of the Lord, and strengthening the hands of the enemies of religion. Yet it is believed that they have generally borne these reproaches in silence, & have been backward to make known their objections. Indeed, some of them have been so backward to make known their objections, that their friends abroad have not known that they felt any, and in some cases have been led to believe that they had adopted the new measures in full.— The friends of revivals abroad, have at length become alarmed at the evils which have begun to reach them from the West, and have begun to communicate their fears, and to state their objections in letters to their friends on the subject. But so persuaded are some, that these new measures must be right, and that all the real friends of revivals must approve of them, that they are ready to conclude, that those who are the known friends of revivals abroad, must have been uninformed, and grounded their objections on exaggerated reports which have been put in circulation by the enemy. And though those gentlemen expressly say, that they have derived their information from the friends of the new measures themselves, and from what has come under their own personal observation, this does not free those in that region who have been known to disapprove, from the suspicion and the charge of being the source of that misinformation. From the best information I can obtain, I conclude that those ministers and Christians who have not approved of the new measures, have been the most silent on the subject of any class of people in the vicinity; and I fully believe, that when the truth shall be known, it will be found, that the friends of the new measures have themselves done more to spread the knowledge of them abroad, than all other classes put together. Some that did not approve have been silent; but they should be thought to speak against the work of God, and be proclaimed as enemies to revivals; and some have thought that the prejudices of many were so strong, and there was so little disposition to make distinctions, that if they should attempt to correct any evils, their intentions would be misunderstood, and they should only lessen their own usefulness, without the prospect of accomplishing any important good. But those who have not approved are beginning to condemn themselves for the silence they have maintained, and to acknowledge it as an error, that when they have seen the evil, they have suffered any considerations to deter them from raising the warning voice. It is to be hoped, that the publication of this sermon will relieve them from any remaining scruple.

les they may feel, and lead the way to a full discussion of the subject. It is certainly creditable to the author, that he has thus publicly taken the field, and given a fair challenge to those who object to his measures. No objection can henceforth be made by their friends, if they are made the subjects of the closest scrutiny; or the sermon is so open and direct an attack upon all those ministers and Christians who do not approve of the new measures, that it will be ascribed to *cowardice*, or the consciousness of *guilt*, if they do not speak in their own defence.

The object of the sermon evidently is, to account for the opposition which is made to the new measures, by ministers and Christians, as well as others, in such a way, as to make that opposition a proof that those measures are right, and that all who oppose them are wrong; and especially that those ministers and professed Christians who oppose them, give evidence by their opposition that the state of their hearts is the same as that of the impenitent world.

The sum of the argument is this: Sinners must be opposed to that which is nearest right: But they are more opposed to these new measures than they are to those which others use; therefore these measures must be nearest right. And,

If ministers and professed Christians oppose the same things that sinners do, and make the same objections to them, they must feel just as sinners do; but ministers and professed Christians do oppose these new measures; therefore the state of their hearts is the same as that of impenitent

sinners, and they are either hypocrites, or so cold hearted and dead, that there is no present difference in moral character, between them and the impenitent world, and they ought to be so considered, and treated accordingly.

This appears through the whole discourse, and will be seen in the following extracts: *Page 6.* "We see why lukewarm professors and impenitent sinners have the same difficulties with means in revivals of religion. We often hear them complain of the *manner* of preaching and praying. Their objections are the same, they find fault with the *same* things, and use the same arguments in support of their objections. The reason is, that at that time, their affections are nearly the same; it is the fire and the spirit, that disturbs their frosty hearts. For the time being, they walk together, for in *feeling* they are agreed." *Page 7.* "We see why ministers and Christians visiting revivals, often at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked. While their *hearts remain wrong*, they will, of course, cavil; and the nearer right any thing is, the more spiritual and holy, so much the more it *must* displease them, while their *affections grovel*."—*Page 12.* "That excitement which does not call out the opposition of the wicked and wrong hearted, is either not a revival of religion at all, or it is so conducted that sinners do not see the finger of God in it. The more pure and holy the means are, that are used to promote a revival of religion—so much the more, of *necessity*, will they excite the opposition of *all wrong hearts*. If



the matter of preaching is right, and the sinner is pleased, there is something defective in the *manner*." Page 13. "The more right and holy feeling there is, the more wrong and unholy feeling there will be, of course." Page 16. "If we walk with the lukewarm and ungodly, or they with us, it is because we are agreed; for two cannot walk together except they be agreed." Page 9. "We see why ministers are sometimes unsettled by revivals." He supposes the minister may awake, while the church will not, or that the church may awake while the minister will not. Page 10. "In either of these cases, they may find themselves unable to walk together, because they are not agreed. In the former case, let the minister obey the command of Christ, and 'shake off the dust of his feet for a testimony against them.' In the latter, let the church *shake off their sleepy ministers*; they are better without him, than with him."

These extracts I think clearly show, that the object of the discourse is as before stated, to prove that the new measures are nearest right, because they are most opposed; and that those ministers and Christians who oppose them, thereby give evidence that they are agreed in heart with the impenitent world, and should be treated accordingly.

The whole argument is highly sophistical, and the main conclusions of the discourse entirely unwarranted. Yet, the prejudices of many readers are no doubt so strongly enlisted in favour of the author's system, that they will think it a finished piece of sound reasoning, and the conclusions supported by irrefragable argu-

ments. A few words might suffice to expose its sophistry to those whose minds are unbiassed; but a more extended examination is doubtless expedient, for the sake of such as are predisposed to embrace anything the author may advance.

And perhaps it may tend to convince some that the reasoning is unsound, even though they should not be able to discover wherein, to let them see a few other conclusions which the same kind of reasoning would equally support. Take the following:

Some impenitent sinners are greatly displeased with the new measures for promoting revivals; some professed Christians and ministers are greatly displeased with them also; therefore, it is concluded, they are walking together because they are *agreed*, and are both equally wrong.—This is the author's argument. But it will prove the contrary, just as well. For,

Some impenitent sinners are much taken with the new measures, and are very anxious to have them introduced; some professed Christians are also much taken with them, and are anxious to have them introduced; therefore, they are walking together because they are *agreed*, and are both equally wrong.

Again, some professed Christians are pleased to hear a man preach, who treats his subject in a clear, argumentative manner, though he is not very forcible in his delivery; some impenitent sinners are also pleased to hear him; therefore, it is concluded, they are walking together because they are *agreed*, and are both equally wrong. But,

Some professed Christians are displeased when they hear such a preacher, and complain of him as "a dull man;" some impenitent sinners are also displeased, and make the same complaint; therefore, they are walking together because they are *agreed*, and are both equally wrong.

Again—Some professed Christians wish to have the doctrines of the gospel fully and clearly preached, and are best pleased with such preaching; some impenitent sinners also wish the doctrines preached, and are best pleased with such preaching; therefore, it is concluded, they are walking together because they are *agreed*, and are both equally wrong. But,

Some professed Christians are very unwilling to have the doctrines of the bible dwelt upon, and are always displeased with such preaching; some impenitent sinners are also unwilling to have those doctrines dwelt upon, and are always displeased with such preaching: therefore, they are walking together because they are *agreed*, and are both equally wrong.

These examples may suffice to show how the method of argumentation adopted in the sermon will support opposite conclusions equally well. A few other examples will show how the same method of reasoning will support some conclusions which would be as offensive to the friends of the new measures, as some of these which are drawn in the sermon are to others. Take the following:

Impenitent sinners always pray for their own salvation, *without submission*; it is an essential ingredient in the prayers of some

at this day, that they be made *without submission*; therefore, they walk together because they are *agreed*.

Some individuals now venture to predict certain future events, in consequence of impressions which they suppose have been made on their minds by the Holy Spirit; Stork, Munzer, and their associates, in the days of Luther did the same; therefore, they walk together because they are *agreed*.

Stork, Munzer, and their associates, *denounced* Luther and Calvin, as carnal, unconverted men, and strangers to the influences of the Spirit, because they opposed their wild and extravagant notions and practices; some, in these days do the same, in respect to those ministers who are most like Luther and Calvin, in their sentiments and practice; therefore, they walk together because *they* are *agreed*.

Some fanatical sects have been in the habit of encouraging outward bodily expressions of feeling, and attaching great importance to them, such as groaning aloud in time of prayer, falling down, rolling about, and the like, and speaking of them as evidences of the special and powerful influences of the Spirit; some in these days do the same; therefore, they walk together because they are *agreed*.

Some fanatical and disorderly persons in former times, have thought it highly meritorious, to crowd themselves into the parishes of settled ministers, and introduce such measures as were adapted to promote discord and strife; some in these days think the same; therefore they walk together because they are *agreed*.

1. A person under the influence of the evil spirit follows the cry of Paul and his company, with the men and the servants of high God. "I will preach the gospel to the uttermost," they cry, "I will follow certain men, and I will be the same cry; therefore, they are under the influence of the evil spirit, and walk together because they are under the influence of the evil spirit."

But the foundation of the author's argument must be examined. It is assumed that the reasons why ministers and Christians oppose the new measures, are the same as the reasons why the impatient oppose them. He says, "Their objections are the same."

It should not be thought, that the single fact, if it were a fact, of their being opposed to the same things, is sufficient proof. Men are often opposed to the same things, for different reasons. A man may be a candidate for the office of chief magistrate of our nation, and have great numbers of individuals opposed to him, for reasons widely different from each other. One may think he has injured him, and be opposed from personal resentment. Another may think he has personally advantages to expect from the elevation of his competitor. Another may think his competitor will pursue measures more desir-

of the particular section in which he resides. He may think the candidate incompetent in point of talent or experience. Another may be displeased with some vicious habit he believes him to indulge in. A Christian may be opposed to him because he thinks him a man of no religious principle, and without the fear of God before his eyes. Many other reasons might be mentioned, by those numerous individuals influenced to unite in opposition to the same candidate. The fact, then, that they agree in opposing the same candidate, is no proof of any similarity of character between them, unless they are opposed for the same reasons.

[To be continued.]

from the Christian Mirror.

EDITOR.—I have read once again, Rev. Lyman Beecher's address, delivered June 20, at the laying of the corner stone of the Washington-street Church, Boston, published in the *Corder and Telegraph*. He begins by saying, "It is a delight to me, on such an occasion, to see that the truth is mighty, and will prevail." He then goes on to "the infancy of time," "the depravity of man was portioned to the means of redemption," and with a few mighty strokes across the ebbing and flowing of truth and error, he brings us down to the signal time when "our fathers came" to this country, "borne as on eagles' wings across the deep, to lay the foundations of a mighty nation, where the truth should have its nurse and be glorified." He finds the church planted

where "all impediments to the propagation of truth and error are removed—and all facilities on both sides are given; and here, so far as intellectual and moral power are concerned, it seems to be the will of heaven, that the battle of the great day should be fought. The hosts are assembling, the conflict is begun—and now it is that the truth, which is mighty, will prevail." This paragraph is in the speaker's own style; and gives, at once, a lively view of the good account to which he can turn probabilities, as well as of the masterly manner with which he grasps hold of the triumphs of divine truth. The subject was interesting; eternal destinies were pending. And how could he but be awake, and speak right on? If he did not feel as though he stood on Pisgah's mount, yet he felt that he stood on consecrated ground, and that the banner of truth must be set up in the name of the Lord of hosts.

Though there are "subdivisions" among "the sacramental host," yet he cordially "gives the right hand of fellowship" to all "who receive the Bible as an inspired book, and believe in the fall of man, the Divinity of Christ, and in his atonement for sin, in the necessity of holiness by the renovating power of the Spirit, and in the existence hereafter of a moral government without end, administered by rewards and punishments, according to the character which is formed, and the deeds which are done in time." This is as it should be. This is Christian liberality. Such liberality or charity suffereth long, and is kind—rejoiceth in the truth, and never faileth. Nor can such liberality consist in words smooth as oil.

which are drawn swords, but it must consist in deed and in truth.

You will perceive, Mr. Editor, that thus far I find much, in this animating address, highly gratifying.—It is truly a flow of good feeling and of good sense. It exhibits a spirit worthy the occasion on which it was delivered. And when I had read thus far, I began to look upon it as one of the bright signs of the times.

But when I read this sentence; "The expectation that any one denomination of Christians will become universal in this land of civil liberty and free inquiry and divided sentiment, is as chimerical as the event itself would be calamitous. The interests of truth do not demand it, do not allow it. The amalgamation of all denominations in one, would paralyze intellect, check investigation, cut the sinews of religious enterprise, create a mass of moral inactivity and death," I came very near saying, this is not true. But when I recollected, that *days should speak, and a multitude of years should teach wisdom*, I checked myself, and concluded to examine the subject. But after all the attention I can give the subject, I am not prepared to subscribe to the sentiment, which the sentence, if I understand it, contains. I am very ready to admit, that it is altogether "chimerical" to expect, "that any one denomination of Christians will become universal." Though the time will come when all shall know the Lord, yet it is not expected, that all will become methodists, or baptists, or episcopalians, or congregationalists. But I confess I cannot see wherein it would be calamitous, if all should become Congregationalists. Probably those of other denominations will generally say the same as it respects their particular sect becoming universal. I am a congregationalist; and while I am perfectly willing to "give the right hand of fellowship" "to all who" give evidence that they "love the Lord Jesus Christ in sincerity and in truth, by whatever name distinguished," I feel quite tenacious of some parts of my belief, which some whom I consider Christians, wholly discard. I refer particularly to the dedication to God, of the children of believing parents. Now if I were assured that the time would come, when all believing parents would offer their children in baptism, I should not consider it very portentous; I should not feel that some great calamity was about to fall upon the church. So far from this, I should hail it as ominous of better days, and should say, "God speed the" time. I do not say I have much expectation that this will soon be the case, but I must say, it appears to me highly desirable. And instead of saying, "the interests of truth do not demand it, do not allow it," I would rid the sentence of its *nots*, and transpose its verbs, and let it stand with all the force of a strong affirmative. If it is the privilege and the duty of one believing parent to dedicate his offspring to God, it must be the privilege and duty of others, of all believing parents. The promise is to every such parent and his children. If all Christians who believe in the great doctrines of grace, would take hold of this promise also with a faith, which is not *dead, being alone, not a*

single soul in all their families would go uninstructed in religion, or fail of being "trained up in the way he should go;" and an important step would be taken towards that happy consummation, when "the sacramental host" shall come to the help of the Lord with a zeal and a boldness, and a union, that would constrain even infidels and blasphemers to take knowledge of them, that they had been with Jesus. The strength of such a union, would withstand the most formidable enemies, tread down the deadliest errors, and march forward like omnipotence, "till the world" was "disentrall'd" from error and delusion, and sin, and filled with the glory of God. The union of all real Christians in the truth, and the whole truth of revelation, would give an inconceivable impulse to that grand moral machinery, which has been put in motion to evangelize the world. It would roll such a flood of light and knowledge and happiness, upon those sitting in the region and shadow of death, that the set time to favour Zion would be greatly hastened. And O how it would nerve the arm, and quicken the soul of all who contend earnestly for the faith once delivered to the saints.

WORCESTER BAPTIST ASSOCIATION.  
*Report of the Committee on Intemperance.*

The Committee are deeply impressed with the awful prevalence of intemperance, as most destructive of personal and domestic happiness—of political and religious prosperity; but they are happy in believing that, after a long and criminal apathy, the pub-

lic mind has, at length, been partially aroused to the subject.—Much good may justly be expected from the exertions of the American Society for the promotion of Temperance.

A great amount of talent, character and piety is enlisted, and their scheme is the only adequate and successful one, viz. to encourage the entire disuse of intoxicating liquors, (except as a medicine,) on the part of the community reputed sober and temperate. Christian communities should take the lead in the work of reformation. It is incumbent on the Church, to set her face against the evil; her Ministers should lift up a warning and desecrating voice; her Deacons should purchase to themselves a good degree, by vigorous exertions for its destruction; and her members should combine their efforts in this cause, while all united should give the cause of temperance the influence of their unwavering example.

The Committee believe that the resolution adopted at our last session, has been productive of much advantage; they would, therefore, recommend the adoption of the following one:

*Resolved,* That it be earnestly recommended to the Churches, to continue and increase their exertions for the suppression of intemperance, by endeavouring to persuade professors of religion and others, totally to abstain from the use of intoxicating liquors, except as a medicine; to cease to present it to their friends, or to furnish it to those in their employ; to enquire of those who sell or distill spirits, whether their employment is not criminal; and to encourage those by our special patronage, who are abstinent themselves, and

do not use or vend it in their business; and to close the door of the Church against all persons who have been previously intemperate, except on condition of total abstinence from intoxicating spirits.

#### BENEVOLENT SOCIETIES.

The American Board of Commissioners for Foreign Missions have forty-three stations among the heathen, and about the same number of ordained ministers.—These would supply one county, of 50,000 inhabitants with Christian instructions at home. The annual receipts of the Board are greater than those of any benevolent Society in the United States; and yet there are individuals in the country, whose yearly private income exceeds those receipts, and who could, therefore, if disposed, do more for Foreign Missions, than the Christian community now do.

The Montreal Herald of the 15th, says, a long delayed act of justice is at length to be performed to the church of Scotland in Canada. She is to have a share of the Clergy Reserves. This act of the new ministry, while it will render them unprecedentedly popular in Scotland, and indeed with Scotsmen generally, must also meet with the approbation of every liberal minded man, of whatever religious persuasion.

#### ORDINATIONS.

—Ordained, at South Dennis, by the Barnstable Association, Rev. ELISHA BACON, as an Evangelist. Sermon by Rev. Enos Pratt.

—Ordained, at Cheshire, Conn. Rev. JOSEPH WHITING. Sermon by Rev. A. M'Ewen.

1827. October 17th. Ordained, at Shelburn, Vt. Rev. J. J. SHEPHERD, as an Evangelist. Sermon by Rev. Mr. Hopkins, of New-Haven, from II. Tim. iv. 2.

1827. October 24th. Ordained, Rev. SYLVESTER COCHRANE, as pastor of the Con. Church in Poultney, Vt. Sermon by Rev. Mr. Walker, of Rutland.

1827. October 31st. Ordained, at Dartmouth, by the Old Colony Association, Rev. NATHANIEL COBB, as an Evangelist. Sermon by Rev. Oliver Cobb.

1827. November 14th. Ordained, Rev. JAMES BATES, as colleague pastor with Rev. Dr. Hosner, of Newtown, Mass. Sermon by Rev. Mr. Wisner, of Boston.

1827. November 6th. Ordained, at Dartmouth College, by the Windsor Association, Rev. A. C. WASHBURN, as an Evangelist. Sermon by Rev. J. Wheeler.

#### POETRY.

##### CHRIST STILLING THE TEMPEST.

BY MRS. HEMANS.

"But the ship was now in the midst of the sea, tossed with the waves, for the wind was contrary."—St. Matt. xiv. 24.

Fear was within the toiling bark,  
When stormy winds grew loud;  
And waves came rolling high and dark,  
And the tall mast was bow'd.

And men stood breathless in their dread,  
And baffled in their skill;  
But One was there, who rose and said  
To the wild sea, "Be still."

And the wind ceas'd—it ceas'd—that word  
Pass'd through the gloomy sky:  
The troubled billows knew their Lord,  
And sunk beneath his eye.

And slumber settled on the deep,  
And silence on the blast,  
As when the righteous falls asleep,  
When death's fierce throes are past.

Thou that didst rule the angry hour,  
And tame the tempest's mood—  
Oh! send thy spirit forth in power.  
O'er our dark souls to brood!

Thou that didst bow the billow's pride,  
Thy mandates to fulfil—  
Speak, speak to passion's raging tide,  
Speak and say—"Peace, be still."

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### SERMON.

Exodus vii. 3, 13, and viii. 15, 32.—*And I will harden Pharaoh's heart—and He hardened Pharaoh's heart, that he hearkened not unto them—But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said—And Pharaoh hardened his heart at this time also, neither would he let the people go.*

(Concluded from page 542.)

#### IMPROVEMENT.

1. If hardness of heart consists in *selfishness*, we may hence infer, that many have entertained very erroneous ideas upon this subject.

Some have supposed, that hardness of heart consists in a dormant *principle or taste*, which is antecedent to all voluntary sinful exercises: whereas, we have seen that hardness of heart consists in free, voluntary, sinful exercises themselves. Such a principle or taste, which is altogether involuntary, and the *source* of voluntary exercise, is what no one ever perceived, either in himself, or others. It is what the scriptures never mention: and of which no man can have the least evidence. Besides, if hardness of heart consisted in

such a principle or taste, which is involuntary, and over which the will has no power; it must follow, that sinners can never, in any sense, harden their own hearts. And then our text would not be true, which asserts, that Pharaoh *did* harden his.—It must also follow, that, when God hardens a sinner's heart, the sinner is laid under a *natural necessity* of having a hard heart—is *compelled* to be hard-hearted; for his hardness of heart is produced in him and takes place before he has any exercise of will about it, or even knows it. Who, then, is to blame for his having a hard heart?

Again: Some have considered hardness of heart as peculiar to *great* sinners, the most vicious and abandoned. But, this is quite a mistake. For, if hardness of heart consists in sinful, selfish exercises, as it evidently does and must; then it is common to *all* sinners. All sinners, whether great or small, vicious or moral, have voluntary, selfish exercises. Once more. Some suppose, that the hearts of sinners are hardened only at particular times when they are peculiarly given over to a reprobate mind, to work iniquity with greediness. But, as hardness of heart



consists in free, voluntary, selfish exercises; so the heart of sinners must ever be hard, when they are destitute of true benevolence or holy love. And this is *always* the case. Impenitent sinners never have the love of God in them, never love their fellow-creatures as themselves; they are always lovers of their own selves, and seek their own things exclusively. They are, therefore, always hard hearted. God constantly hardens the heart of every impenitent sinner; and every impenitent sinner constantly hardens his own heart.

2. Is it true that whenever the hearts of sinners are hard, God hardens them? It follows, that he governs the *moral*, as well as the *natural* world. There are but few, in a land of light, who deny God's government of the *natural* world. All grant, that he causes the sun to rise and set, the showers to descend, the winds to blow, and the earth to yield her increase of grass for cattle, and herb for man. All admit, that he gives and takes away, wounds and heals, kills and makes alive; that he causes all the natural good and evil in the world. But, while the government of God, in the *natural* world, is thus generally acknowledged; his government, in the *moral* world, is called in question by many. Some maintain, that he cannot influence, move, or turn the hearts of either saints or sinners, without destroying their free, moral agency. Hence they hold, that all men have a *self-determining* power of will, and move themselves in all their mental exercises. Others, who perceive that the notion of such a self-determining power, is both absurd and unscriptural, nevertheless maintain, that God governs the hearts of *saints* only; that

he never exerts his agency in producing exercises in the hearts of *sinners*; that he only lays restraint upon them, or takes off restraint from them; and that he cannot turn or move their hearts, without being the blameable author of their sins.

But, if hardness of heart consists in voluntary, selfish exercises, and God always hardens the hearts of sinners, when they are hard; it is obvious that he governs the *moral* world, as effectually and entirely as he does the *natural* world. He is the potter; and all men are the clay in his hand. He forms the light and creates darkness; He makes peace and creates evil. He puts it into the hearts of all men to fulfil his will. He works in saints to will and to do of his good pleasure; and causes the wrath of sinners to praise him, and restrains the remainder.

3. Does God harden the hearts of sinners, as well as soften the hearts of saints? Then there is not the least difficulty in supposing, that he decreed all events from eternity. Those who discard God's government of the *moral* world, are consistent with themselves in denying, that he decreed the free actions of men, either good or bad; for it is impossible to conceive how God could decree, or even foreknow those events, if there were any such, which take place independently of his agency. If any events are properly speaking *contingent*; it is impossible, that they should have been either foreseen, or foredetermined. If those, therefore, who deny that God causes sinful exercises in the hearts of sinners, would be consistent with themselves, they must deny that God either foreknew or decreed the sins of men.

But since, as has been shown, God hardens the hearts of all impenitent sinners; it follows, of course, that he decreed all their sinful conduct; for his decrees must extend as far as his agency: 'He worketh all things after the counsel of his own will; and known unto him were all his works from the beginning.' Hence,

4. It follows, that the doctrine of reprobation is true. God hardens the hearts of all impenitent sinners. And he continues to harden the hearts of some of them; even of whom he will, till their day of grace is gone, and they die in their sins. But, all he does in time, he determined to do, in eternity. He, then, determined, for wise reasons, in eternity, to harden the hearts of some impenitent sinners, endure them with much long-suffering, and fit them for destruction. He made them for the day of evil—made them with a *design* to glorify his justice in their everlasting punishment. And this is precisely what is to be understood by the doctrine of reprobation.

5. Do sinners always harden their own hearts, whenever God hardens them? It follows, that they are never under any *natural necessity* of sinning. The agency of God upon their hearts, does not *constrain* or *compel* them to sin against their wills; but causes them to sin voluntarily, or of free choice. While God hardens their hearts, they always harden their own hearts; or, in other words, when *He* works in them to will and do, *they* will and do. Thus did Pharaoh: When God hardened his heart, he *refused* to let the children of Israel go; he *would not* let them go. Thus did Sihon, king of Heshbon: When the Lord God

hardened his spirit and made his heart obstinate; he *would not* let the Israelites pass by him. Thus did the Canaanites generally; when God turned their hearts to hate his people, to deal subtilly with his servant. And thus do all sinners, whose hearts the Lord hardens. They sin of *choice*; and not of compulsion. They sin, because they *will* sin; and not because they are under a *natural necessity* of sinning. They could feel and act right, if they would. They act as freely as saints do in keeping the commandments of God; or, as angels in keeping their first estate.

6. It follows from what has been said, that sinners are wholly to blame for all their hardness of heart. It is true, God hardens their hearts. He determined, when he made them, what their characters and actions should be, during the whole course of their lives; and he carries his wise and holy determinations into effect, by his own hand. He puts it into the hearts of sinners to fulfil his will. He produces all their sinful, selfish exercises by his own agency. But, nevertheless, they have no reason to say, "Why doth he yet find fault, for who hath resisted his will?" It is impious for them, like the hardened Israelites, in Jeremiah's time (Jerh. vii. 10.) to lie, steal, rob and murder; and then come into the house of God and say, "We are *delivered* to do all these abominations."

For, in perfect consistency with all God does in hardening their hearts, they all harden their own hearts. They freely and voluntarily sin. They freely and voluntarily exercise selfish affections, desires, designs and passions. All the blame and guilt, therefore, are

their own. They see it to be so, whenever they are awakened and brought to serious consideration. Their own consciences condemn them. Even the conscience of the hard-hearted Pharaoh, more than once, condemned him, and constrained him to say, "I have sinned—Entreat the Lord for me." And thus the consciences of all hardened sinners, will, sooner or later, condemn them. And, if their own consciences condemn them, God is greater than their consciences, (and knoweth all things. He knows, that they have no cloak for their sins, and are wholly to blame for all their hardness of heart.

7. We may conclude, in view of what has been said, that, at the day of judgment, God's treatment of finally impenitent sinners, will be justified by all rational creatures. It will then be clearly seen, that he had wise and good reasons for making them, for preserving them, for hardening their hearts and fitting them for destruction, and enduring them with much long suffering. It will be clearly seen, that his own glory and the greatest good of the created universe required that they should thus be made vessels of wrath. And, hence, all holy creatures will praise him for the exercise of his disinterested, universal benevolence, in making them for himself and for the day of evil; and giving up their good to promote a greater.

And, when he shall proceed to pour out the vials of his wrath upon them, it will be clearly seen, that they fully deserve all the punishment which they receive; that they hardened their own hearts and made themselves sinful; that they were perfectly voluntary and free in all their enmity against

God, and injustice and malice towards one another. Hence, they will feel self-condemned, and their mouths will be shut. There will not be one of their reprobate companions to take their part. They will all see the justice of their doom. And while the smoke of their torment ascendeth up faster and ever, all holy creatures will exclaim, "Alleluia, for the Lord, God Omnipotent reigneth."

8. If God hardens the hearts of sinners; then saints have abundant reason to trust in him and rejoice; in view of all the impotence and hardness of heart, that prevail in this evil world. While they hate sin, as God does, and feel a tender concern for the welfare of sinners, like their merciful Father in heaven; they may rest assured, that sin will be no more prevalent, and prove the ruin of no more souls, than the Divine glory and the greatest possible good of the universe require. Verily, God will make the wrath of man praise him, and restrain the remainder of wrath.

And while saints adore and praise the sovereign grace of God, which hath made them to differ, by softening their hearts and making them willing to accept of salvation through Jesus Christ; they see the highest encouragement to pray for sinners and use the appointed means of instruction and conversion with them, knowing that God is able to have mercy on whom he will have mercy; and that, notwithstanding the hardness of their hearts, 'as many as were ordained to eternal life,' will, in due time, be brought to love, repent and believe, to the saving of their souls.

Finally, This subject clearly shows, that it is the immediate de-

of sinners to turn from their evil ways, and exercise that holy love, which is the essence of repentance, faith and all good works. As they harden their own hearts, so they have equal power to soften their own hearts: They have as much power to make themselves new and holy hearts, as they have to do any thing whatever, for they can do nothing independently of God. Nothing but the hardness of their hearts, in which they are perfectly free and voluntary, hinders their doing all that God requires of them. If their hearts are ever softened, they must soften them themselves. And, until they do this, all their works are evil, and the wrath of God abideth on them. Wherefore, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, who will have mercy on him, and to our God, who will abundantly pardon" "Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Cast away all your transgressions, wherewith ye have transgressed, and make you a new heart and a new spirit; for why will you die?" Amen.

From the Albany Register.

#### REVIEW.

A Sermon preached in the Presbyterian Church, Troy, March 4, 1827, by the Rev. CHARLES G. FINNEY, from Amos iii. 3. "Can two walk together except they be agreed."

(Continued from page 567.)

Are the impenitent, then, and many ministers and christians, opposed to the new measures for promoting revivals, for the same reasons? This is asserted; and they have been abundantly classed together, by the friends of the new measures, on this very ground. It should not be concluded, that the

fact, if it were a fact, of their using "the same arguments in support of their objections," is a sufficient proof that the reasons why they are opposed are the same; nor, if some of them are the same, that they are all the same. They may have more reasons, in their own minds, than they think it necessary to give, on every occasion. For instance, an impenitent sinner may feel opposed in heart to the doctrine of total depravity. That doctrine may be exhibited to him in a manner that is peculiarly and unnecessarily offensive. He is displeased at the doctrine itself, and he is displeased also at the offensive manner in which it was presented. He may not choose to complain of the doctrine itself, but only of the manner. A christian who heard it, though he cordially receives the doctrine, might think the manner highly improper, and make the same complaint. Does the fact, in this case, of their making the same objection, prove a likeness of character between them? Such a conclusion would certainly be unfounded. It ought first to be proved that the manner was right, or that the christian was as really offended with the doctrine itself, as the sinner was, before such a conclusion can be drawn. Suppose a sinner is conversed with, and who assents to the truth of all the doctrines of the gospel, but acknowledges himself an impenitent sinner; and he is told, "he is as orthodox as the devil," but "his character is as black as hell," and "if he does not repent to-day he will be in hell to-morrow;" he will probably be displeased; and make objections to this treatment. And what objections will he state? He will probably object, that such language is harsh, unkind, not ex-

pressive of benevolent feeling, and savoring of profaneness; and that, in the prediction, the man is telling more than he knows. And if a christian, who should hear it, should make the same objections, would it prove him to be of the same character as the impenitent sinner? If I should tell a child, "not to follow his ungodly parents, who were leading him to hell; not to listen to their instructions, which will destroy his soul; that his parents are so wicked, he had better leave them, and live with me, and I will take him with me to heaven;" the parents would probably be displeased, and make objections to such treatment. And what objections would they state? They would probably object, that it would be more proper to tell parents their own faults, than to tell them to their children; that such treatment is adapted to alienate the affections of children from their parents, break up families, and teach children to disregard the fifth commandment, which requires children to love and honor their parents. And if a christian, who should hear all this, should make the same objections, would it prove him to be of the same character as the impenitent sinner? If an impenitent sinner should be prayed for by name, at a public meeting, and the occasion should be embraced to hold him up to public notice, as an uncommonly odious and abandoned character, and to tell God and the world all the bad things that have been known or thought about him, it would probably give offence to him and his friends. And what objections would they state? They would probably say, that such treatment was abusive and defamatory, and not adapted to do the individual any good.

And if a christian, should he to feel, and express the same opinion of it, would that be a decisive proof that he is of the same character with the impenitent sinner? A minister of the gospel should never open to be such an one as I require all to be, "having a report of them which are wise and one that, by a long life of piety, had commanded respect and confidence, even the unconverted part of his congregation: and he should be prayed for, by some stranger: an old grey-headed apostate was leading souls to hell: the head Achan in the camp of the Lord;" it is probable some unconverted would be offended by it, as well as some of the church; and that both would complain of their aged pastor should be treated with such indignity; and if it should happen, that "their objection should be the same," and they should "use the same arguments in support of them," would that not prove that they were of the same moral character? A preacher should, in a public assembly, in the presence of many and others, exhort the fearful to lead in prayer, and represent as grieving the Spirit by not praying, and not prevailing by arguing; and should drop on his knees before the Lord how proud they were, because they would not come, and then repeat his exhortation if the fear of resisting the Lord, or of being thought proud, prevail with some to come. The whole transaction would be objected to, by their immediate friends. And what would they say? They would be likely to say the apostolic prohibition, "women keep silence in the churches; for it is not permitted unto them to speak."

peak." And if it should so happen that some christians too should think the practice was forbidden, I should quote the same direction of the apostle, would it certainly prove that they were of the same moral character with those penitent friends?

It is evident, then, that if ministers and christians did "find fault with the same things, and use the same arguments in support of their objections" that the impenitent do, would not be sufficient to prove likeness of character between us, unless it were first proved that the things objected to are right, that all the reasons why both were objected were the same.—It first be shown that the measures objected to, are right, and that there can be none but sinful objections made against them; and then it be shown that the objections which ministers & christians make are the same in all respects, not only those which the impenitent avow, as those which they inwardly feel; and something will be done towards laying a foundation for the conclusion that there is some likeness of character between them.

But I am disposed to question the fact, that the objections which ministers and christians make to the new measures, are, in general, the same as those which the impenitent make. To many of them, have no doubt they are, in part, the same. For wherever the impenitent discover any thing in professors of religion which is really wrong, they can, if they please, bring solid objections against it, and support them by sound arguments, both from reason and scripture. Some of the unconverted are men of good sense, and have sufficient acquaintance with the scriptures to form a pretty accurate

judgment whether the conduct of christians is consistent with their profession, or not. And some of them are men of good breeding, are disgusted with whatever violates the common rules of propriety, wherever they see it. If, therefore, in some things, their judgment should accord with that of ministers and christians, it is no sufficient reason why reproaches should be cast upon either.

A brief statement of the most common objections which I have heard made, by both classes, against the new measures, will show how far they agree. Those out of the church have complained of harsh and uncivil treatment, in conversation, being called by hard names, and provoking epithets, and addressed with coarseness and vulgarity, and in a manner which they deemed insolent, over-bearing, and insulting. They have complained of being spoken of to others in terms which they consider defamatory and abusive. They have complained that their children were unreasonably frightened, by being threatened with immediate and inevitable damnation, and told that there was no help for them.—They have complained that their children should be told such things about parents as were adapted to alienate their affections, and lead them to be disrespectful towards their parents. They have found fault with the personality of public preaching; by which the attention of the congregation was directed to particular individuals as persons of an uncommonly odious character. They have complained of being prayed for by name in a manner which they considered slanderous and abusive. Some have taken offence at what they considered an irreverent use of the name of God, and a

familiar use of the words *devil, hell, cursed, damned*, and the like, in a manner which they thought resembled the more vulgar sort of profane swearing. Some have been disgusted with what appeared to them an irreverent boldness and familiarity with God in prayer, which shocked their feelings. Some have objected that the subject of religion should be so much urged upon them. And some have complained that the doctrines of Calvinism should be so vehemently pressed, and especially that of total depravity; and that so little charity should be expressed for other denominations. The principal reasons they have given why they objected to these things, have been, that they felt themselves unreasonably crowded upon and ill treated, that their sense of propriety was outraged, and that they thought these things improper. And it has been said, "If this is religion, I want no such religion."

Now, is it certain that these complaints have been made by the unconverted solely from their dislike of the religion of the gospel? Has there been no other foundation for any of them? Have they been made solely because the holy, heavenly temper of the gospel has been so clearly exhibited before them, in all its native loveliness, as it appeared in the Lord Jesus Christ, breathing good will to man, and expressing all the meekness, and gentleness, and kindness, and forbearance towards them, which is required in the sermon on the Mount, and elsewhere? The fact that such objections are made by the impenitent against the new measures, more than against the measures previously in use will not be allowed to be, of itself, a sufficient proof that the new measures are the nearest right.

But it is not my present purpose to show that these complaints are or are not, made on good grounds. It is simply to show that the complaints of the unconverted those of Christians and ministers have not been all the same made for the same reasons. Ministers and Christians indeed, complained of some things above mentioned. Some have complained of a harsh overbearing treatment of the converted, not only because they thought it improper, but they thought it adapted to their true state and character, and shut up the way to their consciences. They have not been unwilling to have and youth conversed with on the subject of religion, and man their true state and character they have thought a great sudden excitement of their feelings likely to lead them to sedition to the state of their hearts, as would be adapted any permanent good; and especially when it was produced by warrantable declarations of disavowal and inevitable danger which a few days might show them were not true; and feared that such things would lead them to treat the sober words of the scriptures with contempt, and have thought that it was under the colour of performing other religious duty, to tempt them to disregard the fifth commandment. They have blasphemed at an irreverent use of the Divine name because they thought it a breach of the third commandment; and have been disgusted with the familiar use of other terms of profaneness, because they thought it must produce of the same effects that profane swearing does. They have been disgusted with the appear-

irreverent boldness, and the affectation of familiarity with God in prayer, because they thought it inconsistent with proper feelings of respect towards him, and that awe of the divine majesty which holy beings express. They have not been afraid that the subject of religion would be too much urged upon men, if it were only done with that kindness of feeling which would leave the door open for its being repeated. They have not complained that the doctrines of Calvinism were too much or too clearly preached, nor that too much importance was attached to them, nor that too little charity was expressed for such as understandingly and cordially reject them. On the contrary, it has been a serious objection with many, that those doctrines have not been preached so clearly and fully, as they thought important. They have been grieved that those who did urge them plainly and fully, should be charged with hindering revivals by preaching them; and that *orthodoxy* should be made a term of reproach. They have objected, that people were not sufficiently instructed; that the distinction between true and false experience should be overlooked or little thought of; and that the disposition to make a distinction between genuine and spurious revivals, should be frowned upon as a mark of being in a cold and stupid state. They have complained that the most uniform and consistent christians should be pronounced cold, and stupid, and dead, because they did not alter as much as others; and that, too, in many cases, by those who had as yet had no opportunity from personal examination to know any thing of the state of their minds. They have been grieved that the

best friends of revivals, as they have hitherto witnessed them, should be denounced as enemies because they did not fall in with the new measures, and that those whose age and experience had given them opportunity to be most and longest acquainted with revivals, should be put down, by the converts of a few days old, as totally ignorant on the subject. They have complained that aged ministers, of tried and approved piety, should be publicly prayed for, by young men and boys, as old hypocrites or apostates, who were "leading souls to hell." Some have objected to female prayer and exhortation in mixed assemblies because they thought it forbidden in the scriptures, and adapted to destroy that silent unobtrusive influence which it is so desirable that the female members of the church should exert, and which can be best exerted in the sphere in which God has placed them.—Some have objected to the confidence which appeared to be placed in impulses and impressions, especially as connected with the supposed prayer of faith, because they thought it contrary to the scriptures, and adapted to open a wide door to the delusions of Satan.—Some have thought the young were put forward, to their own injury, and the older members of the church, whose age and experience qualified them to lead, were too manifestly put into the back ground, and that old people in general were often treated with great disrespect, in direct violation of the divine command, 'thou shalt rise up before the hoary head, and honor the face of the old man.' Some have complained of the disposition of those who adopted the new measures, to crowd them into every place, regardless of the divisions



and contentions to which they seemed likely to give rise; and of the disposition of some to intermeddle in the concerns of other churches to which they did not belong. Some have complained of the stress which was laid upon the *posture* in prayer, while so little regard appeared to be paid to the cultivation of that meek, humble, modest, retiring spirit, which is so essential to the right performance of that duty.—Some have complained that secret prayer should be made so loud as to attract the notice of people in the streets, because they thought it too much like that praying in the streets which our Lord reproves.—Some have thought it wrong to pray that individuals might be converted or removed, and especially, that “God would seal the damnation of sinners this night.” Some have objected to the principle that the feelings ought to control the judgment, and that because any measure contributed to produce very pleasant feelings in us, it was therefore right. Some have thought it wrong to consider success an evidence of Divine approbation, lest it should lead us to practice deception, as Jacob did, in order to secure a good object. Some have been disgusted with the ostentation, and boasting, and self-conceit, which they have witnessed, because they thought them utterly inconsistent with the spirit of the gospel. Some have complained, that when evils were pointed out, there was no regard paid to their warnings, but the same things were repeated, and carried to greater lengths than before. And some have been distressed at the appearance they saw of a disposition to have some men’s “persons in admiration,” as if they only were the instruments through which any good could be expected from Divine ordinances, and the

only medium through which the Holy Spirit could be communicated; and the apparent determination to deny or justify every thing for which they were complained of, let it be what it might. But, the principal complaint, and one which has embraced all the rest, has been, that the whole system of measures appeared to be adapted to promote false conversions, to strengthen and cherish false hopes, and propagate a false religion; and thus, besides destroying the souls of those who should be the subjects of it, these measures should tend ultimately to bring all true religion, and all pure revivals into contempt, and increase the number of errorists and scoffers on every side.

Such are some of the principal objections to the new measures which I have heard among ministers and christians. And it is easy to see that they are very far from being precisely the same objections, and founded upon precisely the same reasons, as the objections of the impenitent. No; they are grounded on the love of the truth, or a regard for the honor of God, and the good of souls, and on a most anxious solicitude for the permanent good character and influence of revivals, and the advancement of the cause of Christ in the earth. And nothing can be more unjust and injurious, than because they make these objections, even if they are in a mistake in making them, to class them with the ungodly world, and represent them as walking together *because they are agreed*.

Having made these remarks upon the general object of the sermon, and having shown the fallacy of the main point assumed, that the objections which ministers and christians make to the new measures are the same as those of the

impenitent, and grounded on the same reasons, and having thus exposed the unsoundness of the argument, and shown that the main point to be supported, is without foundation, and that there is yet no proof of a likeness of character between the two classes of objectors to the new system; I proceed to a more particular examination of the several parts of the sermon.

That which may be styled the doctrinal part of the sermon is the author's illustration of the declaration of the text that two cannot walk together except they be agreed. He thinks it is an agreement in feeling. And though the text means God and man, his purpose requires him to consider it as spoken of man walking with another. The following extracts will give his view of it:

Page 3—6. "All pleasure and pain—all happiness and misery, belong to the mind—all sin and holiness have their seat in, and belong to, the *heart*, or affection. All the satisfaction or dissatisfaction, pain or pleasure, that we feel in view of any truth or thing presented to our minds, depends entirely upon the actings of our affections at the time, and *consists in these actings*. If it fall in with, and excite, and feed, *pleasurable* affections, we are pleased *of course*; for in these pleasurable affections our pleasure or happiness consists.—The higher, therefore, these affections are elevated by the presentation of any thing or truth to our minds, the greater our pleasure is. But if the thing or truth do not fall in with our affections, it cannot please us; if it be *aside* from our present state of feeling, and our affections *refuse to follow*, we shall either view it with indifference, our affections being otherwise en-

gaged, or if it press upon us, we shall turn from and resist it." "If the subject be exhibited in a light that is below our present tone of feeling, we cannot be interested, until it *comes up to our feelings*; if this does not take place, we *necessarily* remain uninterested; and if the subject, in this cooling, and to us, degraded point of view, is held up before our mind, and our affections struggle to maintain their height, we feel displeased because our affections are not fed, but opposed. If the subject be presented in a manner that strikes far above our tone of feeling, and our affections grovel, and *refuse to rise*, it does not fall in with and feed our affection, therefore we cannot be interested; it is enthusiasm to us, we are displeased with the warmth in which our affections refuse to participate, and the farther it is above our temperature, the more we are disgusted. These are truths to which the experience of every man will testify as they hold good on every subject, and under all circumstances; and are founded upon principles incorporated with the very nature of man." "A refined musician is listening almost in rapture to the skilful execution of a fine piece of harmony—throw in discords upon him; he is in pain in a moment. Increase and prolong the dissonance, and he leaves the room in disgust. You are fond of music; but you are at present melancholy—you are in great affliction—you are inclined to weep—the plaintive tones of an *Æolian* harp light softly upon your ear, and melt around your heart—your tears flow fast—but now the din of trumpets, drums, and cymbals, and the piercing fife in mirthful quick step breaks upon your ear, and drowns the soft breathings

of the harp—you feel distressed—you turn away and stop your ears. The harp touched and melted your weeping affections, it fell in with your *feelings*: therefore you were gratified. The martial music *opposed* your state of feeling, you was too melancholy to have your affections elevated and enlivened by it: it therefore *necessarily distressed you*." "Your heart is glowing with religious feeling—you are not only averse to the introduction of any other subject at that time, but are uninterested with any thing upon the same subject that is far below the tone of your affections. Suppose you hear a dull man *preach* or *pray*; while he remains dull, and you are warm with feeling, you are not interested, you *cannot* be, for your affections are not fed and cherished, unless he comes up to your tone; if this does not happen, you are distressed and perhaps disgusted with his coldness. This is a thing of course." "Suppose you are lukewarm and carnal and earthly in your affections; you hear one exhort or pray, or preach, who is highly spiritual and fervent, and affectionate; if your affections will not rise, if, thro' prejudice, or pride, or the earthly and sensual state of your affections, they refuse to enkindle, and to grasp the subject, although you believe every word he says, yet you are not *pleased*. He is above your temperature, you are annoyed with the *manner*, and fire and spirit of the man. The higher he rises, if your affections grovel, the further apart you are, and the more you are displeased. While your heart is *wrong*, the nearer *right* he is, the more he burns upon you, if your heart will not enkindle, the more you are disgusted."

Here, then, we have the theory of the sermon before us; and as I think, also, the theory of the whole

system of the author's measures for promoting revivals. Some of his language would lead us to infer that he meant to embrace what is called the *exercise scheme*, that all sin and holiness consists in voluntary exercises; but from other expressions it appears he does not; unless, indeed, he supposes that all the sensations and emotions of the mind are voluntary exercises, which would be indeed an entire new theory of the mind. He says, "all the satisfaction or dissatisfaction, pain or pleasure, that we feel—depend entirely upon the actings of our affections at the time, and *consists in these actings*." According to him, then, all the pleasurable or painful emotions of the mind, are affections, whether they are voluntary or involuntary. These constitute our feelings. And all sin and holiness consists in these also. And he uses *feeling* and *heart* as synonymous terms. Does he mean, then, that all the pleasurable and painful emotions we have are of a moral nature, and either sinful or holy? Does he mean, that holiness is the same thing as happiness, and sin the same thing as misery? Does he mean, that all warm, lively, and happy feelings are holy affections? If he does not mean so, this was the place to inform us, and to make the distinction. And it was incumbent upon him to make it clearly, and let us see the difference between those warm feelings that are holy, and those that are not. I can scarce think that he believes all warm and happy feelings are holy; but I have looked in vain for any information to the contrary. "Your heart is glowing with religious feeling"—What is religious feeling? It was all important that he should tell us, because all his conclusions were based upon it; and a mistake here

would lead us entirely astray.— Does he suppose it impossible to mistake, and that the man who thinks he is awake, and full of religious feeling, is of course right, thinking so? How can a church know when it is their duty to "shake off their sleepy minister," without being informed what it is to be awake, and what it is to be asleep? Is it impossible to mistake? Is the consciousness of being *warm* in religious feelings, on the subject of religion certain evidence that we are in a right state of mind? And if a minister does not so preach and say that "our affections are fed and cherished," is that certain evidence that he is "sleepy," and ought to be "shaken off?" Is religious feeling so much of the nature of the inspiration of the prophets, that those who have it know certainly that they are right exactly, without trying the spirits" by any rule? Or, is the grand rule by which every man is to be judged, and his spiritual state determined, the single question of his agreement or disagreement with the new measures? I conclude this will be the rule adopted in practice, and if this is the rule intended, it should have been more distinctly avowed. The whole drift of the discourse, however, is to establish this rule, though that object is not distinctly avowed.

But, is there nothing said in the discourse, to show that all kinds of feeling are not religious feeling? Yes. On page 10, the author rejects *animal feeling*, as forming no part of religious affection. What, then, does he mean by animal feeling? He gives us no definition; but from what he says of it, it would appear to be that tender sensibility which inclines us to weep, when it is skilfully touched. His language is, "adopt a strain of exhortation or preaching that is calcu-

lated to awaken mere sympathy and animal feeling, and you will soon see that there is a perfect community of feeling amongst cold and warm hearted Christians and sinners; they will all weep and seem to melt, and no one will be offended, and, I may add, no one will be convicted or converted." I conclude, then, that by animal feeling, he means emotions of the tender and weeping kind, such as the music of the *Æolian* harp is adapted to excite, and which the introduction of martial music would greatly disturb. Such feelings as these may be excited in view of religious objects, when presented in a particular attitude, and are, no doubt, often mistaken for religious affections. But they are the result of mere tragic painting, and ought to be carefully distinguished from holy affections. There is, however, another class of animal feelings, such as are excited by "the din of trumpets, drums, and cymbals, and the piercing fife, in mirthful quick step, breaking upon the ear." This class is doubtless excited by religious subjects, as well as the other; and no reason appears why they should not be carefully distinguished from holy affections. Yet, no notice is taken by the author, in this discourse, of this class of feelings, as *animal* feelings, which should not be mistaken for true religion. On the contrary, while he expressly excludes the other class, there is much in his language on the subject of religious feeling, which leads me to conclude that he considers this class of feeling, when excited by religious subjects, to be the very height of holy affection. And this I take to be the key to his whole discourse, and to his whole system of measures.

That there are these two classes

of animal feeling, each of which consists in emotions of the mind which are involuntary, and are neither sinful nor holy, I think cannot be reasonably questioned. The existence of the class of tender sympathies, which lead us to weep at the sight of distress, is admitted. And is not the existence of the other class equally evident? What are those emotions which are excited by martial music? Why does the sight of a military pageant attract the attention of the multitude, and kindle, in so many minds, the thirst for military glory? Why does the sound of the file and drum wake up all the energies of children; and why do we see them, in imitation, marching and countermarching, with their paper caps, and their weapons of wood? call it enthusiasm, if you will, it is *feeling*; and feeling, too, of a lively and animated kind; it is a feeling that is full of fire, and spirit, and life, a feeling that blazes and burns upon you, till you sympathize in it, and burn and glow in like manner, or till you are greatly annoyed by it, and compelled to flee. This feeling sometimes strongly seizes the female mind; and whenever it does, it effects a wonderful transformation. Let a nation be invaded; let their energies be roused for defence; let the genuine war spirit be waked up, and all ages and sexes will participate, in a greater or less degree. Let our wives and mothers and daughters be filled with this spirit, and they no longer appear like the same beings. The softness and delicacy so natural to the sex is exchanged for masculine boldness. Those fine sensibilities, that tenderness, and gentleness, and kindness, for which we so much admired them, is laid aside. Every nerve is braced; every

movement is quick and violent; every look threatens; every eye flashes fire; every word breathes defiance. And some, when dangers press, and help is needed, disregard that unfitness for rough and hardy enterprises which results from their delicate frame, will fly to arms, and rush upon the foe. And some will out run their more tardy and phlegmatic husbands and brothers, and be foremost in the field of contest. Such things have been seen. And what is it? It is animal feeling, no doubt, of a peculiar kind; and when it gains possession, it drives out all the animal feelings of the tender class, all the soothing sensibilities and weeping sympathies of our nature, and frowns upon them where they appear in others at such a time as objects of ineffable scorn.

Now change the subject. Let religion be presented in such an attitude, and with such accompaniments, as are adapted to affect the nervous system in the same way. Will not the same class of feelings be excited? And will they not burn, and blaze, and glow, in like manner? and will they not produce the same effects upon those who are the subjects of them? Have we not examples, in the past history of the church? and are there not present examples before our eyes? And why should it be thought there is any more holiness in this class of animal feelings, than in the tender class?

(To be continued.)

#### THE UNITARIAN CONTROVERSY.

Extract from a Review of Dr. Channing's Discourse in New-York, December 7, 1826.

The Unitarian controversy in this country was commenced in 1815, by the publication of a pamphlet entitled, "American Uni-

ianism; or a 'Brief History of the progress and present state of Unitarian Churches in America,' compiled from documents and information communicated by the Rev. James Freeman, D. D. and William Wells, Jun Esq. of Boston, and from other Unitarian gentlemen in this country: By Rev. Thomas Belsham, Essex-street, London; extracted from his Memoirs of the Life of the Rev. Theophilus Lindsey, printed in London, in 1812. and now published for the benefit of the Christian churches in this country, without note or alteration." In June, 1815, this pamphlet was reviewed in the Panoplist, an Orthodox religious journal, at that time published, monthly, in this city. This review drew forth "A Letter to the Rev. Samuel C. Thatcher," then one of the Unitarian clergy of Boston, "on the" alleged "assertions contained in a late number of the Panoplist on the Ministers of Boston and the vicinity; by William E. Channing, minister of the Church of Christ in Federal-street, Boston." This Letter was answered by the Rev. Samuel Worcester, D. D. at that time pastor of the Tabernacle Church, Salem. Two additional pamphlets were published by Mr. Channing, and two by Dr. Worcester. The controversy, as carried on in separate publications, was then suspended till 1819. The principal object of the Orthodox in this first discussion, was completely attained. Unitarianism, which had before operated and spread in secret, was brought to light. Its existence, and something of its real character, were made known; and from that time, the concealment of a minister's religious system has, in this part of the country, been difficult, if not impracticable.

Unitarians began now, in their periodical journals and in conversation, openly to state and advocate their opinions, and to oppose and denounce those of the Orthodox. The weapons of attack and defence they employed, were chiefly derived from *Biblical literature*. Erroneous readings, mistranslations, and wrong interpretations, were the charges perpetually preferred against the doctrines of the Orthodox, and the scriptural arguments by which they were maintained.—The Orthodox, it was alleged, had too superficial an acquaintance with the original languages of the Bible, and with those kindred dialects which have thrown so much light upon scriptural phraseology, and their investigations of the composition and history of the Bible were too limited, to ascertain what portions of the received text were genuine, and what were the doctrines really taught in those portions.—Had they a little more learning, especially the learning requisite for a successful criticism of the Scriptures, they would, generally, there was no doubt, become Unitarians. The study of Biblical criticism was, moreover, beginning to be cultivated among them; and the result, it was confidently and often predicted, would be, a rapid disappearance of the antiquated doctrines of Orthodoxy. And what was the result? In 1819, Mr. now Dr. Channing preached and published his Baltimore sermon, which seems to have been the concerted signal for Unitarian clergymen generally to begin the distinct avowal of their opinions from the pulpit. This sermon was replied to by the Rev. Professor Stuart of Andover, in a series of "Letters to the Rev. Wm. E. Channing." The points discussed in these Letters were, "The principles of interpreting the Scrip-

tures; and the Unity of God, and the divinity and humanity of Christ," as, in the view of the Orthodox, taught in several passages of the New Testament. The argument of Professor Stuart was conducted almost entirely on the principles of Biblical criticism.—Those Letters were never answered;\* and from the time of their

publication, very little has been heard from Unitarians about Biblical criticism.

The trial of Orthodoxy was now transferred to another tribunal, that of *philosophy*. Its doctrines were declared to be irrational and absurd, wholly inconsistent with the perfections of God, and the freedom and accountability of man.—No one, it was alleged, who had a just sense of his dignity as an intelligent creature, and of the rectitude and goodness of God, could believe them. This was the general strain of remark in regard to Orthodoxy and its advocates for two or three years, until the close of the controversy between Dr. Woods and Dr. Ware, in which the sentiments of Unitarians and of Trinitarians and Calvinists were discussed chiefly on this ground. From that time we have heard little about the philosophy of the two systems. They were now brought to another test, that of *tendency*.

\* We are aware that the writer of a review in the Christian Examiner for September and October, 1824, has said, p. 368, "We had, with amazement, both seen in print, and heard in conversation, the assertion, that no reply had ever been made to Stuart's Letters on the Trinity; and hence, in a tone of boasting, it was inferred that they were acknowledged to be unanswerable; notwithstanding that a most thorough and conclusive reply had been printed in the Christian Disciple, and a very large separate edition eagerly bought up, and spread through the community." An assertion, which must fill every candid reader, acquainted with the facts, with "amazement." Professor Stuart's argument was almost entirely scriptural, consisting in a critical examination of a portion of the passages of the New Testament supposed by the Orthodox to teach the doctrines of the Trinity and of two natures in Christ, while the argument of the writer of the article in the Christian Disciple referred to, was almost entirely philosophical, consisting in an examination of the consistency of the doctrines mentioned with reason. Nor is this all. The writer of that article had himself only claimed that it might be considered "a virtual answer" to Professor Stuart's Letters, and had said in his very first sentence, "Instead of confining our attention exclusively to Professor Stuart's Letters, we have thought that it would be more useful and more satisfactory to our readers, to give a general view of the subject in controversy, with the reasons for our own opinions, without particular reference to his work."

Dr. Ware's Postscript to his second series of Letters, which closed his discussion with Dr. Woods, appeared in 1823. In the same year was published in this city an octavo volume, of four hundred and eighteen pages, entitled, "An Inquiry into the comparative moral tendency of Trinitarian and Unitarian doctrines; by Jared Sparks." Orthodoxy, it was now said, again and again, tends to produce dishonorable apprehensions of God, and gloomy views of life; and to cramp and degrade the human mind, and must, from the nature of things, be inefficient in producing an elevated piety; while Unitarianism, it was alleged, tends to produce exalted apprehensions of God, and cheerful views of life, and to enlarge and elevate the mind, and must produce, in those who

sincerely embrace it, a fervent and active piety. This was the strain of much that appeared in the religious periodicals of the Unitarians, and, if we have not been misinformed, of much that was said in their ordinary discourses from the pulpit. In several occasional discourses, printed and published by Unitarian clergymen, this advantage was distinctly and confidently claimed for their system. In a sermon,\* preached at the weekly Lecture in the First Church in Boston, May 20, 1824, and published in the Christian Examiner for May and June in that year, entitled, "On the Causes by which Unitarians have been withheld from exertions in the cause of Foreign Missions," were the following remarks: "There is, however, yet one other cause, to which the enemies of our distinctive religious sentiments ascribe, what they call, our indifference on the subject of the conversion of the Heathen. It is said, that the evil is to be sought in the very nature and character of our religious sentiments. But is there any justice in this accusation? Is there in our peculiar sentiments any thing to support the charge, that Unitarianism narrows our sympathies to the confines of those who believe with us? that it brings a coldness over the heart, which benumbs those affections that would otherwise spread themselves as widely as the existence of man? Is ours, as it is said to be, a religion of mere speculation? This we most peremptorily deny." "I might, I think, most satisfactorily demonstrate, that, in our views of

Christianity, there are *excitements of a far higher order than in those of any other class of Christians*, to zeal in missionary labors for the conversion of the world. The time forbids me even to name them; though they furnish the best topic that could be desired, for appeals to reason, to conscience, and to the heart." Dr. Channing, in his sermon delivered at the ordination of his present colleague, June 30, 1824, said, p. 13, "It is objected to Unitarianism, that it does not possess this heart-stirring energy," of which he had been speaking as required in the ministry in the present age. And in a note appended to the printed discourse, he calls this "a reproach thrown on Unitarian Christianity;" and proceeds to assign what he supposes to be the causes of the objection, but gives no proof of its being a "reproach." In a sermon preached at the dedication of the Twelfth Congregational Church in Boston, October 13, 1824, by the Rev. John G. Palfrey, minister of the congregation in Brattle Square, the preacher affirmed, that the "belief" of the Orthodox is "adverse to religious progress." Some of them, he admitted, have "become good christians in despite of their errors."—"But," he added, "while we emulate their attainments, may we not think that a character whose root was so firm as to withstand such a shock, might have swelled into still nobler dimensions under the culture of a more spiritual and generous faith?" "Let us do no such injustice to the omnipotence of truth," by which he means the system of the Unitarians, "as to think it a sluggish element. It is thoroughly instinct with life." "The unadulterated system of truth," i. e. Unitarianism, "is a powerfully en-

\*This sermon was said to have been written by the gentleman who has since published "An appeal to Liberal Christians for the cause of Christianity in India."



lightening and sanctifying faith." pp. 23, 24, 28, 30.

Such were the assertions of leading Unitarians in relation to the tendency of the two systems; but as yet no proof had been attempted of the truth of these assertions, except in Mr. Sparks's octavo, which had attracted but little attention. At length, on the 24th of August, 1826, the colleague of Dr. Channing preached a discourse, at the dedication of the meeting-house erected the last year in Purchase-Street, on Gal. iv. 17, "It is good to be zealously affected always in a good thing." This sermon, said the Christian Register of Sept. 2, 1826, "was a powerful exculpation of Unitarian Christians from the charge, that their sentiments encourage indifference to religion, and are incompatible with religious feeling. It was demonstrated that the doctrines are ennobling to the mind, and favorable to piety and virtue. The Standing Committee of the Church have unanimously requested a copy of the sermon for the press, and we doubt not it will be perused with high satisfaction by the religious denomination to which the preacher belongs. We hope it will be perused by others also, and that more candid judgment may be expressed toward Unitarians than has sometimes been done by those who did not understand, or refrained from doing justice to, their sentiments." The editor of the Christian Examiner, in the number for July and August 1826, gave an abstract of the sermon, and made concerning it the following remarks: The preacher "spoke of the views we, Unitarians, entertain of God; of his relations to us as our Creator, our Father, and our final Judge, and of our relation to him as chil-

dren and sinners. *Upon all these points our doctrines were shown to be peculiarly adapted to call forth deep religious emotion, to excite ardent religious feelings.* We wish we could recall the language in which was mentioned that most undeserved of all reproaches, that we make but a light matter of sin. It was an eloquent and triumphant refutation of the calumny; and we know not how any one who heard it, can in conscience repeat it."

"On the whole it appeared, that, if Unitarianism does not make men zealous, it is not the fault of the system, but owing to its not being intelligently represented and thoroughly believed. *It is much more spiritual, tender, and solemn than Orthodoxy,* and therefore ought to be less liable to this charge."

"We are ashamed of this apology for an abstract of Mr. Gannett's admirable discourse, it is so meagre."

"As the sermon will doubtless be printed, we hope every one who can, will judge for himself what and how good are its contents."

Yet this sermon was not published. Why it was not, we are unable to state. Subsequent events would seem to indicate, that a defence of Unitarianism, from the pulpit and the press, on a new ground, and probably the last on which it will be attempted to defend it, without expressly denying the inspiration of the Scriptures, should be made by a more experienced champion. And it has been made in the discourse now under review.

(To be continued.)

The following is the closing paragraph of a letter from Rev. Mr. Adams, who some time since relinquished his connection with the English Baptist Missionary Society, "to embrace a more rational mode of converting the heathen to Chris-

tinuity." to Rev. Mr. Balfour, dated Calcutta, June 23, 1827.

"I am much encouraged by the sympathy you express in our humble endeavors in this quarter of the globe to promote the cause of God; and it will afford me still greater pleasure to learn, that the denomination [Universalists] to which I conclude you belong, *unite with my Unitarian friends in Boston* to promote the objects of a Foreign Mission. I shall be glad to hear that your influence is employed for this purpose."

#### TRUE FREEDOM.

Extract from an Address, delivered at a religious Celebration of Independence, July 4, 1823.

3. It is easy to draw a line between the rights and duties, which arise from the *social relations*; but these are too often put at variance in practice. Our Creator, by forming us what we are, and locating us as he did, established the social relations. Even nature itself often teaches us, what conduct and feelings are suited to the relations we sustain. Where nature leaves us in doubt, the word of God comes in, and supplies every deficiency. God has made us mutually dependent on each other, and therefore bound to each other, by the strongest obligations. Among our puritan fathers, the social state was peculiarly happy. Each individual knew his rights, and claimed no more; he knew his duty, and rendered nothing less.

But, if I mistake not, the American revolution, notwithstanding the immense benefits it has conferred on our country and on the world, has had a collateral effect on the social relations unfriendly to morals, order and peace. These evils appear to have increased among us, with a rapidity which

cannot be altogether ascribed to our great prosperity and abundance. A spirit of indifference and insubordination has gone forth, which has already done much evil, and portends more. Because we have become independent of *Britain*, and now govern *ourselves*, we have too often felt as if we were emancipated from every bond, and were rightfully subject to no restraint.

How far should the child be dependent on the *parent*, and how far may he assert his *independence*? While he is dependent for his food and raiment, for daily care and protection, for knowledge and good habits, for the foundation of all that shall render him capable of happiness in future life, let him be in subjection in all things lawful. The parent cannot rightfully command, contrary to the express command of God, any more than a civil ruler. If he should, the child may respectfully remonstrate; and in extreme cases, may refuse compliance. But this is a right which the child should use with the greatest caution. With this single exception, it is the solemn ordinance of Jehovah, that children should honor and obey their parents. But it is evident that disobedience to parents is alarmingly prevalent. It is far more so, since the independence of the country was achieved, and has been increasing from that time to the present. The same effect is manifest in the conduct of servants, and in the disrespect which is shown to the aged in general. Young men and children have so long been charmed with the sound of liberty and equality; and I may add, they have so long been unguided and unrestrained in many instances, that they spurn the control of their natural guardians, and claim a right

to govern their own conduct. The eye often mocketh at its father, and scorneth to obey its mother. The servant is often greater than his master. The child becometh himself proudly against the ancient, and scarcely thinks of rising up before the hoary head. How many hoary heads have been brought down with sorrow to the grave, by the ungrateful and disobedient conduct of children. How many fathers, who fought for the liberties of their children, have seen those children rise up in rebellion against themselves; and have felt their wicked conduct piercing their own bosoms as with a sword. Had they foreseen this in the day of battle, their arms would have been unnerved, and the weapons of war would have fallen powerless from their hands. The spirit of our young men, and even of young children, is that of self-sufficiency and aspiring independence. They hate control. They are in haste to be free, from what they deem the hard bondage of parental authority; and to assert in all things their contempt of every thing like bondage. Family government is generally slackened, and the discipline of schools has become far more difficult. Our youth are the hope of their parents, and of their country. But if such is the tender shoot, just springing from the earth, what will be the full grown oak?

In the marriage relation, the word of God requires one heart, one interest, one mind, and perpetual, mutual fidelity, with a limited subjection on the part of the wife. But have not the bonds of the marriage covenant become, in many places, a thing held in light estimation? Are not discord, contentions and separations much more prevalent than formerly?

Are not the virtues of comradelike undervalued, and the relation itself often made a curse instead of a blessing?

What is the unerring rule between neighbours? The divine law requires, that a man shall not be a burden to his fellows; but should provide for himself and his household. But each should love his neighbours as himself; and practically regard their feelings, interest, reputation as his own. But where are the sociability, the friendship, the fidelity, the charity and fellow-feeling of former times? Whence come the distance, the cold neglect, the overreaching, the fraud, the litigation, the slander, the contention of the present day? Even in the Church. Christians do not love the brotherhood. Where is that unity of sentiment and feeling, that drinking into one spirit, which characterized our fathers? Ah, they were brethren in sufferings and dangers, fleeing from persecution, pilgrims and strangers on earth, destitute, afflicted, tormented. We are full: we have all and abound. Therefore we slight our divine Benefactor, and are alienated from our brethren and his children.

4. In no sense whatever, can men be rightfully independent of God. In Him we live, and move, and have our being. To Him we are accountable for every talent, and every blessing. He has a right in us which He cannot alienate, without deserting the throne of the universe. We are under obligations which cannot be cancelled, to know his will, to believe his word, to obey, reverence, serve and worship Him. But men attempt to be independent of their Maker, and say unto the Almighty, Depart from us. They say, Our lips are our own, who is lord over

us? Of this branch of wickedness, as well as others we have named, human laws do not, and ought not to take cognizance, except so far as it tends to the injury of society. This unhallowed independence appears in regard to his institutions. Some of these have been already named. Others relate more directly to himself.

"HAVE I COME TO THIS?"

How painful must be the reflection of a young man, who has enjoyed the privileges of society, moral instructions, and faithful admonition, to find himself arrested in his wicked career by the arm of justice, and about to receive the penalty of the law for his crimes, while comparing his past advantages with his present circumstances. Indeed he may say, "*Have I come to this?*"

This is not altogether an imaginary case. It so happened that the writer of this was present when several convicts arrived at one of our State Penitentiaries.—Among the number was a young man, of about the age of 24 years, of good appearance, and well dressed. On going into the prison he involuntarily exclaimed, "*Have I come to this?*" Alas! too late to avoid the punishment justly due him for his crimes.—What instructions such a scene, and such language are calculated to afford to the youth. And to a parent who possesses a deep interest in the welfare of a son just entering upon the scenes of active life: who knows the evil propensities of the natural heart, and the exposedness of youth to the snares of the world, a scene like this must occasion a degree of anxious solicitude, lest on some future day he may have occasion to hear from that son the melancholy re-

flection, "*Have I come to this?*"—*N. Y. Rep.*

From the Boston Recorder and Telegraph.

"THEIR ANGELS."

*Messrs. Editors*—In your paper of Oct. 5, "X." gives an answer to "W." on the question, "What are we to understand by the phrase, '*their angels*,' Matt. xviii. 10— and he says, "I am inclined to think that the text teaches the *ego-solus* doctrine, 'that the departed spirits of very young children are received into the blissful presence of God.'"

Now I must think that "X." and his Author Mr. Bradford have *wholly* mistaken the text: I believe, that godly parents, who devote their children to God, and pray for their salvation, have reason to hope when they are taken from them in infancy, that God will remember his gracious covenant, and give them a place in his kingdom.

And I know that there are many *ungodly* parents, that *console* themselves with the hope, when their children are taken from them, that they are happy in heaven; though they never gave them to God, or offered one prayer for their salvation. But what is the relation, in which such people stand to a holy God? What right have they to any covenant blessing? Surely they ought to fear and tremble, lest God should visit their iniquities upon their children; and exclude both from all the blessings of his kingdom.

In reply to the Question, "What are we to understand by *their angels*?" it should be remembered, that the disciples had been disputing, and came to Christ inquiring, "Who is the greatest in the kingdom of heaven?" In reply, and to teach them humility, Christ called

little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as *this* little child, the same is greatest in the kingdom of heaven."

Christ then points out the happy consequences of receiving *such* little children in *His name*; and the dreadful consequences of offending them. He then states the reasons why Christians, but especially his ministers, should not despise one of them. 1. He says. That in heaven their angels do always behold the face of his Father. 2. That the Son of man is come to save that which was lost. Verses 10, 11.

Evidently the design of Christ was to reprove the disciples for indulging an ambitious spirit, and to teach them, and all his ministers, to condescend to the least of those, that believe in him, and not despise one of them.

If the terms *little child*, and *little ones* are all to be taken as meaning young children, then it should be remembered, that the little child, which Christ called to him, was able to come of his own accord, and was a real believer; as were the *little ones* mentioned verses 6 and 10. The passage will then teach us, that there were some young children, who believed in Christ in the days of his humiliation; and there may be some of the same description now; and that gospel ministers, and established Christians should be careful not to despise or neglect them.

But I apprehend the terms *little child* and *little ones*, should not all be considered as meaning very young children. The child that was call-

ed to Christ was young, yet likened to his instructions, obeyed him, when called, and was a pattern of humility. The apostles were required to be converted from their ambitious schemes, and become humble like *this* child and others of the same spirit. All that were converted and became humble like *this* child, were to be great in the kingdom of God. And whoso received such a person, who had been thus converted, and possessed this humble child-like spirit in the name of Christ, or as one of his disciples, received him. But whoso should offend one of these, which did believe in Christ, must suffer the painful consequence. Take heed then, with Christ to his disciples, who had been disputing for pre-eminence in heaven; that ye despise not one of these little ones, who has been converted and become humble and teachable, like the child which I have set in the midst of you. For however they may be despised of men, their angels, who are appointed to minister unto them in their humble situation, and who cheerfully attend to this duty, do in heaven always behold the face of my Father. And even the Son of man has left the heavenly world, and appeared on earth, to save such humble believers from their lost and wretched state. Look at the example of angels and of their Lord, and see that you do not despise and neglect those, on whom angels wait, and whom their Lord has redeemed.

If the exposition given above be correct, then the passage determines nothing about the future state of children, except they believe in Christ. But it does teach, that young children have believed in him, and that they may do it again: That all, who ever get to heaven-

must be divested of ambitious views, and be humble as little children; that ministers and older Christians should not despise, or sit still to fall, weak and humble believers; and that angels are ministering spirits, sent forth to minister unto those who are heirs of salvation.

### OBITUARY.

Died, in Carlisle, Ma. on Monday evening, the 5th inst. the Rev. PAUL LITCHFIELD, aged 75. He was pastor of the church in that place 46 years, and was much devoted to the work of the ministry. His qualifications for the office were very respectable. His mind was clear, strong, and discriminating; his manner grave and solemn. He cherished a deep sense of eternal things, and appeared very uniformly to live and act under their influence. He was a man of decision and firmness, and of sound judgment. In his ministrations, he exhibited the peculiar doctrines of the Bible with clearness and force, and ably defended the truth. In revivals of religion, he took a lively interest. The prosperity of Zion was dear to his heart, and he engaged in the efforts of the day, to spread the gospel through the earth. To the Massachusetts Missionary Society, he bequeathed a generous legacy. He was kind and affectionate in his family, and hospitable to his brethren and friends. Many were gratified in calling to see him, and enjoy his society. In his last sickness, which was short, he was favoured with peace with God, through the merits of the great Redeemer. *Blessed are the dead who die in the Lord.*—Rec. & Tel.

### ORDINATIONS AND INSTALLATIONS.

1827. October 17th, Installed Rev. EZEKIEL BROWN, as Pastor of the 1st Cong. Church in Prescott, Ma. Sermon by Rev. J. Crosby of Enfield.

1827. Nov. 1st, Installed Rev. JOHN M. PUTNAM, as Pastor of the Cong. Church in Epson, N. H. Sermon by Rev. Rufus A. Putnam of Fitchbury, Ma.

1827. Nov. 7th, Installed Rev. ELIJAH DEMOND, as Pastor of the Cong. Church in Lincoln, Me. Sermon by Rev. Dr. Collman of Dorchester, Ms.

1827. Nov. 21st, Ordained Rev. JOHN A. ALBRO, over the 2d Cong. Society in Chebassford, Ms. Sermon by Rev. Mr. Withington of Newbury.

1827. Nov. 21st, Ordained Rev. ENNA SCOVILL, as Pastor of the Cong. Church in Pittsfield, N. H. Sermon by Rev. Mr. Barton of Concord, from Deut. xix. 19.

1827. Nov. 21st, Installed Rev. THOMAS TRACY, over the Unitarian Society in Saco, Me.

1827. Nov. 22d, Installed Rev. JAY H. FAIRCHILD, as Pastor of the Ev. Con. Church in South Boston, Ms. Sermon by Rev. Mr. Stearns of Braintree, from Isaiah lxii. 10.

1827. Nov. 23d, Ordained in Taunton Ms. by the Association of Taunton and vicinity. Rev. JOSEPH H. PATRICK, as an Evangelist. Sermon by Rev. Alvan Cobb of Taunton.

1827. Dec. 5th, Ordained Rev. DANIEL CAMPBELL, as Pastor of the Union Church in Kennebunk, Me. Sermon by Rev. Mr. Campbell of South Berwick.

1827. Dec. 5th, Ordained at North Wrentham, Ma. by Mendon Association, Rev. TILLY TEACHER, as an Evangelist. Sermon by Rev. Otis Thompson of Rehobeth, from 2 Tim. ii. 10.

1827. Dec. 20th, Installed Rev. PRESTON CUMMINGS, as Pastor of the 1st Con. Church in Dighton, Ms. Sermon by Rev. Calvin Park, D. D. from Deuter. xxix. 29.

# POETRY.



FROM THE N. E. INQUIRER.

## THE MISSIONARIES.

The deed was done:—between the earth and heaven  
“THE MAN OF SORROWS,” by his foes was hung;  
The precious ransom, for a world was given:  
“Good will to men,” through heaven’s high arches rung;  
The bands of death were sever’d; and the grave,  
Where he, who died with murderers, repos’d,  
Burst all its bars, to God its treasure gave;—  
’Twas thus, Redemption’s wondrous drama closed.

“Go,” said the God-man to the humble few;  
The witnesses of His victorious grace,—  
“The keys of death and hell I give to you;  
“Go loose from Satan’s chain man’s ruin’d race,  
“Proclaim to all the world the ransom given,  
“Say to the rebel race, *Repent—Believe*,  
“Accept the message and be heirs of heaven;—  
“Reject it—and the second death receive.”

So now, in these last days, THE PRINCE OF PEACE,  
*The King of Saints*, his heralds sends abroad;  
“The time is come—let Satan’s empire cease  
“On earth—bid rebels now return to God.”  
Go—say to Ethiopia’s sons—“arise—  
“Stretch forth your hands to God in humble prayer,  
Bid the poor captive hush his piteous cries;  
With mercy’s beam dry up the mourner’s tear.

Go to the regions of the icy north;  
To bleak Siberia’s plains—to Greenland’s waste,  
There let the gospel’s gladd’ning sound go forth;  
“Give up your idols—take the promis’d rest.”  
Go where Caffraria’s hordes in darkness roam;  
Call to the islands of the Southern Seas;  
Say to the nations, “*Keep not back*, but come”—  
“A Saviour’s love accept—his vengeance flee.”

Bid the wild Hindoo cast his gods of gold  
To moles and bats—those gods can never save,  
Nor all his cruelties and crimes, untold,  
Be washed away in Ganges sacred wave.—  
“Bring home my chosen sons from every clime;  
“My daughters, from the earth’s remotest end;  
“Mine shall they be beyond the bounds of time,  
“And I their SAVIOUR—I their HEAVENLY FRIEND.”

W. W.

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